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In This Issue:

PRESBYTERIAN FACTS

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All contributors are reminded that the issue of the Record goes to press on the 5th day of the month preceding publication, and that all news items should reach the Editor soon after the events happen.

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Great Thoughts

THE WORLD is not perishing for the want of clever or talented or well-meaning men. It is perishing for the want of men of courage and resolution, who, in devotion to the cause of right and truth can rise above personal feeling and private ambition.

Robert J. McCracken.

The message of the missionary must be rooted in the most profound and yet clearest presentation of Biblical theology, a study which has unfortunately been neglected by so many who have regarded missions as a venture of goodwill or a programme of social betterment. John A. Mackay.

A new heart I will give you, and a new spirit I will put within you; and I will take out of your flesh the heart of stone and give you a heart of flesh.

Ezekiel 36: 26 (R.S.V.)

The Bible is a window through which we may look into eternity. Dwight.

He who would leave his footprints in the sands of time must wear workshoes. Kablegram.

He who gives the most lives the longest.

Abraham Lincoln.

Money cannot go to Heaven but it can do something heavenly here on earth. Selected.

A teacher asked her class to define repentance. Replied a bright little boy, "It's being sorry for your sins." But a much brighter little girl added, "Repentance is being sorry enough to QUIT your sins." Seth Harmon.

Christianity is essentially a social religion. To turn it into a solitary religion is to destroy it.

John Wesley.

If you wish to train a child in the way he should go, just skirmish ahead on that line yourself. Josh Billings.

Music cleanses the understanding, inspires it, and lifts it into a realm which it would not reach if it were left to itself. Henry Ward Beecher.

Unles we rise to greatness and lift our answers to a nobler plane, our fate will be the fate of the dreary list of nations that preceded us in history—nations that identified possessions with social value and physical power with the good life.

Raymond B. Fosdick.

A PRAYER FOR THE NEW YEAR

O, THOU, who art from everlasting to everlasting, at the opening of this new year replenish us with Thy heavenly grace so that we may be enabled to perform all our duties and advance with a courageous and enduring faith. Strengthen us to begin another year by the renewal of our covenant with Thee. Speak to us of eternal things out of Thy Holy Word, and enable us to sing joyfully as we walk our pilgrim way.

Grant unto us, O loving God, that wherein we have sinned we may receive Thy pardon. Create in us a clean heart and renew a right Spirit within us. Send forth Thy light and Thy truth to guide us through the coming days.

Our Heavenly Father, we know not what awaits us nor whither our frail steps may lead us, but since we trust in Thee we are persuaded that nothing shall separate us from Thy love. Grant, therefore, that this may be for each of us a year of becoming more like Jesus Christ. Renew with pentecostal zeal the whole Church of Christ so that eyes which have never seen His salvation may behold the majesty and tenderness of His redeeming love. So make our lives beautiful in Thee,

Through Jesus Christ our Lord. Amen.

En route to Travancore, a World Conference of Christian Youth, Helen Bricker, Girl's Work Secretary, paints delightful pen-pictures in

A Globe-Trotter's Diary

October 16

WITH a name like hers, Canada's loveliest season ought to be Indian summer—and it surely is. She was sporting her most gorgeous fall trappings for my benefit on the historic day I left Canada for a trip 'round the world. There were the russets and golds and greens all around us, as we drove to the airport—with here and there a bush burning with red. The sun glinted softly through the October mists, like me, she was gazing warmly and affectionately at the lovely landscape. At the moment of leaving, I knew that I would be happy to return and whatever beauties the world held, Canada would always be a good place to live.

A whole carload of my folks and friends came to see me off, and they were the only ones waving from the tower as the plane lifted from the ground. It made me feel very blessed, and confident about this large undertaking. I felt as though the motors of the plane were scarcely needed to lift us up, the good wishes of thousands of people across Canada were bearing us aloft.

October 18

UP at six, and out in the grey morning to try to catch pictures of San Francisco. It's impossible to capture her in pictures, I'm sure. There's something about her whiteness, and the decoration of her tall, skyscraping buildings that is stunning to the eye, particularly with a blue Californian sky behind.

At 9.30 we boarded the P.A.A. bus and were whisked out to the world airfield, past the "Wall Streets" of 'Frisco, the gleaming white posh stores, then the shadier side of town, then the warehouses and industry section, over the tracks. And finally we found ourselves in the suburban area, looking around at hills of gorse covered with little white houses, like white sugar lumps or salt shakers climbing up the hills. No trees—only telephone wires gently swaying in the breeze. Finally, aboard the clipper "Bold Eagle," who would wing us to Honolulu, Wake Island, and Tokyo. The giant eagle was an incredibly large bird, glinting in the sun. How does she ever soar off the ground? She did, however, after much warming up of motors and flapping of wings, soar gracefully over the Golden Gate and out toward the West.

October 20

MORNING, and a grey dawn found us in Wake Island. We stepped off to view an island in shambles from a recent tornado, trees wrung as if by giant hands, tin Nissen huts banged and battered in all directions. Here and there were glimpses of Japanese army fortifications, laid bare among the shrubs by the winds.

Seven and a half hours later, 3.30 Tokyo time, we caught a glimpse of Fuji Yama poking her head above a grey ruff of cloud. She looked mysterious and wonderful, a sort of siren welcoming and luring wayfarers to Japan. In a moment we had skirted the coast, with its fishing boats and fishing weirs, its giant port of Yokohama, and then in a rush we had landed at Haneda airport.

My first few moments in the streets of Japan I thought might be my last, and it would be a most inglorious end to be run over by a bicycle or something. Our taxi driver careened in and out among bicycles, push carts, English, French, Italian, American and Japanese cars all whirling at break-neck speed across a bumpy street. There was a symphony of rattles and groans set up by the car, the brass section being represented by the horn which he simply sat upon. Everyone else was blowing his, so what good he thought it did—! The noises of Japan are legion, but the most pronounced are two, the constant blowing of horns, and the whistles and roars of passing electric trains, of which there seem to be at least one a minute anywhere you are.

October 26

TODAY was an amazing experience in what seemed like the Acts of the Apostles. I have felt myself all day transported back to the first century of the Christian Church.

We arrived at First Church, Osaka, at 10.50, just in time to see all the adult Bible Classes disband. The church has about 150 members, with a nine o'clock children's Sunday School of 100. Present at the Adult Bible class were 70 members, and the elders did all the teaching, which amounted to exposition of scripture for about one hour with a short time then available for question period. I made the astounding discovery that many of these people had been in the church building since 5.30 in the morning, and

(*Turn to page* 24)



Religious News Service Photo

Delegates to the Third World Conference of Christian Youth at Travancore, India. Thirty delegates in all are going from North America, among whom are four Canadians which include our own Miss Helen Bricker, National Girl's Work Secretary.



Courtesy of Church of Scotland

The Scots Memorial, Jerusalem, showing St. Andrew's Church and Hospice.

Leader of New life movement in the Presbyterian Church, USA, writes on two things which God hath joined together———

Evangelism and Stewardship

By Walter Barlow

IT is the glory of Protestantism that it recovered and proclaimed the gospel of salvation through repentance toward God and the faith in the Lord Jesus Christ. In the face of an entrenched Church of Rome, standing between penitent souls and their Saviour, and claiming the right to sell salvation on its own terms, the Reformers preached the direct call of God to every sinner to repent of his sins, to believe on the atoning work of Jesus Christ, and in believing to find life through His name.

Evangelism, in the fullest New Testament sense, lay at the heart of the message of the Reformation, and the sweeping evangelistic movements which characterized the later developments of the Protestant churches, notably the Methodist revival in England, and the revival in American churches in the nineteenth and early twentieth centuries, were literally the expression of the spirit of the Reformation. There is welcome evidence today of a rebirth of evangelistic concern in our own churches, and this may be traced in no small measure to the recovery of a Biblical theology, which was precisely what, under God, took place at the Reformation.

THERE is urgent need, however, for the sounding of a more searching note in our evangelism, if we are to be true to our command to "declare the whole counsel of God." Too often the Gospel has been proclaimed as the free gift of God to the exclusion of God's call to the service of His Kingdom. This is not to deny the sincerity of any of Christ's messengers. It is simply to make the point that many of them have preached but a partial and therefore defective presentation of the Gospel.

They have preached, upon solid Biblical ground, that true repentance and simple faith in the atoning work of our Lord are the sole and sufficient ground on which the forgiveness of sins is to be obtained at the hands of God. What they have not preached with equal emphasis is that the forgiven soul has been redeemed in order that he or she might become the servant of Christ in the establishment of His Kingdom. The result has been that countless converts have experienced the blessed joy of forgiveness without having heard the call to discipleship.

How deeply this one-sided evangelism has entered into modern Protestantism may be seen in the fact that the extensive hymnology of evangelism is almost entirely devoted to the offer of salvation through believing on Christ, and to the alluring prospect of heaven which the acceptance of salvation opens up to the believer. A survey of the complete edition of the hymns which were inspired by the work of Moody and Sankey revealed that of twelve hundred hymns only twenty-seven were distinctly missionary hymns. The remaining eleven hundred and seventy-three were largely variants of the calls to accept the Gospel and of the glad assurance of heaven. The reader can make his own check upon the point I am making, by exam-

ining the evangelistic hymnals within his own reach.

The costly effect of this preaching and singing of one aspect of the Gospel message only has been further accentuated by the fact that the Protestant evangelist has quite rightly stressed the call of God to the individual soul. It is blessedly true that the divine Shepherd knoweth His own sheep by name, and His call to His lost sheep is His call by name to every wandering soul; and faith in Him floods the soul with the blessed joy of being found of Him, and of being brought safely into the shelter of His fold, which is, of course, gloriously true.

But there is more involved in forgiveness than the joy of being forgiven. Unfortunately the convert has not always been as faithfully pleaded with to yield himself to the mastery of Christ as he was to cast himself upon the mercy of Christ. As a matter of fact, many a convert has not been challenged to become a disciple of Christ, only a believer on Him. And all the time, he is being confirmed in his conception of the Christian life as being largely the maintenance of his first act of faith in Christ, by the singing of the kind of hymns which this defective presentation of the Gospel has produced.

II.

THE effects of this one-sided evangelism are everywhere apparent in the absence of any sense of stewardship from the consciousness of multitudes of church members, who sincerely believe they are Christians, but who calmly declare that they have no interest whatever in Christian Missions. In their minds there is no logical relationship between the Gospel of Christ and the Kingdom of God. They can and do listen to passionate appeals from the mission field, yet resolutely argue against giving to missions because "we have so much need at home."

Moreover, many of these spiritually immature Christians have reached years of physical maturity, and by reason of their long-standing membership in their churches have been elected to positions of influence in their congregations, with the result that the growth of many a congregation in its missionary outreach has been deliberately thwarted by sessions and boards of trustees who have never felt the call of Christ to surrender themselves to His sovereign will, and who conceive their spiritual responsibility completely discharged by the effort to run their churches on the smallest budget possible.

We see also the spectacle of private members of our churches who are spending upon their own comfort the larger portion of their means, while giving the Lord's work a mere pittance. A pastor in one of the great wheat-growing states told the writer of one of his members who had added one more farm to the several he already owned, and whose explanation was: "I had thirty-seven thousand dollars in the bank doing nothing, and I thought I might as well put it to work." That farmer's pledge to his own church at that very time was twenty-five dollars a year.

Within the last three months another pastor told in my hearing of one of his members, an elderly lady, whose land holdings are so extensive that the sale of but a modest fraction of the whole had brought $150,000 but whose annual pledge for years had been $20. This was to be cut that year to $15 because she had a doctor's bill to meet. One has to pray hard not to grow cynical towards such church



members, until one remembers how the church, through all their lives, has failed to preach to them the full gospel, of which stewardship is as vital a note as is the note of forgiveness.

III

EVANGELISM and stewardship are two aspects of one gospel. We must never cease to hold out to simple souls the compassionate message of forgiving grace, but with it we must preach the lordship of Christ over the whole of the believer's life, which includes his possessions no less than his time. Nor should we be afraid to present the challenge of Christian stewardship to newly-converted members of our churches.

There is a deep misunderstanding of Christian experience behind the reluctance of many churches to raise the question of sacrificial giving with those whose conversion has just taken place. The truth is that a truly repentant and believing convert, whose heart overflows with gratitude to God for his salvation, is ready, yea eager, to be shown how he can show his love for his Saviour, and one immediately available opportunity open to him is the dedication of his substance to the work of Christ in the world.

The fusion of evangelism and stewardship in the consciousness of the Christian can and should begin with this first step in stewardship. Where this is accomplished there will be no loss of the joy of the Lord of which every "babe in Christ" knows the thrill, but there will also be begun the convert's growth toward that spiritual maturity which is the goal of our redemption in Christ. Moreover, we shall see a revival of the joy which flooded the apostolic church, whose converts were all challenged to prove their fidelity to Christ by their faithfulness as His stewards.

Stewardship is the surest way to overflowing joy in the Lord. We are called to the evangelization of the spiritually immature Christians in our churches no less than the winning of the unconverted to Christ and there is no means of grace which will accomplish this advance of the immature Christians in our churches more surely than their being won to the conviction and practice of Christian stewardship.

Here is an evangelistic call within our own congregations and at our very doors, to give stewardship its rightful place in our preaching of the evangelism. We must declare the whole counsel of God, that there may arise in our time a veritably New Testament Church, whose members have caught a vision not only of a free heaven above, but of the Kingdom of God on earth, and have answered the call not only to forgiveness but to service, in His name whose mastery must be accepted with His mercy, and whose service is the perfect freedom of the sons of God. ★

Your Influence Carried Beyond Your Lifetime

An increasing number of Presbyterians have come to value the work of the Church's journal. You may wish to remember *The Presbyterian Record* in your will so that its inspirational work may continue through the years.

"I give and bequeath to THE PRESBYTERIAN RECORD, journal of The Presbyterian Church in Canada, the sum of $ ..... , free of succession duty, to be paid for the work of this journal."

Veteran Secretary of Missions, writing of difficulties in the Orient, says that

Withdrawal Is Not Defeat

By W. A. Cameron

THE pioneer missionary to China in 1807, Robert Morrison, was asked on shipboard on his way there: "Do you expect to make any impression on China's millions?" His answer was "No, but I expect God will"; and through the century and a half which has elapsed, Morrison's faith has been more than justified.

At the Madras Conference of the International Missionary Council in 1938, what was counted as the ablest delegation present from any land was the group who represented China.

But today the gates of China are closed tightly against the Christian missionary. Only a few missionaries remain there, and these are there because they have not been granted exit permits by the Chinese Government. Our Church had only four missionaries in China when the Communists took control of affairs. We are grateful that they and their families were able to return safely to Canada. It was a voluntary withdrawal on their part, taken because further work became impossible. As later events have shown, it would have been folly on their part to have done otherwise.

Now the bamboo curtain is closely drawn, and no one knows what is taking place beyond its folds. But behind it a Chinese Christian Church maintains its witness. It has been weakened in numbers by the loss of those who have fallen away because of the terrible pressure being brought to bear against them. Many have suffered, and many are suffering, because to remain a Christian is to be classed as a devotee of a Western religion. And China has made herself the enemy of the West. And in this terrible time of extreme pressure, ours is not to condemn those whose strength has failed, and whose purpose has weakened. Rather is it for us to pray for those whose light still shines in what would otherwise be the blackest darkness.

AND what about India? Those who have recently returned from there tell us that the name of Canada stands high in India. Recently, missionaries from non-Commonwealth countries who had returned to their home land on furlough were finding difficulty in being granted their return visas. In Parliament there was concern because it was reported that there were now one thousand more missionaries in India than there were in 1947. A bill was to be introduced restricting very greatly the granting of visas.

In India's Parliament there are some thirty Christians. Some of these Christians accompanied by some non-Christian members met Premier Nehru. Shortly after this visit, the visas began to be granted much more freely; and now it is announced that the threatened restrictions will not be imposed. As a matter of fact there are slightly fewer missionaries in India today than there were five years ago.

Those who are in a position to know assure us, that if nothing unforeseen happens, for five years at least, the way will be open for aggressive Christian effort.

In British Guiana, the most cordial relationship exists between the Government of the Colony and our Mission staff. Our High School and our thirty-one Primary Schools are entirely financed by the Government, who give to us the privilege of nominating the Head Teacher and Assistant, and of appointing the other members of the staff. At the same time, in the Primary Schools, the first twenty minutes of each day is set apart for religious instruction. In the High School, Scripture is a subject for examination on the part of all who write on the Cambridge examination. In the field of direct Evangelism there is the same freedom as in Canada.

In Japan our work among the Korean people is carried on with perfect freedom. Our missionaries are welcomed, and no restriction is placed on their going in to any area of the country, to carry their evangelistic message.

Formosa is the seat of government of Free China, and consequently entrance to that island is carefully guarded. But to the Christian missionary, his religious belief is not the slightest barrier to his being admitted. Nowhere, even in the lands from which the missionary comes, is there greater freedom to proclaim the evangel in all its fulness. As for our own Church, what can be rightly called the greatest opportunity in all our history lies in the Beautiful Island, Formosa.

And so for the Christian Church the reverse in China is not a retreat. It means the redeploying of the Christian forces to take possession, in the name of Christ, of those lands whose gates are wide open to us. Today is the day of opportunity. ★



Seymour Sager, Hamilton

The Rev. S. Moore and Mrs. Gordon who are leaving to work among the Chinese in Formosa. Mr. Gordon returns to the Orient at 65, because of his devotion to mission work. Mrs. Gordon is a daughter of the late Dr. A. B. Winchester of Knox, Toronto.

Laymen's Committee Appeals to Whole Church

36 High Park Boulevard,
Toronto, Ontario
January 1, 1953

Dear Friends:

In June last, the General Assembly, acting upon a unanimous recommendation of the Laymen in attendance, increased the basic stipend (minimum) for our Ministers to $2,600 plus a manse or its equivalent plus travel allowance. This information has already been sent down to all presbyteries.

In addition, the Laymen's Committee have communicated with the appropriate officials in every congregation, requesting them, regardless of the stipend being paid to their minister, to review it in the light of present day conditions.

The Laymen's Committee, in this open letter to our members desires to acquaint you with the action taken thus far, and to solicit your support in our endeavours to assist these noble servants of our Church, who cannot plead their own cause.

Stipends paid to our ministers generally, have not kept pace with the times, nor with the sharp rise in the cost of living. As a result, their standard of living has suffered, and the place they must take in community life has been greatly impaired.

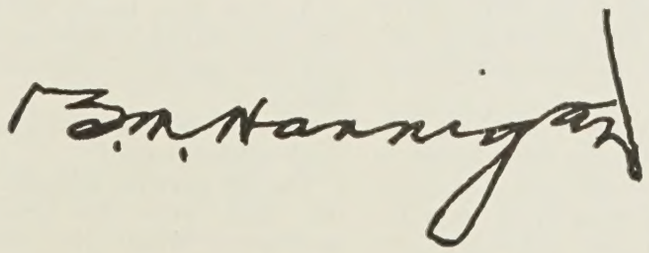
The forward step taken by our General Assembly will cause added strain upon budget revenues, particularly in those congregations where it is impossible for them to pay in full the new (minimum) basic stipend. These congregations will require financial help from our Home Mission Board to supplement their own increased efforts.

Financial help can be given by the Home Mission Board only if all our members assist by increasing their contributions to the budget.

But the Laymen's Committee have requested that all stipends be revised. We are hopeful every congregation will do this objectively and sympathetically and take appropriate action.

Let us therefore as a Church make a definite advance in 1953 on this most important subject, one so vital to the well-being of the life and work of every congregation.

Yours very truly,



Charles Johnson
Vice-Chairman
Montreal, Quebec

Chairman of the Laymen's Committee

The Presbyterian Church in Canada



A PAGE FOR BOYS AND GIRLS

by A. Norman McMillan



What Is Time?

WHAT is time? The shadow on the dial, the striking of the clock, the running of the sand; day and night, summer and winter, months, years, centuries—these are but arbitrary and outward signs, the measure of time, but not time itself. Time is the life of the soul; if not this, then tell me what is time?

—Henry Wadsworth Longfellow

I asked the New Year for some motto sweet,
Some rule of life by which to guide my feet;
I asked and paused. He answered, soft and low,
"God's will to know."

A Quiz on Books

1. What book is the best seller of all times?
2. Which of Dickens' novels is said to be the story of his life?
3. In what novel is there a famous chariot race?
4. What British author was once Governor-General of Canada?
5. Who wrote "Uncle Tom's Cabin?"

Animal Tracking

TRACKING animals or human beings is one of the world's oldest games. In snow, in mud, sand, dust, cultivated ground, tracks can be easily observed.

As Uncle Dan Beard has said: "Really, Scouts, trailing is applying Sherlock Holmes' methods to the woods; it is using observation, noting what you see around you and then reasoning out the cause.

When you are walking through the woods, note everything. For instance, a pebble in your path shows the damp side up. It only takes a little common sense for you to reason that something has been along there before you and knocked that pebble over with its foot, otherwise the moist side would not be on top.

"If in a muddy place you find the track of a boy and the mud which is spattered nearby is still wet, you know that the boy has been there recently. If the mud is dry, then some time has passed since the boy passed that way. If the grass and leaves of a small bush are brushed the wrong way, showing the under side of leaves or grasses, you will know that something has been along there before you.

"There is no royal road to trailing. You must visit the woods, hit the trails, follow them out and reason them out to become an expert trailer."

Tracking in winter time can be fun. Try it. Nothing can move on the ground without leaving a trail in the snow.



Signs and Tongues

THE directions that come with a well-known brand of fountain pen says: "When this pen runs too freely, it is a sign that it is nearly empty." What about the tongue? Could the same be said of the person who wags it too freely?

The Boy at the Piano

A SALESMAN rapped on the screen door at a house where, just inside and plainly visible, an eight-year-old was painfully practising his piano lesson.

"Sonny," he inquired pleasantly, "is your mother home?"

The boy gave the salesman a murderous look over his shoulder, then growled, "What do YOU think, mister?"

However much we may dislike practising, we must keep at it, if we wish to excel at the piano. Once when the great pianist Paderewski played before Queen Victoria, the sovereign exclaimed with enthusiasm, "Mr. Paderewski, you are a genius!"

"Ah, Your Majesty," he replied, "a genius perhaps; but before I was a genius I was a drudge."

Never think that the great musicians reached the top without the drudgery of practise . . . hour after hour . . . day after day. No matter how much we may want to be out at play we must keep at our practise if we wish to become a reasonably capable player. Stick to the piano, boys and girls. Someday you will be glad you did.

He Made Cities Shine

THE streets of every Canadian city glow at night because of the genius of a Scottish scientist whose centenary was celebrated last year. He is Sir William Ramsay, the discoverer of neon gas. He also discovered helium, argon, krypton and xenon which have many important uses in the lamp industry.

The Smithsonian Institution in Washington awarded a prize in 1895 to Ramsay and Lord Rayleigh for a treatise on their discovery of argon. Soon afterwards Ramsay discovered helium and by skilful scientific detective work deduced that there were still more chemically inert gases, which he proceeded to find.

Honours were showered upon him by every country in the world; he was elected a Fellow of the Royal Society in 1888 and received the Nobel Prize in 1904, for his work in chemistry.

It is proposed to start a fund with which to build a memorial to him. We owe much to this distinguished Scot who has brought light to our cities.

Word To the Wise

POSTED at the entrance to a mid-western town is the following sign:

5,104 persons died of gas last year.
44 inhaled it.
60 put a lighted match to it.
5,000 stepped on it.

Answers to Quiz

1. The Bible. 2. David Copperfield. 3. Ben Hur. 4. Lord Tweedsmuir. 5. Harriet Beecher Stowe.

A Happy New Year to all the boys and girls in our Church in Canada . . . and beyond!

The Growing Sense of Stewardship

By A. Neil Miller

IN the eleven years, 1941-51, the givings of Presbyterians for all purposes increased, roughly, 100%, What underlies this fact?

Obvious, of course, is the increase in the incomes of the people; but that does not account for the greater part of the increase in revenue. In the earlier period, the increase in revenue did not correspond to the increase in incomes; even in the later years, many congregations in high-income areas did not participate in the general progress.

Three developments in the life and work of the Church appear to be responsible for the major part of its progress:

The Teaching of Stewardship

A RENEWED emphasis on the teaching of Stewardship has marked the work in many pulpits, especially during the last five years. The Church's financial problem, it was recognized, is symptomatic of a more general disease—unawareness of, or indifference to, God's claim upon all of man's life, his abilities and his resources. Many of the stresses and difficulties of the age, quite apart from those of formal Church life, have their origin in man's deficient sense of Stewardship.

Stewardship, as presented in our pulpits, is not a limited concern for Church revenues but an extensive outreach for the full dedication of man's gifts to God's purposes.

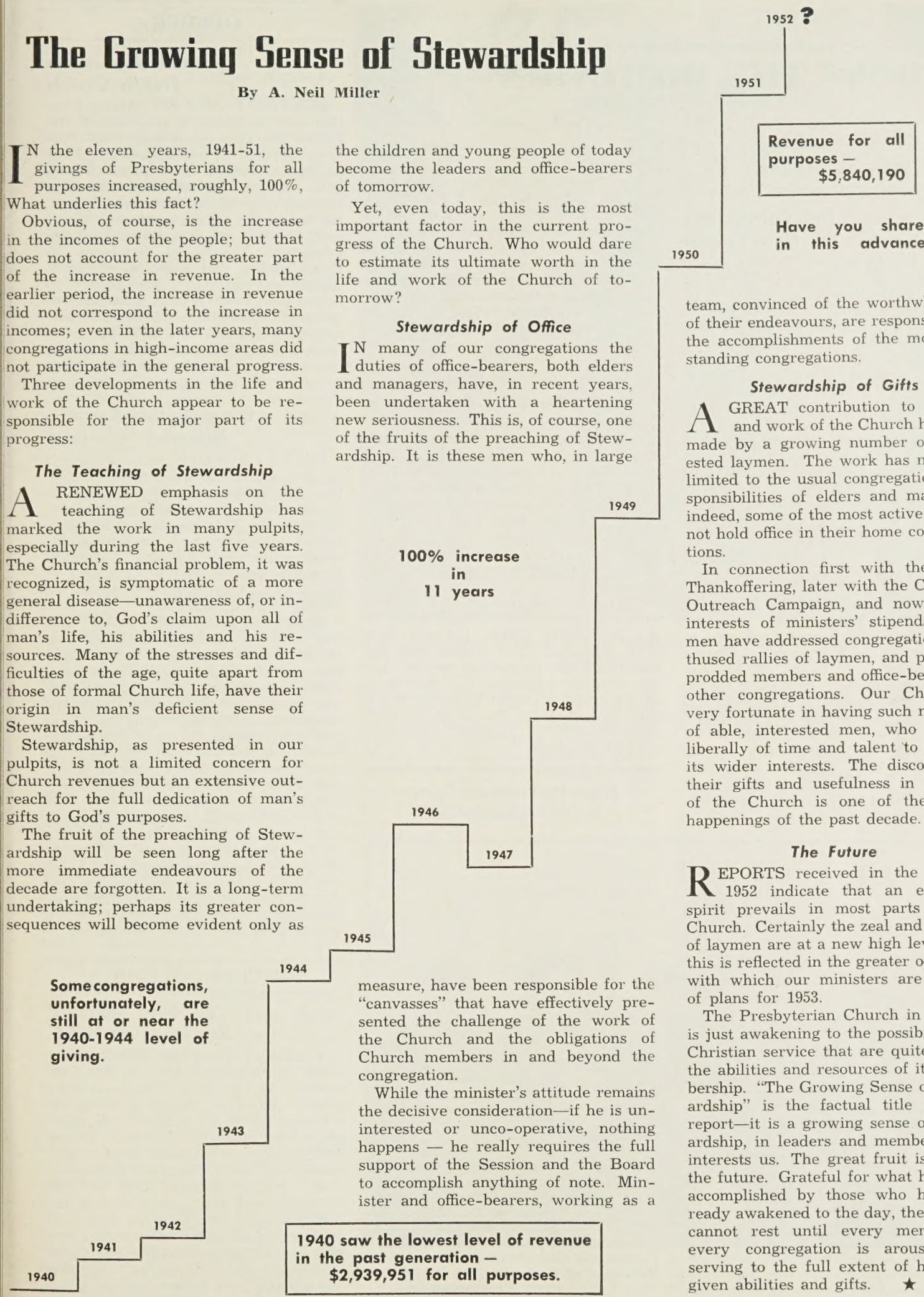
The fruit of the preaching of Stewardship will be seen long after the more immediate endeavours of the decade are forgotten. It is a long-term undertaking; perhaps its greater consequences will become evident only as the children and young people of today become the leaders and office-bearers of tomorrow.

Yet, even today, this is the most important factor in the current progress of the Church. Who would dare to estimate its ultimate worth in the life and work of the Church of tomorrow?

Stewardship of Office

IN many of our congregations the duties of office-bearers, both elders and managers, have, in recent years, been undertaken with a heartening new seriousness. This is, of course, one of the fruits of the preaching of Stewardship. It is these men who, in large measure, have been responsible for the "canvasses" that have effectively presented the challenge of the work of the Church and the obligations of Church members in and beyond the congregation.

While the minister's attitude remains the decisive consideration—if he is uninterested or unco-operative, nothing happens — he really requires the full support of the Session and the Board to accomplish anything of note. Minister and office-bearers, working as a team, convinced of the worthwhileness of their endeavours, are responsible for the accomplishments of the most outstanding congregations.



Stewardship of Gifts

A GREAT contribution to the life and work of the Church has been made by a growing number of interested laymen. The work has not been limited to the usual congregational responsibilities of elders and managers; indeed, some of the most active men do not hold office in their home congregations.

In connection first with the Peace Thankoffering, later with the Christian Outreach Campaign, and now in the interests of ministers' stipends, these men have addressed congregations, enthused rallies of laymen, and privately prodded members and office-bearers in other congregations. Our Church is very fortunate in having such numbers of able, interested men, who give so liberally of time and talent to develop its wider interests. The discovery of their gifts and usefulness in the life of the Church is one of the major happenings of the past decade.

The Future

REPORTS received in the Fall of 1952 indicate that an excellent spirit prevails in most parts of the Church. Certainly the zeal and labours of laymen are at a new high level; and this is reflected in the greater optimism with which our ministers are talking of plans for 1953.

The Presbyterian Church in Canada is just awakening to the possibilities of Christian service that are quite within the abilities and resources of its membership. "The Growing Sense of Stewardship" is the factual title for this report—it is a growing sense of Stewardship, in leaders and members, that interests us. The great fruit is still in the future. Grateful for what has been accomplished by those who have already awakened to the day, the Church cannot rest until every member in every congregation is aroused and serving to the full extent of his God-given abilities and gifts. ★

ACROSS THE DOMINION

THE PRAIRIES

Lay Cornerstone For New Church

FLIN FLON, Man.—The cornerstone was laid for St. Andrew's Presbyterian Church on October 25, by the Rev. H. Lloyd Henderson of Portage la Prairie. In a brief address, Mr. Henderson paid tribute to those who gave freely of their time for the erection of the building. He reminded his listeners that it was not the building that made the church but rather the people who came to worship in freedom.

The Rev. George Johnston, minister, conducted the service and was assisted by the clerk of session, C. Norlander, G. McLuckie and Thomas Hunter from the board of managers, and W. H. Calvert, contractor.

Hold Successful Evangelistic Mission

CRANBERRY PORTAGE, Man. — A successful preaching and visitation evangelistic mission was conducted in the new Knox Presbyterian Church from November 17 to 20. The Monday evening service was conducted by the Rev. George Johnston of Flin Flon, and the Rev. J. Y. Garrett of Waywayseecappo Indian reserve preached on Monday and Wednesday. The services on Tuesday and Thursday were conducted by the Rev. W. O. Nugent of Brandon, who preached the sermons. The Scripture lessons were read by Charles McKinnon, an elder from Wellwood.

The Cranberry Portage Girl Guide Company led the service of praise each evening. Throughout the mission an effort was made in the daytime to visit every home in the community bringing the welcome of the church to the services. Attendances increased to the final night and the church was full to hear the wonderful offer of God to man in Jesus Christ — justification through faith.

Dedicate Organ On 23rd Anniversary

REGINA, Sask.—Northside Presbyterian Church dedicated a new Minshall organ and celebrated its 23rd anniversary on November 16. The Rev. Dr. H. R. Horne, Synod Superintendent, was present when the church was dedicated in 1929, and the newly-appointed superintendent of missions for Saskatchewan, the Rev. George Dobie, Th.M., preached the sermons on this occasion.

A portable Communion set was given to the congregation by the ladies of the Friendship Circle, through Mrs. John Tudhope. The church also has installed a new oil heating system. On the Monday following the dedication of the organ, a recital of sacred music was presented by the choir of First Church, led by the organist, Mrs. Norman D. Kennedy.

Have you renewed your Record subscription?



During the evangelistic mission at Cranberry Portage, the Girl Guide Company led the praise. Shown in picture from left: Mr. C. McKinnon of Wellwood; the Rev. W. O. Nugent, First Church, Brandon; and the Rev. J. Y. Garrett, Waywayseecappo.

QUEBEC

Install Minister in French Church

MONTREAL—The Rev. Andre Poulain was installed as minister of the Eglise St. Luc on October 28. This is the French Presbyterian Church at Papineau Avenue and Logan Street. Mr. Poulain served with the Reformed Church of France at Dieppe for ten years, before coming to Montreal, in 1951. He is a graduate of the Protestant Theological Seminary in Paris, and a post-graduate of Union Theological Seminary, New York.

The Rev. J. D. Wilkie, moderator of Montreal Presbytery, officiated. Others taking part were: The Rev. Dr. A. S. Reid, Principal Robert Lennox, Dr. W. Stanford Reid and the Rev. Jacques A. Smith.

Congregation Reopens Beautiful Sanctuary

HUNTINGDON — St. Andrew's Church, which has been ministering to the Huntingdon community for 118 years, held re-opening services on October 12. This marked a five-year period of repairs and renovations involving the whole building. The guest preacher was the Rev. G. S. Lloyd, of St. John's, Cornwall, who spoke on "What Is Real Religion?"

Many former members joined with the congregation and were astonished at the transformation that has taken place in the sanctuary. The rich symbolism has been retained and the Burning Bush, the open Bible with the descending dove, signifying the Holy Spirit as interpreter, and the sacrament in bread and wine all stand out with renewed freshness. The new painting brings out the extraordinary beauty of the windows.

The Rev. R. D. MacLean, minister, spoke to the children on the meaning of the symbols of faith which appear on the walls of the sanctuary. Legacies from devoted members who died during the past three years have contributed towards the financial outlay, which is in the vicinity of $20,000.

BRITISH COLUMBIA

Plan Students' Residence at U.B.C.

VANCOUVER—Plans for the proposed St. Andrew's Hall on the University of Columbia campus were placed before a Synod meeting on November 5 by Mr. Justice A. M. Manson. The building will cost around $180,000 and it is hoped that it may be started when funds are available.

Mr. Justice Manson told the fifty ministers and elders present that the new residence would be the first built by the Church on the campus. The hall will house Presbyterian students at the University and will be built opposite the present Law School buildings.

ONTARIO

Former Minister Conducts Anniversary

ST. THOMAS—The guest preacher at the 115th anniversary of Knox Church was a former minister, the Rev. John M. Laird, B.D., of Armour Heights Presbyterian Church, Toronto. Mr. Laird was minister of this congregation for eighteen years, from 1925 to 1943, before he entered the Chaplaincy Service.

This congregation was organized in 1837 when the Rev. William McKillican became the pioneer minister. Occasional services had been held as early as 1833. The congregation has grown steadily until today it has a membership of over 1,300. Large congregations were present to welcome their former minister. Alma Street Church withdrew their evening service and the Rev. J. K. West, B.D., assisted the minister of the congregation, the Rev. Harry S. Rodney, B.D.

A highlight of the anniversary social was the presentation of an illuminated address to Henry Wing, who retired as clerk of session, after 27 years devoted service.

Hold Institute for Church Leadership

OSHAWA—Church school teachers from Pickering, Whitby, West Hill, Port Perry, Ashburn, Bowmanville and Oshawa, participated in a leadership institute held in Knox Church, Oshawa, on October 5, 6 and 7. The Rev. J. S. Clarke, General Secretary of the Board of Christian Education, assisted by Miss Elizabeth Moodie, Children's Work Secretary, conducted the institute.

During the three sessions the teachers were challenged with their responsibility for Christian Education within the churches. A corporate Communion service was conducted by the Rev. S. B. Coles, minister of Knox Church, after which a fellowship hour was held when the teachers had an opportunity to discuss mutual problems with those of other schools. Much thought-provoking material came out of these studies and discussions.

Minister Leaves For New Field

GLENARM—The Rev. Max V. Putnam delivered his farewell address on November 16 at Knox Church. He set apart to the office of the eldership Gordon Jamieson, Robert Sinclair, and Joseph E. Nesbitt. Mr. Putnam expressed his pleasure that these servants of the church were taking up responsibility as he was moving to another sphere of service.

Hanover Minister Tenders Resignation

HANOVER—Dr. W. J. Mark tendered his resignation from St. Andrew's Presbyterian Church to the Presbytery of Bruce. Dr. Mark has been in ill health since the early part of the summer. He came to Hanover from Elmvale twelve years ago and has made a wide circle of friends throughout the entire community. His genial disposition and his devotion to duty have made him highly esteemed throughout this district and beyond the bounds of the Ayton and Hanover congregations.



Owen Sound, Sun Times

This rural church at Dornoch, near Owen Sound, Ont., had twelve medallion windows dedicated on one Sunday.

Unveil Twelve Medallion Windows

DORNOCH — Twelve stained glass windows were dedicated to the glory of God at Latona Church on November 16. This marked the 95th anniversary of the congregation. There were 12 individual presentations and unveilings after the devotional exercises had been conducted by the minister, the Rev. William Clow. Each of the windows displays a traditional ecclesiastical symbol.

The families making the contribution were the McIntosh family of North Battleford, Sask.; Donald Smith of Detroit; Mr. and Mrs. Schildroth of Toronto; Mrs. John Stewart Estate; the Hugh Riddell family; the Robertson's; the Duncan Morrison family; Mrs. David Crozier; Mr. and Mrs. William Runnings; William Smith; the Ladies' Aid and the Board of Managers of the church. After the windows had been received, they were all dedicated to the glory of God. This congregation, which has given six of its sons to the ministry of the church, had one of the largest gatherings in its history.

Laymen Emphasize Support of Budget

CORNWALL—A male choir led the praise service on Laymen's Sunday, October 26, in St. John's Church. The address was given by Alexander Caldwell, clerk of session, who spoke on Stewardship and Budget. He stressed the importance of supporting the Budget Fund so that the work of the Church could be carried forward successfully in all its branches. A. N. Riley and James Dawson read the Bible lessons and led in prayer.

Congregation Marks 122nd Anniversary

WATERDOWN — The Presbyterian Church marked its 122nd anniversary on November 2. The congregation looked back on four distinct periods in its history. St. Andrew's was founded in 1830 by the Rev. William King of Nelson. The Scottish Disruption was echoed here and Knox Free Church was organized in 1844. The two congregations re-united in 1876, taking the name of Knox Church. The present auditorium was erected in 1901. Dr. N. D. MacDonald of St. John's, Hamilton, gave inspiring messages. The Rev. Drummond W. Oswald, M.A., is minister.

Rich dividends await every Canadian Christian who is willing to invest his money in

Building a Christian Canada

By J. Alan Munro

CANADIAN Presbyterians have had two opportunities in recent years to make "big-time" investments in Canada. No bond issue of the Dominion Government could be more important—nor could it give greater satisfaction to the investor.

The Advance For Christ and Peace Thankoffering and the Christian Outreach Campaign have been golden opportunities for Presbyterians, rich, poor and in-between, to invest in the spiritual strength and moral character of our nation.

We have not been alone in this privilege. Our sister denominations in the Church of Jesus Christ all have a place and a responsibility in securing the ethical, moral and spiritual quality of Canada's present and future national character. NO INVESTMENT IS MORE IMPORTANT. NONE IS MORE URGENTLY NEEDED. CANADA COULD BECOME A CHRISTIAN COUNTRY.

Many of our people have done well in these two campaigns of outreach. Some, even, have given sacrificially. They have been responsible for the church now building in Whitehorse, Y.T., and for the little church on Westville Road, near Pictou, Nova Scotia. They have made it possible to build a fine new church in the mining town of Kimberley, B.C., and the Chinese Institute in Montreal; the new Tyndale House and the church at Delhi; Calvin, Calgary; St. Cuthbert's in Hamilton and the wee church in Blueberry Mountain in the Peace River district.

These and many, many more have been assisted by the good investment of our Presbyterian people. And only "assisted", for in all these places there has been an investment of human effort stimulated by a Christian faith.

Not only have these many new churches and institutions been built, but many existing churches have been improved so that they are better able to serve the growing communities around them. A timely loan has helped many a congregation to secure its place in the community, to become an effective instrument in the hand of God and to assist in the "battle line" against the forces of evil.

Those who have supported these campaigns have made it possible to maintain and expand our immigration policy. We have met the immigrants on the other side of the ocean; we have given them the right hand of fellowship here in Canada. We have been able to recruit Presbyterian artisans and craftsmen from the British Isles and we have been able to minister to non-British people across Canada. We have been able to extend our work among the French Protestants and we minister to three "language groups" with Christian newspapers published regularly in their own language. These are all important activities in making Canada Christian.

We are grateful to Almighty God and to the people who have made possible the carrying on of His warfare.

BUT HOW MANY OF THE RICH AND THE "IN-BETWEENS"—and the poor—have failed to invest? HOW MANY OF US HAVE GIVEN ENOUGH TO BE A WORTH-WHILE CONTRIBUTION? The new church at Yorkton is partially built. The congregation cannot obtain a commercial loan or mortgage. THEY NEED HELP *NOW!*

The new Mission Church at Lethbridge is partially built. It is in a strategic district and bespeaks the interest of the Presbyterian Church in Canada in that area. They need a few hundreds of dollars now.

Willowdale, Pharmacy Avenue, Toronto; Ville St. Laurent, Montreal; Medicine Hat, Kelowna, Dartmouth, Sudbury, these and many more are in urgent need of help now. And these



The Rev. W. Scott Duncan lays cornerstone of new Westminister, Willowdale. Also in picture are Dr. W. T. McCree; the Rev. Alex MacLean, minister, and the Rev. R. M. Kerr.

are churches being planned or built to house Sunday Schools and places of worship for Canadian families. They are a challenge, just as surely as our old home mission areas were the challenge to our fathers in their day. They didn't fail, nor can we.

In the down-town areas of our large cities there is an increasing job to be done. Canada has some large cities now. Fifty years ago the real cities of Canada could be counted on one hand. This is a problem which our fathers did not have. Canada was young and clean. But the city centres are not clean today, and THEY RECEIVE SCANT ATTENTION FROM THE CHRISTIAN CHURCH. Every night in the city of Toronto some lad delivering medicines for the drug stores is slugged and robbed by teen-age, and often less than teen-age, gangsters. We have one down-town Mission in Canada. It is in Toronto.

Our Home For Girls which has been a refuge to many unmarried mothers is having to close because of fire regulations. We need a new Home and Homes today cost money. Already, since the closing of the Home has been announced we have had to refuse several parents, who look to their Church for help in a time of need.

The Outreach Campaign objective was $1,100,000. To date (November 25) there has been received in cash $460,790.77. We should have asked for $2,500,000. We need that much to overtake the work which calls out to be done—to take our place with the other Churches in Canada.

We haven't examined individual contributions to the Outreach Campaign. We doubt if any person has given $5,000. There are those in our Church who could easily give another one hundred, five hundred or a thousand dollars. There are some who could give, just as easily, five to twenty-five thousand dollars. We wonder if they are really interested in the country where they made their money, in the Church of their fathers and their own Church—indeed, in the Gospel of Jesus Christ. ★

Erect Another Suburban Church

TORONTO—Armour Heights Church, situated on Wilson Avenue in North Toronto, was dedicated by the Presbytery of East Toronto on November 9. The Rev. J. M. Laird, B.D., conducted the service, assisted by the Rev. David Marshall, Whitby, Moderator of Presbytery; the Rev. Professor Donald V. Wade, Knox College, and the Rev. Dr. Edgar Foreman from Toronto West Presbytery. The ceremony of dedication was carried out by the Rev. David Marshall and the Rev. Robert Barr, M.A., minister of Knox Church. Following this Mr. Barr delivered the opening sermon.

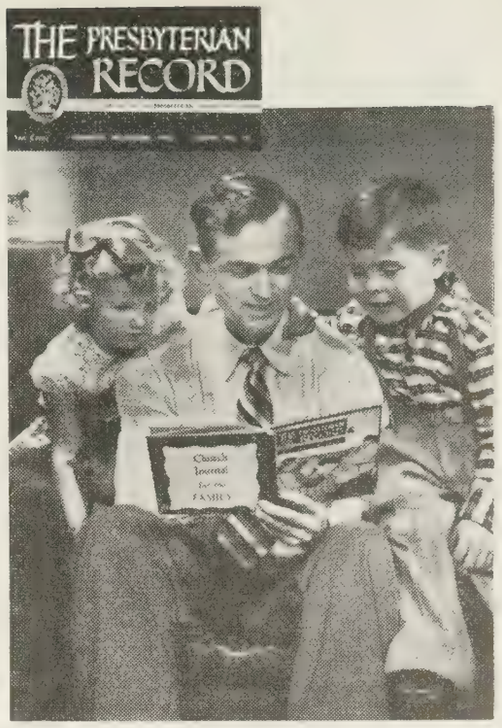
Armour Heights is another evidence of Church Extension in suburban Toronto. In this instance, Knox Church has assisted greatly with the maintenance of the ministers. The Rev. Fred Sass served for one and a half years and the Rev. J. M. Laird has been minister since June, 1951.

The present year has witnessed great activity. Help from the **Christian Outreach Fund** encouraged the congregation and gave impetus to their building programme. The church will seat over 300 people. In addition to the sanctuary, there is a roomy church parlour and a suitable vestry on the main floor. In the basement there is a large Sunday School room and an ample, well-equipped kitchen.

Many beautiful gifts have been received from members of the congregation and these were dedicated on November 16, when Mrs. Carmi M. Warren and Mr. John Cheyne, acting for all the donors, presented the gifts. Since the opening of the church, congregational and Sunday School attendance and church membership have been substantially increased.

The Rev. T. Wardlaw Taylor, Ph.D., D.D.

As "The Record" was ready for the press, the sad news of the death of the Rev. Dr. T. Wardlaw Taylor, veteran Clerk of the Assembly, was announced. The sympathy of the Church is extended to his widow and daughter. Further notice will appear in the February Record.



Your Congregation Needs the Every Home Plan

Ministers, Sessions, and Boards of Managers will find that the placing of The Presbyterian Record in every home will strengthen the loyalty, increase the interest, and bring rich dividends to the givings of the work of your Church at home and abroad.

Congregations are urged to consider the plan recommended by the General Assembly for the placing of The Presbyterian Record into the hands of all our people. The knowledge and the inspiration gained from a steady perusal of its pages will bring that wider vision in the work of Christ's kingdom.

Subscribers for 1953 Write.

One subscriber writes: "I have read the Record ever since I was able to read and could not do without it."

Mrs. Frank Roe, Portage la Prairie, Man.—

"The Record is wonderful and surely keeps us 'shut-ins' in touch with our beloved Church."

Mrs. Bertha Graham, North Vancouver, B.C.—

"Enclosed find my renewal to The Record. It is eagerly looked for and very much appreciated by one nearing 80, who has never had a home without it."

W. A. Bothwell, Elder, Victoria Church, Toronto—

"Congratulations on a fine publication. It is the best Church paper of any I have seen and I have the opportunity of looking over a number of them."

Most Synods Increase Givings in 1952

Synods:	1951	1952
THE MARITIMES	$ 21,735.09	**$ 27,220.31**
MONTREAL & OTTAWA	56,612.40	**60,250.68**
TORONTO & KINGSTON	136,085.97	**150,060.83**
HAMILTON & LONDON	96,015.75	**109,691.78**
MANITOBA	6,652.67	**6,290.97**
SASKATCHEWAN	7,248.90	**8,103.98**
ALBERTA	13,185.68	**14,664.92**
BRITISH COLUMBIA	14,206.73	**16,007.59**
SUNDRY	2,307.49	**2,745.21**
TOTAL	$354,050.68	**$395,036.27**

As we go to press (Dec. 9) the increase has grown to $55,769.

EDITORIAL

It Is Later Than You Think

THE most provocative address given at the Canadian Council of Churches was by Dr. Hugh Keenleyside, director-general of technical assistance of the United Nations. He urged the rich Western nations to do more than they had done for underdeveloped countries. The present programme of technical and economic assistance, he said, is wholly inadequate. The boundaries of freedom and democracy are diminishing very rapidly. It is much later than you think. No religion in the world's history has made such rapid leaps as has Communism in the past decades.

A well-known Anglican churchman, Canon W. W. Judd, asked Dr. Keenleyside: "Can we, in Canada, do all this job you have described without sacrificing our high standard of living?" Dr. Keenleyside's reply was: "I do not see how we can maintain our Western standard of living unless we do."

Most of us are unaware or are still quietly snoozing about what is happening in the world today. Never in human history have such cold and calculated methods for the destruction of human life been invented. What the director of technical assistance said, was simply this: "Military defence is insufficient. We must act where the Reds have made glowing promises." Canada is spending $100 for military aid and $1 for the economic and technical aid programme."

The Western nations must work on a larger scale and they must work more rapidly. We must have faith and hope and love and strength and wisdom. Tomorrow may be too late. The sands of opportunity are running out and we must either go about this business both of foreign missions and economic assistance in a whole-hearted way or our chance is gone. The underdeveloped nations of the world need both material and spiritual assistance.

Although the money given by governments is so pitifully small, we are all aware that the gifts of the churches to help these lands are even smaller. One friend has estimated that for every dollar earned only about one five hundredth of a cent goes to evangelize the non-Christian nations of the world. Dr. Frank Laubach, the apostle of literacy for the one billion underprivileged in the world who cannot read says that we spend 370 times as much on ARMAMENTS as we do on missions. The printer returned this quotation to us and printed ORNAMENTS instead of ARMAMENTS. Had the composer hit the truth? How can we urge our governments to do more until we, as Christians, have begun to do our share?

A Christian Gentleman

ONE WHO has given great missionary leadership in our Church retires from office after the next General Assembly. Dr. W. A. Cameron was the honoured head of both Foreign and Home Missions for over a decade. But even prior to Church Union he was a missionary superintendent in northern Saskatchewan, and is still remembered with great affection by ministers in both Presbyterian and United churches who served under his sane and friendly guidance. During the last three years he has been secretary solely for our work on the foreign field.

A man of great sincerity and of great humility, he has never been known to pass up an opportunity of service. His inflexible integrity may often have got him into difficulty but he has never shirked responsibility when work had to be accomplished. He will be greatly missed, not only at the Church offices but on the foreign field.

The question in many minds is, who will succeed him, because the Orient with its penetrating revolution may one day make Asia the centre of the world rather than Europe. The situation is so complex that few persons who have lived only in the western parts of the world, can appreciate the foment and the poverty and the national longings that now exist. But there never was a time of greater opportunity presented to our Church and to all Christian Churches, if we will only grapple with the situation before the time runs out.

Looking to the future, some are hoping for the time when from one of the younger churches in Asia or in British Guiana, an outstanding national may be appointed as secretary for Foreign Missions. That time is not yet. But fortunately, we have in our Church strong missionaries who have lived in India, British Guiana, Formosa, Manchuria, and in Yunnan, China—men who understand the East with its seething problems and teeming populations; men who have undergone the rigid surveillance of the Japanese; the machinations of the Communists, and the upsurge of National forces in different parts of the Orient. Besides, we have men who have lived in these lands with fine administrative experience. To mention only a few, men like Dr. Hugh MacMillan of Formosa; Malcolm Ransom of Yunnan, China; E. H. (Ted) Johnson of Manchuria and C. L. Wood of India.

These men know the moral and spiritual vacuum that exists - that hunger of soul and body that can only be filled by the acceptance of the full Gospel of Jesus Christ.

No Place in the Inn

THIS IS NOT A Christmas but a New Year's message, one for the land of Beginning Anew. Across the world there are homeless and hungry people; in Europe, in the Near East, in the Middle and Far East, sixteen millions of them, probably more. Their plight is one of the naked facts of modern times. What does matter is that we do something in the name of Jesus Christ to help these people whose need is so appalling.

The secretary of the Bhil Council, in India, under date of November 14, has written to our Church, "We thank you for the amount for famine relief. We are using this money sparingly at the present time because we believe that worse times are ahead of us after the New Year."

What happened in Bhililand was simply this. They had the early rains but they did not have the latter rains. And those latter rains are more necessary than the first rains to bring to fruition the crop. So they face a second year of famine, declare our Bhil missionaries.

We are now in the New Year. All the monies that were sent in have gone forward to the treasurer for the Bhils. There was a generous response and some of it from very poor people. We are now telling you of the worsening situation and will leave it to yourselves what response

you wish to make, for some hungry Bhils are depending for their next meal on the Christians in the Presbyterian Church in Canada. Dr. W. A. Cameron is treasurer.

Much yet remains to be done to help these people in a time of famine. It was suggested by the editor in *Manse Message*, a small paper that went early in December to every Presbyterian minister in Canada, that a retiring collection might be taken on the Sunday previous to Christmas so that among our gifts there might be a gift in the spirit of Christmas for those in dire need.

We must not fail these hungry people among whom we have been working for over fifty years. From our abundance, as compared with the meager supplies of the Bhils, let us continue to give generously. Twenty dollars will tide a family over to the next harvest. Many congregations through freewill offerings could adopt several families. ★

Council Addresses Provoke Interest

By Louis H. Fowler

THE Canadian Council of Churches held its ninth meeting in London, Ont., from November 11 to 14. Practically every evangelical church in Canada belongs to this Council. Ten representatives were present from the Presbyterian Church. Membership in the Canadian Council no more means Church Union than membership in the United Nations means union of Canada and the United States. It is a Council for mutual understanding, co-operation and Christian action. To make this clear, the Presbyterian delegates at London secured the unanimous amendment of a resolution removing the ambiguous phrase, "The Healing of Division;" replacing it with, "An increased awareness of our unity in Christ."

In the closing sederunt of the Council, Dr. William Barclay installed as his successor, the Rev. E. E. Hallam, B.D., of Kitchener, a minister of the Evangelical United Church.

The Council's work is done largely through departments and committees. The department of Evangelism, the Christian Social Council of Canada, Christian Education and Ecumenical Affairs. By-laws were approved to have the Canadian Overseas Mission Council made a department of the Canadian Council of Churches under the title, Department of Overseas Missions. Miss Laura Pelton of the W.M.S. (W.D.), Toronto, was named to head this. A committee on Christian Stewardship was also organized and the Rev. A. Neil Miller of the Church Offices, Toronto, was named as chairman.

Among the reports presented was a well-considered resolution on immigration, asking, "that every effort be made to facilitate the movement to Canada of families and individuals from among the unsettled and homeless of Europe, not chiefly to meet the economic and industrial needs of this nation but on humanitarian grounds and as a matter of moral obligation and Christian compassion." Encouragement for and assistance to British settlers was distinctly requested.

A sobering, almost frightening address was given by the Rev. Dr. Hugh Keenleyside, director of the technical assistance administration of the United Nations. He quoted authority that mankind could destroy itself by a chain reaction from the H-Bomb. He also told the Council that time was running out for Christian action. Two-thirds of the people of the world are not interested in our strength of arms but in their own poverty. The present world-wide agony of social revolution, he said, is primarily a matter of economic aid rather than of defence. Yet, Canada spends $1 for economic aid to needy nations to every $100 spent for defence.

The Chaplaincy Committee report was presented by the Rev. Dr. W. H. Young. "To say that morale of the 27th Brigade in Germany is disquieting is a masterpiece of understatement, but I do not wish to go into details," he said. Canadian Council is moving to have more adequate welfare services for the troops in Germany.

The Council also called for aid at all levels to overcome the housing shortage. Another appeal was made from the Council to the Federal Government to repeal the section of the Criminal Code that permits raffles and lotteries, etc., for charitable or religious purposes. The Senate of Canada was commended for its efforts to control obscene literature and provincial attorneys were asked to give complete support to enforcing the law against such literature.

A truly great ecumenical service of worship was held in St. Paul's Cathedral, London, on the Wednesday evening. This was conducted by the Very Rev. Dr. William Barclay, retiring president of the Council. The sermon was given by the Very Rev. Dr. C. M. Nicholson, past Moderator of the United Church. The attendance of the "laity" of London was most disappointing. "Ecumenicity," said one Council member, "must be effective at the grass roots level to be effective at all." ★



Religious News Service Photo

Visual aids in missionary work are used throughout all our fields. In this picture, a missionary leader tells the story of Jesus to African girls.

Youth and children are the future of the Church, James S. Clarke, the secretary of Christian education quotes alarming figures and shows why

The Church Must Teach To Live



Monkmeyer Press Photo Service

"Train up a child in the way she should go, and when she is old she will not depart from it."

"DO YOU know that the Church is only one or two generations away from extinction?"

He didn't mean to sound as frightening as all that, but Mr. Baker was concerned and he wanted that group of young people to start thinking a little more seriously about the Church—and especially about what they should be doing in the Church.

"What do you mean—only one or two generations away from extinction?" Jack said. "The Church has been here 2,000 years and there are more Christians than ever before."

"And our own Church here is more than a hundred years old," said Mary.

"Tell us what you mean, Mr. Baker. You've rather startled us."

"Well, I've been doing some digging lately and I've made some rather startling discoveries," Mr. Baker replied. "I can remember when our Sunday School was filled with children and our Young People's Society had thirty or thirty-five members. I remember the night we joined the Church—there were seventeen of us out of the senior class. Well, I started to count how many we have now and I find that we have less than half the number in the Sunday School and the Young People's."

"What do you think has happened, Mr. Baker?"

"In that room over there where the Sunday School has its office there are some old record books. I got them out one night to refresh my memory about those early days. Then I found some large blue books which are the records of the General Assembly and they have the figures for the whole Church. I began to write down some of the figures and I became so interested I stayed there till nearly midnight."

"Can we see them, Mr. Baker? You've made us very curious."

"If I let you see them, you must promise not to be discouraged. I always believe that when things are not going as well as we want, it is time for us to work harder rather than be discouraged and give up. Also I am going to expect you to do something about it right here in our own congregation."

MR. BAKER took the group over to the blackboard and he wrote down some of the things that he had discovered from the records. The young people were shocked by what they saw. These are some of the figures. Between 1930 and 1951 the enrolment in Presbyterian Sunday Schools declined from 136,241 pupils to 59,910.

In 1936 there were 19,881 members in our Young People's Societies and in 1951 there were only 7,917.

In the six years 1930-1935 there were 33,899 infant baptisms in our Presbyterian Churches. In the years 1945-1950 when they would be fifteen to twenty years old—the age when they would normally become members of the Church—only 11,536 were received into membership of the Church from the Sunday School.

There are 965 congregations which have a Sunday School. **Less than 50% of these have a week-day programme** in **the Church for children under 12 years,** 67% have no programme for teen-age girls and 81% have no programme for teen-age boys. 69% of our congregations have no communicants' class for new members.

Mr. Baker went on to explain that statistics are not always dependable from one year to another and that they do not tell the whole story. "But", he said, "something is happening which is not good and we had better find out what is the cause. I read in the paper the other night that the child population of Canada is 50% greater than it was in 1931. Our Sunday Schools should be bigger rather than smaller. What do you think is wrong?"

THE young people didn't know quite what to say. Then Mr. Baker asked them why they were not in a class each Sunday.

"There isn't any class for our age group. Most of us go to Church though," they said. "I guess we should be in a class, we don't know very much about the Bible. But then we haven't got a teacher."

"Tell me your impressions of the Sunday School when you were going," he asked.

Mary said, "I always liked it and Miss Brown was a grand teacher. Only she never let us make things or ask any questions. She always talked at us the whole time."

"The basement was always so dark," Bob said. **"Why did we always have to be in the basement?"**

"At school we have blackboards, and desks and maps and lots of things to

work with," Jack chipped in, "but here we just sat in a circle on chairs and the teacher did all the talking."

Mr. Baker tried to explain that there was no place else to meet but in the basement and that the Sunday School didn't have any money to buy blackboards and maps and books. **The only money they had was what the children brought each Sunday.**

"We have a very devoted group of teachers. Some of them have been teaching for many years. I often think that we don't appreciate them in the congregation. I have thought many times that there should be a training class in our Church for the teachers and for new teachers."

"MR. BAKER, the Church put down that beautiful carpet upstairs. That must have cost a lot of money. Why couldn't they buy some of the things we have been talking about for the Sunday School?" Bob asked.

"I guess it's because the congregation doesn't think it is important, he replied. You know, when I come to think of it, I don't remember ever hearing the Sunday School discussed at the annual meeting, or at a meeting of the Board of Managers for that matter. Perhaps we should tell them some of the things we've talked about tonight."

"You've made us feel, Mr. Baker, that we want to have a Bible class. We know so little about the Bible and what it means to be a Christian," Jean replied. "What can we do about it?"

"It's really not much wonder that you know so little about the Bible. When you had only twenty minutes of teaching each Sunday for about ten months in the year - why that is only about thirteen hours in the whole year. You wouldn't learn much algebra if that was all the time you spent on it in a year, would you?"

"Let's round up the young people and see if we can get a Bible class started. There must be a lot of young people in our congregation but we seldom see them at Church. There's George Brown, and Margaret Calder, and Bill Parks . . . We'll write their names down and we'll each call some of them. We've got to start some place and this is a good place to start."

"THERE'S one other thing," Mr. Baker said. "I want to see one of you young chaps study for the ministry or one of the girls become a deaconess. Mary said our Church is more than a hundred years old. It is 118 to be exact. Do you know that in all those years there has not been one young person from this congregation become a minister or a deaconess. We've had lots of ministers come to us, but we've never given one to the Church. I guess you might say that we have been parasites on the Church."

"I guess you were right," Jack said, **"when you told us that the Church is only one or two generations away from extinction.** This teaching of our boys and girls and young people is a serious business and we've all got to dig in and do something more about it."

"Yes," said Mr. Baker, "and the whole congregation will have to wake up and take a greater interest. Unless we do, the future is not very bright. It's too important to leave to that little group of teachers all alone. I can see that the Church won't amount to much in our town if we don't do a better job. I've come to the conclusion that if the Church is going to live, it must teach." ★



Large Increase In 1951 Bequests

February 1, 1951 to January 31, 1952

Home Missions	
James Chisholm	$1,500.00
Agnes Grant	3,873.40
Catharine C. Baillie	15,558.41
Ida I. McCallum	400.00
Mrs. Millie Hirtle	200.00
Jessie L. Davidson	720.32
Helena A. S. Wark	2,000.00
John Adair	530.65
Foreign Missions	
Elizabeth M. Johnson	2,800.00
Mary Ann Bayne	200.00
Agnes Grant	6,455.67
Reuben Weber	140.01
Henrietta MacLean	400.00
Annie Murray	1.00
Home and Foreign Missions	
A. Hislop	64.53
W. H. Williams	368.35
Marie L. Hartman	189.14
James Baillie Cowan	556.12
Isabella Cattanach	23,669.67
Flora McCallum	1,000.00
Mrs. E. J. Walker	523.80
Jane L. Croll	669.05
Angus Campbell	2,000.00
John Connell	12.40
Sundry Trust Funds	
E. L. Abey (4 Bequests)	332.50
Annie Thompson Bingham	471.37
Ella S. Jollow	500.00
James Jardine	50,000.00
D. J. Ross	200.00
John Fraser	762.79
James Howard	1,524.32
General Work of the Church	
Sara Gibson	16,661.26
Allan F. S. Robertson	1,162.61
William Sproul	1,765.39
Anonymous Donor	1,000.00
Margaret Murray	600.00
Ella Margaret Sexsmith	500.00
Matilda Friend	500.00
Louise Bain	500.00
Penmarvian	
Edith May Giffen	2,216.07
Pension Fund	
Jessie L. Moffat	1,000.00
George H. Allan	620.77
Knox College	
Lady Helen Clark	42,000.00
Flora McCallum	1,000.00
Jessie Henderson Moffatt	3,880.99
Dr. Ephraim Scott Fund	
Edith Hansard MacKenzie	2,000.00
Total Bequests Received	**$193,030.59**



The CHILDREN'S CORNER

by May C. Smith

HE was a cruel king of old:
He slew the babes, they say,
When he couldn't find out from
the Wise Men Three
Where the Baby Jesus lay.
Who was he?

Herod.

Androcles and the Lion

MOST little boys and girls know the story of how God took care of Daniel, in the lions' den. You remember that a wicked king had ordered everybody to bow down and worship him. But Daniel loved God, and he knew that the Bible says we must not worship anyone but Him.

The king was so angry because Daniel would not obey, that he decided to have him killed by the wild beasts. But God did not allow the lions to harm him.

When the king found Daniel alive and well the next morning, he was so surprised he asked Daniel to tell him about the wonderful God who had taken care of him.

This month I am going to tell you another very old story about a man and a lion. This is not a Bible story.

An-dro-cles was a poor Roman slave. He was taken away to Africa by a new master who was very cruel to him. One day he was so unhappy he ran away. He ran and ran, until he became lost in the desert.

When night came he hid in a cave, where he lay down to sleep. Soon a great noise awoke him. He saw a huge lion standing at the mouth of the cave.

Androcles was afraid. He thought the lion would kill him. Then he saw it was not angry, but was moaning. It held up its paw, as if to ask for help. Androcles saw that a long sharp thorn was sticking into its paw. He forgot his fear, and going right up to the poor beast, he quickly took the thorn between his fingers and pulled it out.

The lion was so happy he jumped about like a dog, and licked the hand of his new friend. The man and the lion lay down, and slept side by side. For a long time they lived happily together in the cave. The big beast would lie at the man's feet, licking him gently, and wagging his bushy tail.

By and by, however, Androcles began to long for human friends. He left his cave home, and tried to find his way back among people. But he was caught by a band of soldiers, and sent back, a prisoner, to the dungeons in Rome.

Time went on, and the day came when run-a-way slaves were sent into a big arena, to be torn to pieces by



captured lions, in order to amuse the people.

The Emperor was present in the grand-stand when Androcles was pushed out into the arena, with a sword in his hand. At the other end of the arena a huge lion was let out of its cage, and went bounding towards the man.

The people who expected to see Androcles torn to pieces, suddenly stopped shouting, when the great beast, instead of knocking the man down, began to wag his tail, rubbing his head against the man's side, and licking his face and hands.

Androcles gave a great cry, not of fear, but of gladness. It was his own lion—his cave friend! He put his shaking arm around the lion's neck, and looking up at the people, smiled.

The Emperor ordered Androcles to be brought to him, and when he heard the story, he was so surprised he made Androcles a free man. He gave him a large sum of money, and he gave him the lion for his own.

For many years Androcles lived in the city of Rome, and the faithful lion followed him about like a dog, wherever he went.

When He Was a Boy

I think the boy Jesus, day by day,
Did his work in a cheerful way
Before he ran out in the fields to play.

I think at mealtime he liked to repeat
A "thank you" for shelter, a "thank you" for meat,
And saved some crumbs for the birds to eat.

I think the boy Jesus, night after night,
Knelt by his bed in the pale starlight
And asked God to help him do what was right.

—Ida Tyson Wagner

Our New Year's Resolution

I AM sure many of you boys and girls have heard mother or father say: "I'm going to make a New Year's Resolution." Do you know what that means? It means that they have made up their mind to "do something" very special.

Now, as this is the beginning of a brand new year, I'm going to ask each one of you to make a New Year's Resolution. What is it? Well, listen! I want you to decide to get one new scholar for your Sunday School; some child who doesn't go to any other Sunday School.

There are many children living quite near you who never go to church, and don't know what a happy place Sunday School is.

If every boy and girl in the Presbyterian Church in Canada would get one more member, just think what a wonderful Sunday School we would have by the end of 1953!

How many of you will try? Perhaps some of you could get more than one. Do write and let me know when you get your new scholar.

January brings the snow,
Makes our feet and fingers glow.

Do You?

Do you ask mother to read you a Bible Story every night?

Do you always say your prayers before you go to sleep?

Dr. Weigle Explains Revised Standard Version

A LITERARY luncheon was held in the King Edward Hotel, Toronto, on November 13, when Dr. Luther Weigle, chairman of the Committee that edited the Revised Standard Version, gave the address. He said, "The Churches asked us to prepare an edition that can be used in public and private worship." He asked ministers and people to give the Revised Standard Version "a fair trial in worship."

Dr. Weigle said that there were three reasons why the change was necessary. The Authorized Version had been based on a few medieval manuscripts, consequently, there were some omissions and some substitutes and some references which are now better understood. "Another reason," Dr. Weigle continued, "is that in the past 75 years, several new manuscripts have been available to scholars, but over and above this, the 75 years have been years of discovery with regard to the lands of the Bible. Scholars now know more about their history and their culture so that we can explain and interpret the idioms and epigrams.

The third reason is that so many English words have changed their meanings since the year 1611. "Here," said Dr. Weigle, "I am not talking about obsolete words or archaic words, but words that are living today and are used with a different meaning. Take," said Dr. Weigle, "Jesus said, 'Suffer the little children to come unto Me.' The word 'suffer' really means 'Let the little children—' Editors of such large weeklies as *Look* and *Time* both used pictures recently of destitute Korean children with the wrong caption, "Suffer little children."

Dr. Weigle also suggested that we take the word 'charity' in 1 Corinthians 13. William Tyndale and others translated it "love" and that is how the Revised Standard Version translates it.

The luncheon was given by the W. H. Smith and Son and the Thomas Nelson Publishing Company.



Globe and Mail Photo

Religious leaders at the luncheon featuring the production of the Revised Standard Version of the Bible. Shown from left to right Rev. Leland Gregory, Baptist; the Rt. Rev. Dr. A. A. Scott, Moderator of the United Church; Dr. Luther Weigle, chairman of the Revision Committee; the Rev. J. L. Burgess, M.A., representing the Moderator of the Presbyterian General Assembly; and the Rt. Rev. A. R. Beverley, D.D., Bishop of Toronto.

British Guiana Needs Sunday School Supplies

THE Sunday Schools in British Guiana are among our finest Christian agencies. As it is most difficult to secure supplies from Canada in time for use on the regular dates, our missionaries will be using in 1953 the supplies published for 1952.

There must be many Schools in Canada where there will be on hand at the end of the year, supplies ordered through the year which have not been used.

The Board of Missions would appreciate very much having such illustrated papers and helps for use in British Guiana. These may be sent direct in small parcels, or left in the office, 63 St. George Street, Toronto. Picture Rolls and Cards are also in constant use.

The names and addresses of our missionaries in British Guiana can be obtained from our office or from your minister, or the 1953 Church Calendar.

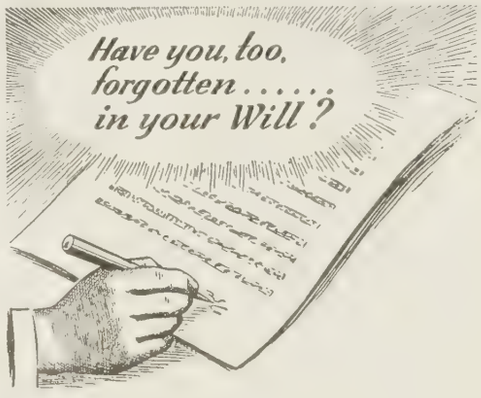
Establish Clinical Training For Ministers

THE first course ever offered in Canada in clinical training for ministers was given last summer at the Mountain Sanatorium in Hamilton. This interdenominational project was operated under the Extension Department of McMaster University. The Rev. A. J. MacLachlan, now of Winnipeg, was the leader.

Previously Canadian ministers had gone to the United States for such courses and owing to the limited publicity last year registrations at this "pilot course" were few.

However, those who participated have expressed their appreciation of the experience and fellowship which they feel will make them better pastors. The 1953 session is tentatively fixed for June 22 to July 31. The generosity of the Atkinson Foundation and the Mountain Sanatorium keeps the cost of the course down to a minimum. The exact fee has not been arranged for 1953 but it will not differ much from the fee in 1952 when $75 covered tuition and board for the six weeks' course.

Interested ministers should contact the director of Extension, Dr. C. H. Stearn, McMaster University, Hamilton, who will supply information and application forms.



You did remember your own family but did you forget to remember the work of Christ's Kingdom?

Your gift to the Presbyterian Church is a gift to the Kingdom of Jesus Christ. We welcome gifts, small and large, in order that your presence may still be felt and your influence for good continued.

Every Christian should make a Will and make the Church a beneficiary.

If you wish information write to

DR. E. A. THOMSON

PRESBYTERIAN CHURCH IN CANADA

63 St. George Street Toronto

Have your Friends Subscribe to the Record in 1953

ACROSS THE DOMINION

THE MARITIMES

Missionary Speaks To Young People

The Young People of Prince Edward Island Presbytery held a rally at Kensington on October 28. The Rev. George Cunningham of Alberton gave a stewardship and missionary address to the young people, and in the evening a public meeting was held at which the Rev. F. C. Knox, missionary on furlough from India, gave an interesting illustrated lecture on that subcontinent. He demonstrated many exhibits from that country — weapons, musical instruments and costumes.

St. Luke's Church Burns Mortgage

BATHURST, N.B.—The congregation of St. Luke's gathered on November 3 for a service of thanksgiving and praise and to participate in the ceremony of the burning of the mortgage. The Rev. E. H. Bean, minister of St. Luke's, conducted the service and was assisted by the Rev. F. J. Dunbar, moderator of presbytery, and the Rev. T. A. A. Duke.

After James Armstrong lighted the mortgage, which was held by H. A. W. Caie, the congregation sang the doxology. Greetings were brought to the congregation by the moderator of presbytery and felicitations were read from many others, including Dr. J. A. MacInnis, moderator of the General Assembly.

The Rev. E. H. Bean gave a brief historical sketch of the congregation from the year 1829 onwards and thanked the various organizations who had helped to clear away the debt of $30,000 during the last seven years. Mr. A. J. Fenwick, on behalf of the congregation, presented Mr. and Mrs. Bean with a substantial gift of money and the Ladies' Aid served refreshments.

Dedicate Church Hall

MONTAGUE, P.E.I.—St. Andrew's celebrated 25 years of worship in their present edifice, on November 16. The Presbyterians purchased the Methodist church building in 1927 and it was completely renovated at considerable cost.

At the morning service, the minister, the Rev. F. N. Young, delivered the anniversary address, and the Rev. D. A. Campbell of New London, preached the evening message and congratulated the congregation on its steady progress. A pulpit fall and a lamp, gifts of the Ladies' Aid, were presented and dedicated. The congregation also rejoiced in the dedicating of the new church hall.

Laymen Conduct Church Service

NEW GLASGOW, N.S.—The morning service at Westminster Church on October 19 was conducted by the senior elder, Maynard Fraser. Scripture lessons were read by Alexander MacDonald and John Ross, and prayer was offered by Clyde Way. Robert Murray gave a short address on the Christian Outreach, and John Irving spoke on the finances of the Church. Maynard Fraser also delivered a brief and interesting address.



The burning of the mortgage at St. Luke's, Bathurst, N.B. From left to right: Miss Marilyn Fillmore; James Armstrong; the Rev. T. A. A. Duke; the Rev. E. H. Bean, minister; H. A. W. Caie and the Rev. F. J. Dunbar, Moderator of Presbytery.

ONTARIO

Oxford Church Marks Centenary

RATHO—The centenary of Ratho in Oxford County was observed during the month of September. One hundred years ago a group of people belonging to the Free Church of Scotland built a church to the glory of God. The same building still stands with but slight alterations.

Professor the Rev. Donald V. Wade of Knox College was the guest preacher. Some of his kinsmen lie sleeping in the kirkyard. The Moderator of the General Assembly, Dr. J. A. MacInnis, preached on September 14, when a Communion Table was dedicated to the memory of the Rev. Peter and Mrs. Straith.

The Rev. T. G. M. Bryan of Morriston conducted the service of commemoration on September 21. For almost 100 years, Ratho and Innerkip congregations have been associated. Innerkip will celebrate her centennial in 1953.

Congregation Opens Basement Hall

TORONTO—Seven years ago services began in the Kingsway when the Rev. C. D. Little preached at Etobicoke High School. On Sunday, November 23, this congregation opened the church basement for worship. Mr. Little was stated supply from November, 1945, until January, 1948, when he was called to be the minister. The congregation and Sunday School have steadily expanded until the church today has over 200 members and in the three departments of the Sunday School 100 children are in attendance. A beautiful Minshall organ, in memory of the late Dr. Kenneth Harris, was installed. It is hoped as soon as possible to continue with the building of the superstructure of the new church.

Young People Discuss Christian Vocations

LONDON — Seventy-five members from London and district attended the leadership training week-end at Elmwood Avenue Presbyterian Church. The theme of the week-end gathering was "Take up thy cross." Members discussed a means of reaching other young people in the congregation; ways of reaching the unchurched young people of the community, and possible achievement through the programme of the society. At the banquet on the Saturday evening there were two presentations from the study book "We Believe," relating to the Christian at his daily work.

The Rev. Daniel Firth gave the closing address. Chairman for the meetings was Miss Kay Ferguson of London.

St. Paul's Celebrates 125th Anniversary

PORT HOPE—The Moderator of Assembly, Dr. J. A. MacInnis, preached at the 125th anniversary of St. Paul's Presbyterian Church, on November 30, with great profit and joy to the congregation. The Baptist and United churches joined at the evening service.

St. Paul's is the direct continuation of the Canada Presbyterian Church, which first held services in 1827. In 1875 it became known as First Church, Port Hope. The present minister, the Rev. Louis H. Fowler, is 19th in the Canada - First - St. Paul's succession. The 125th anniversary continued on December 7, when a double quartet from Knox College, conducted the services and two students in divinity preached the sermons.

Architect Wins Massey Medal

GODERICH—Knox congregation was delighted to learn that the architect of their church, Philip C. Johnson, had won special honour in the National Gallery at Ottawa. Mr. Johnson's award of a Massey silver medal was in the competition for ecclesiastical buildings. His winning design was the Goderich Church in what he terms "an effort to design a Canadian Church suited to Canada's geography and climate."

Modernistic in design, the church has poured concrete side walls, floors and roof. The under walls are faced with stone from the Cooksville quarries. The building cost $305,000 and many of the materials and techniques were not available 25 years ago for either churches or other types of architecture.

The congregation received $196,000 for fire insurance and then raised $50,000 by voluntary effort within the congregation and they were assisted by the Wells Organizations of Canada in their final canvass, when they raised another $80,000. The congregation hopes within a period of two years to clear the entire debt off the building.

Appointed to Foreign Mission

HAMILTON — The Presbytery of Hamilton learned that the Rev. S. Moore Gordon of St. Columba's Church is to end his career—as he began it—on a Chinese mission field.

The Board of Missions has appointed this veteran missionary to the island of Formosa where great groups of Chinese have assembled since the Communists drove the Nationalists from the mainland. Mr. Gordon was a missionary in the Chinese mainland for 15 years and has an exceptionally good knowledge of the Mandarin language. This knowledge of the Chinese language and his devotion to missions led him to accept the appointment of the Board, although he is now looking forward towards the final years of his ministry.

Mrs. Gordon will accompany her husband when he sets out to fulfill his ambition to give his final working years to the foreign field.



Personal Studios, Waterloo

Mrs. A. A. MacIntyre presented a lectern and a copy of The Revised Standard Version of the Bible to Knox Presbyterian Church, Waterloo, in memory of her son, P/O Robert W. Richardson, killed while with the R.C.A.F. at Torbay, Newfoundland. The Rev. John G. Murdock, minister, accepted and dedicated the gifts.

Hungarians Form New Church

MOUNT BRYDGES—At an organizational service in St. Andrew's Presbyterian Church, on June 22, the London-Mount Brydges Hungarian Presbyterian Church was formed. Members of both congregations joined in a service conducted in two languages. The Rev. Richard Stewart, moderator of London Presbytery, brought congratulations to the new church and praised the zeal and enthusiasm of the members. He urged them to accept the responsibilities of church membership and to strive for self-sufficiency.

The guest speaker was the Rev. Dr. Louis N. Nagy, of Brantford, who addressed the congregation in Hungarian.

Canadian Takes World Tour

THE Rev. E. H. Johnson commenced a three and a half months' journey to Asia and around the world, on November 7. Mr. Johnson will be one of the leaders on the Church's Witness in the World, at the Third World Conference of Christian Youth being held at Kottayam, Travancore, India, from December 8 to 25. D. T. Niles of Ceylon and other national leaders from Burma, the Argentine, and other places compose the team which Mr. Johnson is leading. He will spend about a month in East Asia, three weeks in the Middle East and North Africa, as he journeys back to New York after his world trip by air.

Mr. Johnson is the present general secretary of the Student Volunteer Movement of North America, and was formerly visual education secretary of the Presbyterian Church in Canada.



January 1—1 Samuel 17: 38-43.
January 2—1 Samuel 17: 44-45.
January 3—Romans 8: 26-32.
January 4—Ephesians 6: 10-19.
January 5—Genesis 25: 27-34.
January 6—Isaiah 40: 9-17.
January 7—Esther 4: 10-17.
January 8—1 Samuel 31: 1-6.
January 9—2 Samuel 1: 17-19, 23-27.
January 10—Matthew 27: 1-8.
January 11—Zechariah 9: 9-17.
January 12—1 Samuel 20: 11-17.
January 13—2 Samuel 5: 1-5.
January 14—2 Samuel 6: 10-15.
January 15—2 Samuel 7: 1-7.
January 16—2 Samuel 7: 8-13.
January 17—2 Samuel 9: 1-10.
January 18—Proverbs 8: 6-17.
January 19—2 Samuel 11: 14-18, 22-27.
January 20—2 Samuel 12: 1-7, 13.
January 21—Psalm 51: 1-13.
January 22—2 Samuel 15: 1-6.
January 23—Proverbs 15: 1-10.
January 24—2 Samuel 18: 19-26.
January 25—2 Samuel 18: 27-33.
January 26—2 Samuel 23: 13-17.
January 27—1 Kings 2: 1-4.
January 28—1 Kings 3: 5-15.
January 29—1 Kings 3: 16-28.
January 30—1 Kings 10: 1-10.
January 31—Matthew 12: 34-42.
February 1—Matthew 6: 24-34.

RELIGIOUS WORLD NEWS.

MISSIONS -- EVANGELISM -- REPORTS FROM A CHANGING WORLD

Conduct National Sermon Survey

NEW YORK—Dr. Norman Vincent Peale, who edits **Guideposts** magazine, has announced the results of a national survey on sermon subjects. This survey was conducted for the magazine by Willard A. Pleuthner, well-known church publicist.

The results showed that the people voted as most helpful sermons on "How can I make prayer more effective." (25%). Twenty per cent voted for "How can I make the greatest contribution in life," and 18 per cent asked for sermons on "Ways to increase religious faith."

Thirty different denominations cast votes in this tabulation: Protestants, Jews and Roman Catholics were among those who stated their requests.

Repression of Italian Protestants Supported

ROME, Italy—**Osservatore Romano,** the Vatican newspaper supports the Italian Government's position that Protestant denominations in Italy must have official permission to operate their churches.

The article said, "Non-Catholic sects are subject to Italy's civil law and do not enjoy the special privileges granted to the Roman Catholic Church."

Cardinal Shuster, Archbishop of Milan, said it was advisable, for "religious and political reasons to restrict freedom especially of apostate priests and monks."

R.C. Bishops Endorse Immigration Policy

OTTAWA—The Roman Catholic Archbishops and Bishops of Canada have urged that more people be admitted to this Dominion. "The policy that governs the flow of immigration," they said, "should be truly democratic, and any regulations that would restrict in an arbitrary manner, the immigration of people from an overpopulated country or of refugees from persecuted lands, would be contrary to the fundamental principles of justice and true peace."

Despite Persecution Chinese Church Gains

HONG KONG, China—After waiting 22 months in Shanghai for an exit permit, Dr. Frank Wilson Price, prominent Presbyterian missionary of the U.S. Church, said that, "Many young Chinese are tired of propaganda and are seeking something deeper."

Dr. Price said that membership in Protestant churches in China had increased from 600,000 to 800,000 during post-war years. Part of this gain has now been lost owing to the scattering and closing of small congregations.

"Only by living there," he said, "can one understand the tremendous power and diabolical cleverness of the government which is creating the biggest revolution in China's 4,000-year history. Our best course is to let the revolution run its way while we show the Chinese people that we do not hate them."

Assembly Condemns Race Discrimination

CAPE TOWN, South Africa—"Repression and injustice can never satisfactorily solve the racial problems between whites and non-whites," said the General Assembly of Presbyterian Churches of South Africa. "The results of the policies of the South African Government have proved it to be mistaken. It has built up a vast reservoir of bitterness and mistrust."

The Assembly said, "The situation demands that the fight against repressive measures should be courageously pursued, and that individual Christians should exercise kindliness, tolerance and charity towards members of other racial groups."

Training Writers For New Readers

NAGPUR, India—Forty students enrolled in Nagpur University's new department of Journalism which opened at the beginning of July. Nine courses are available to students on reporting, editing, article writing, creative writing and many others introductive to journalism.

Professor Roland B. Wolsley, on leave of absence from Syracuse University, is leading the establishment of this school which is under the direction of Professor Harold A. Ehrensperger, who at one time taught English in the Jane Addams' famed Hull House, Chicago.



Religious News Service Photo

UNITED NATIONS ASSEMBLY OPENS WITH MEDITATION

The opening meeting of the 7th General Assembly pauses for a minute of prayer or meditation in their new permanent headquarters.

Letters To Editor

Grostenquin, France.
November 14, 1952.

Dear Editor:

I wish to thank you on behalf of my fellow Presbyterians among the officers and airmen of this R.C.A.F. unit on the continent, for the bundle of Records which you are sending us month by month. I can assure you that the Records are read from cover to cover and passed from man to man. They are excellent for spiritual health and morale.

We are grateful for this gift and arrangements are being made whereby the number of Records received will be increased by subscriptions from this particular part of your reading public.

Yours sincerely,
JAMES DUNN.
Wing Commander
Chaplain (P) HQ 1 RCAF Air Div.

Editor's Note: The Presbyterian Chaplains in the navy, army and air forces, have sent a request to the editor that five copies be sent to Protestant chaplains in the Canadian Forces. There are 108 chaplains and this would involve an expenditure of $540 which the Record of itself could not afford. For the past number of years several friends have sent monies to make available a number of Records for patients in veterans' hospitals. It is quite possible that among our readers there may be many who are interested in the armed forces and would willingly give a donation to help in the distribution of these copies that are requested.

Dear Editor:

The press, October 6, contains the tragic news of the death of Miss Bessie MacMurchy, a woman whose name became well known among Presbyterians when the church union controversy was before all members, male and female.

Her death brings to mind the host of women who worked so faithfully in the various congregations to lead men and women to fully understand how the fundamental principle of religious liberty was being threatened, rather than extended. Most of these women have passed on. In September of this year, Knox's of Galt lost by death, Mrs. Wm. Elliot, who gave intelligent leadership at the time of church union, and who was ever quick to impart to younger women, the inspiration to have a broad knowledge of the work of one's own congregation, and a vision far beyond its four walls.

Did the elders (teaching and ruling), who held office in 1925 ever show true gratitude to the female leaders of that day? Would it not have proved of great value to the Church if those men had faced the question of whether prejudice, convention, or principle causes women to have a different status in the Church than males? If they had would the work of committees have grown as quickly as cabbage leaves? Would the Presbyteries be giving more systematic and enlightening leadership? Would laymen's gatherings be gatherings of ministers and men, or of lay men and women?

(Mrs. T. D.) JENNIE F. COWAN.

Dear Editor:

With considerable interest I read the report of the General Assembly's Delegation to Great Britain IN SEARCH OF MINISTERS as printed in your October issue.

The article admits poor success and even though some ministers of experience and mature years were secured it states they "could not be asked to do pioneer work." Instead, I understand, they are being settled in city congregations and larger towns.

We are glad of their coming and welcome them for they can give great assistance. It is disappointing, however, to find they are being settled in pastorates within easy reach of weekend supply from various University and College centres. I feel this is a mistake. There are outlying areas in far greater need where one or two ministers are spreading their time and energy in an effort to keep preaching stations open.

So-called "pioneer work" really isn't bad. In many frontier areas there are all the modern conveniences of electricity and running water. In fact, a friend living in a log cabin in the bush by the new Lynn Lake rail line enjoys



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Dear Editor:

In the September Record is a news item entitled, "U.S.A. Assembly Discusses Lord's Prayer."

One wonders how "trespasses" and "forever and ever," came to be included in the Lord's Prayer in the first place; as it is not found in the Scripture text in Matthew or in Luke. In any case, trespasses do not cover half the area for which we need forgiveness.

"Sins" might be a slight improvement over trespasses, if it be, as is often claimed, that it is the sins of omission that should terrify us rather than sins of commission. In the judgment scene, as recorded in the 25th chapter of St. Matthew, the words "Ye did it not" are very ominous.

The Hebrew word for sin implies a coming short, or missing the mark, and in a sense trespasses and sins are complementary. Of the well known Old Testament triumvirate, iniquity, transgression, and sin, the former (meaning crookedness) is the most comprehensive of the three.

But why should Presbyterians, of all people, depart from using debts, the word found in the Scripture text, which covers sins of omission and actual transgressions, for all of which we need to seek forgiveness.

Let us follow God's word rather than changing Church rituals.

R. G. McKay.

Thamesford, Ont.

PERSONALS

Braeside Presbyterian Church, **the Rev. T. W. Brett,** minister, held its Golden Jubilee services on October 26 . . . **The Rev. D. A. MacKinnon** of Springhill, N.S., received a call from Little Harbour and Pictou Landing . . . Knox Church, Norwich, marked its 103rd anniversary on November 2 when **the Rev. Gordon A. Peddie,** a former minister, delivered Reformation addresses . . . St. Paul's, Glace Bay, N.S., had **the Rev. Dr. T. J. Watson** as their anniversary preacher on October 26. **The Rev. Roderick MacLeod** delivered a Gaelic sermon in the evening . . . **The Rev. S. J. Sharkey** of Carberry gave inspiring addresses at the Diamond Jubilee of St. Paul's, Hartney, Man.

Melrose Park, Toronto, has extended a call to the **Rev. J. H. Marshall** of Howick, Quebec . . . **Dr. Louis Nagy** has been appointed to the First Hungarian Church, Toronto.

We have printed in this issue Presbyterian Facts and Figures by the Church Secretaries. *Please Examine These and Act.*

GLOBE TROTTER'S DIARY

(*Begins on page* 3)

had probably brought a lunch and would be there all day.

The day began with a prayer meeting at 5.30 a.m. for about two hours. Then the children's Sunday School began before nine, the adult's before ten, and church service shortly after eleven. After that, once a month there would be a Young People's meeting Sunday afternoon; once a month a W.M.S. meeting. There would also be a meeting of deacons (men and women —board of managers plus hundreds of church duties) or of elders. This Sunday the minister who had been expected to preach did not come, so one of the elders preached (just off the cuff!!). Two of the other elders always assist in presenting the service, and the others always sit up front in special seats.

Then we went on to Kobe to pick up the three young Sunday School teachers (pastors in training), and take them with us 'way up the mountain to a tiny, tumble-down Korean home. Forty children, all sitting on their heels, attended this brand new Sunday School.

The room was papered with newspaper, the floor was oiled cardboard. The light was a single bulb tacked to the wooden beam, but there was no doubt that God was there. Christ was in their midst. The earnest young teacher, a pastor in training (a former agnostic college student) taught them with flannelgraph and a drum to beat time.

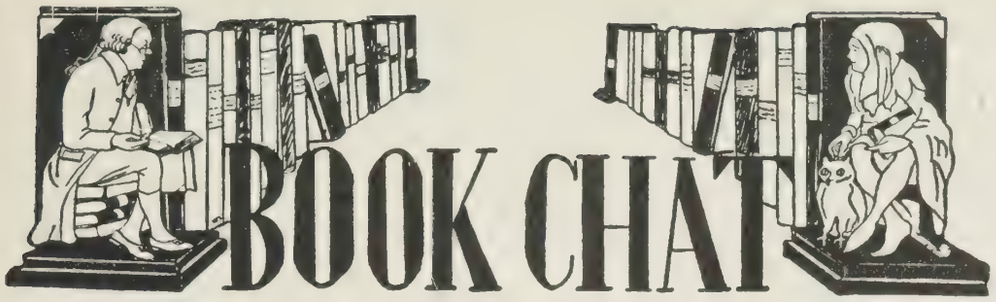
October 27

This was the day of the young people's rally at Wenchi Kim's church. We went early to have dinner with the new Mrs. Kim, and Wenchi. They are living in two tiny rooms built as an annex to the church, and are using the church kitchen as their kitchen. Everything is quite cosy, however, and homey, but very plain.

Wenchi and I went into a huddle about his interpretation for the film and few slides on children's and young people's work. He did fairly well, I believe. The Koreans are terrific public speakers and can let off volumes of good talk on any and all occasions.

The young people arrived, one hundred strong. I was thrilled to bits with them. One young person from each society took part; one young university student of chemical engineering gave a prayer; another university student read the scripture, and so on.

They seemed to enjoy the film and the slides, and also my speech about their contribution to the future of their Church, although they are not at all effusive in their thanks. Afterward, one of the university boys asked that I might chat with them for a short time. To my surprise, about 25 young men turned up, as they said they had never before met a young Canadian who was also a Christian but not a missionary and they did want to talk. I was frustrated at not having a longer time with them than 15 minutes.



SEVEN PILLARS OF FREEDOM. By Watson Kirkconnell. Burns & MacEachern, Toronto. $3.00. 190 pp.

THIS IS A revised and up-to-date edition of a volume first published in 1944, when it was fashionable to laud and glorify the Russian Soviet. Hence the book then met with "bitter opposition" and was violently attacked on the floor of our Canadian House of Commons.

Since then, our eyes have been opening to the guile, duplicity and deceit of Russian intrigue and propaganda; and this documented book has helped greatly in the "eye-opening" process. It is fortunate for Canada that this revised edition has appeared. The author is President of Acadia University; and the documentary evidence he brings forward to reveal the purpose and technique of Communism (geared for World Revolution and Russian domination) is enough to make angels weep.

The book might have been entitled "Canada, Awake!" It should be studied and pondered by all lovers of freedom. It not only exposes the deceit of Communism but offers wise guiding principles for the building of a great and united Canada.

J. WESLEY BREADY.
Toronto, Ont.

HARPER'S BIBLE DICTIONARY. By M. S. and J. L. Miller. Musson Book Co., Toronto. $7.95. 851 pp.

ALMOST ALL MINISTERS own a Bible Dictionary, some may use two. This new dictionary is the first of its kind in thirty years. Many new archaeological discoveries and ancient manuscripts have come to light during that period and this reference work is in a class by itself.

Harper's Bible Dictionary is for the Bible student, for the Sunday School teacher and Bible Class leader. **Here is source material that is invaluable.** Suppose you wish to know more about demonology, the Philistines, or the Temple at Jerusalem, the background of such inquiries is available in small compass. There are sixteen multi-coloured maps and almost 500 Biblical illustrations, which indicate the exhaustive research of the joint authors during their six years' toil.

JOHN McNAB.

THE PENNINGTONS. By Basil Partridge. Ryerson Press, Toronto. $3.75. 284 pp.

• AN INTERESTING NOVEL, with good characterization, and convincing descriptions, has been based upon life in an Anglican deanery at Fredericton in the first decade of the century. We are given a portrait of a family, and then led through two crucial years of its history, involving the death of the Dean, and the love affairs of some of the children. The problems of mixed marriage and the social relationships of French- and English-Canadians are well pictured, but the depth of the difficulties is minimized.

WILFRED F. BUTCHER
Quebec, P.Q.

POETRY, RELIGION AND THE SPIRITUAL LIFE. By George F. Thomas. Burns & MacEachern, Toronto. $2.75. 113 pp.

• AN ECLECTIC SYNTHESIS in which elements from Liberal Christianity lie in uneasy juxtaposition with Humanism, is offered as a cure for modern lack of Faith and frustration.

Reason gives content to Faith, and Philosophy provides a world-view and a clue to the meaning of Reality. The Soul is a function of the Self, and Faith derives from religious tradition. The values of Humanism in turn gain the support of the God of Christian tradition.

The book is well written and a success from the literary point of view, but it is a far cry from the Shorter Catechism.

ALEX A. RATTRAY
Whitehorse, Y.T.

EPISCOPACY AND REUNION. By E. R. Fairweather and R. F. Hettlinger. The Church of England in Canada, Toronto. $1.50. 118 pp.

TWO YOUNG CANADIAN theologians have given us a book fit to stand among the best in its field, and superior to most.

Presbyterians find themselves drawn to the Anglo-Catholics because we believe with them that Church order must be determined by the very essence of the Church, and we like the high churchmanship that results. Like them, we are unimpressed by the views of Evangelical Anglicans, who base their claims for episcopacy upon lower grounds. Professor Fairweather gives us Anglo-Catholicism at its best. His view of "the Tradition" is particularly instructive (p. 4ff.).

On the other hand, we find the Evangelical Anglicans congenial because they have more of the Reformation in their blood, and thereby enjoy the mental liberation to lay bare the weakness of the historical arguments used by Anglo-Catholics. For Presbyterians, Professor Hettlinger's informed and lucid handling of these issues makes him an excellent ally. A reader should read this latter half of the book first, because of its more assimilable style.

DAVID HAY.
Knox College, Toronto.

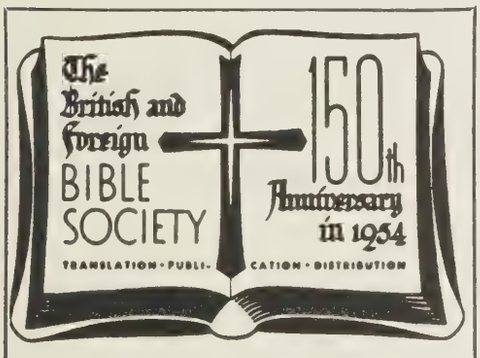
SAINTS IN POLITICS. By Ernest Marshall Howse. University of Toronto Press. $5.00. 216 pp.

DR. HOWSE has directed the attention of all Christians to the remarkable influence of the group of religious leaders known as "The Clapham Sect." This group of men led by Wilberforce crusaded for the abolition of slavery. In a thoroughly documented book, the author shows how through struggle and bitter opposition, the "saints in politics" fought their way to a remarkable victory for their cause: not only the abolition of slavery but the emancipation of the slaves.

Although this group struggled for the freedom of the slave, it was largely responsible for the founding of the Religious Tract Society and the British and Foreign Bible Society, in addition to being tremendously influential in raising the standards of primary education, and emphasizing the value of Sabbath Schools and the duty of all Christians to observe a workless Sabbath.

One should read as a companion volume, **These Remarkable Men** by John A. Patten—(Lutterworth Press.)

JOHN McNAB.



ANNO DOMINI

In the months ahead how many people will give real meaning to "A.D."? Some will think of our Lord too seldom to make 1953 His year. Others cannot make it His year because they do not know Him.

Regular reading of your Bible will remind you of the meaning of "A.D.". A gift through your local Branch or Auxiliary will help send the gospel to those who have never heard His name.

THE BRITISH & FOREIGN BIBLE SOCIETY IN CANADA
National Office
122 Bloor Street West Toronto 5

Synod Discusses Delinquency

WHEN the Synod of British Columbia met in Central Church, Vancouver, on November 4, the Rev. Jesse Bigelow, Chilliwack, was elected Moderator.

Dr. Hugh Christie, warden of the Provincial Gaol, Oakalla, was the guest speaker at the Synod dinner on, "The Cause and Prevention of Delinquency."

The Committees gave encouraging reports. The feature of the recommendation of the committee on Evangelism and Social Action, was the preparation to be submitted to the British Columbia Liquor Enquiry Commission.

The Moderator of the General Assembly, Dr. J. A. MacInnis, was most helpful in his counsel in the sessions and addressed the large public meeting. His two radio addresses over CJOR were greatly appreciated.

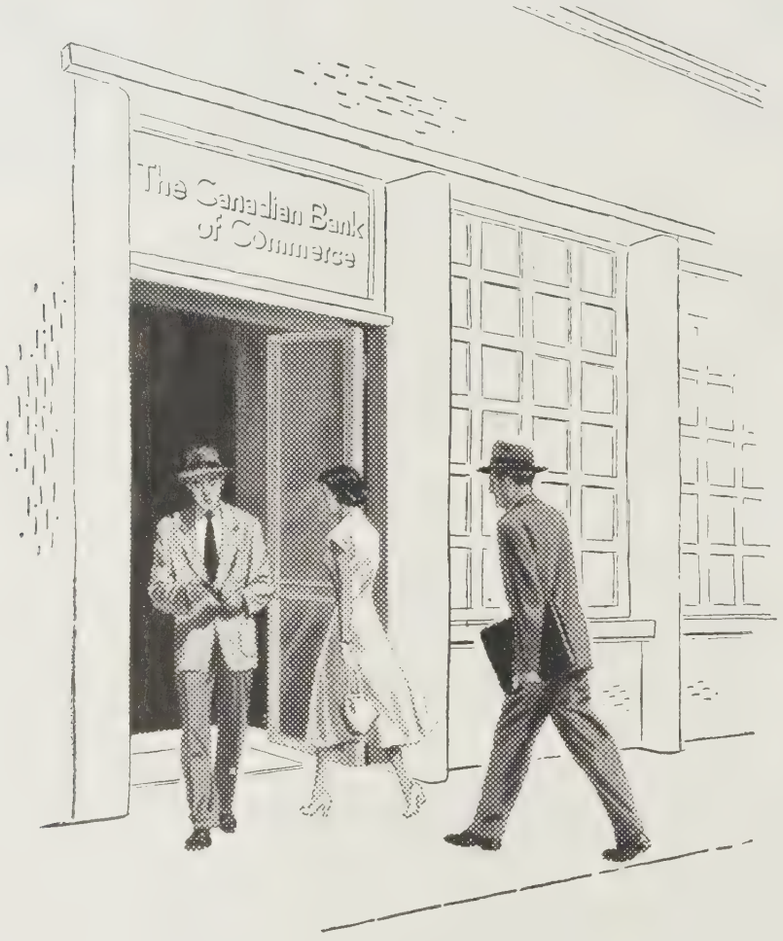
Letter to Director of Immigration

Dear Sir:

Though I am only a visitor to Canada, I shall be sailing back to Wales from Montreal shortly. I have been greatly impressed during my three months visit by the flourishing condition of your Church as well as with the Protestant Churches of this country. The alert organization which led to sending your letter of welcome to me is a proof of it.

Perhaps you will permit me to convey to the Presbyterian Church in Canada the most cordial greetings and good wishes of the North Wales Association of the Calvinistic Methodist, or Presbyterian Church of Wales.

Yours sincerely,
H. Parry Jones,



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121-2

Suggestions Requested for New Hymnary

MANY valuable suggestions have already been received by the content committee of the New Joint Hymnary for Presbyterian-Reformed Churches. These suggestions have been regarding hymns, tunes and psalms. The hymnal must be kept within reasonable limits, namely, 576 pages. This is also on account of cost.

To use this space to best advantage, the committee would like to know which aids to worship would be most useful to the majority of our congregations, such as:

(1) Unison and responsive readings from the Bible.
(2) Unison and responsive readings from extra-biblical sources.
(3) Special psalm numbers, specifically requested.
(4) Which version of the Bible should be used; or should several versions be employed, if different Bible selections indicate a preference.
(5) Should there be several "Orders of Service?"
(6) Invocations; Calls to Worship; Introits; Salutations.
(7) Offertory Sentences; Offertory Prayers.
(8) Litanies and Responsive Prayers.
(9) Prayers for special occasions; General Confessions; General Thanksgiving; General Intercession; Prayers for the Christian Year.
(10) The Apostles' Creed; The Nicene Creed. Other Affirmations of Faith.
(11) The Ten Commandments.
(12) The Beatitudes.
(13) The Lord's Prayer.
(14) Benedictions.
(15) Chants and Canticles.
(16) Responses and Amens for choir or congregation.

The chairman, Dr. David H. Jones, has stated that the committee would like to obtain good contemporary hymns inspired by present trends in the style of our time. Only original manuscripts can be considered, and all such material submitted must be free from copyright restrictions. Please do not send originals but copies, since it will take months to decide on acceptance. The new Hymnary will not be available for at least three years.

The content committee is to meet in Princeton on January 5, 6 and 7, therefore, those interested are asked to communicate immediately with the Rev. Colin F. Miller, Knox Presbyterian Church, Ottawa. ★

In Memoriam

REV. JAMES FOOTE, B.A.

The beloved minister of St. Andrew's Presbyterian Church, Carleton Place, for over 21 years, the Rev. James Foote, died suddenly in Victoria Hospital, London, on November 22. He was 78 years of age. He graduated from Presbyterian College, Montreal, in 1907, and was ordained at North Bruce and St. Andrew's by the Presbytery of North Bruce. In 1911, he received a call to Thedford and Lake Shore where he served for seven years. His next charge was Caven Church, Exeter, where he ministered from 1918 to 1929.

In that year he was given an unanimous call to St. Andrew's, Carleton Place, and he served his long pastorate in that Ottawa Valley town. Mr. Foote was much loved and esteemed by his fellow-ministers and was greatly beloved by his former parishioners. For 43 years he had been in the Christian ministry and was a most faithful servant of his Church and his Master. He served the Church at large on various committees and was clerk of the Presbytery of Huron and the Presbytery of Lanark and Renfrew. His brethern elected him to be Moderator of the Synod of Montreal and Ottawa, and many were their tokens of confidence in his quiet personality. He leaves to mourn his loss, his wife and a married daughter in Vancouver. He had retired to live in Varna and was buried from St. Andrew's Church, Clinton.

MRS. WILLIAM J. McMURRAY

Prominent in church work all her life, Mrs. William McMurray, aged 83, died November 6. Mrs. McMurray was one of the three trustees of Drummond Hill Presbyterian Church, Niagara Falls, Ontario, and a life member of the Women's Missionary Society. She was also an active member of St. Andrew's Presbyterian Church before church union. A member of one of the oldest families in Niagara Falls, Mrs. McMurray was highly esteemed in her church and community, surviving are three sons.

DUNCAN ARTHUR CAMPBELL

Westminister Church, Paisley, mourns the loss of a beloved elder in the death of Duncan Arthur Campbell, on November 16, in his 63rd year. Mr. Campbell has left an example of Christian faith and service, and he will be missed in the church. Surviving are his wife, two sons and two daughters, also four brothers, one of whom is the Rev. Malcolm Campbell, D.D., of First Church, Montreal.

MRS. A. W. McMILLAN

Knox Church, Glenarm, lost by death, on October 18, Mrs. Archie McMillan, a valued member. She was deeply interested in all church work, but especially the Women's Missionary Society and the Ladies' Aid. Her passing has been greatly felt in the community.

MR. ALEXANDER D. MacKAY

Grand River Presbyterian Church, N.S., lost by death on November 3, Mr. Alexander D. McKay at the age of 80. Mr. MacKay had been a member of the choir for over 45 years and was a Gaelic precentor. Of him it could truly be said, that he was "not ashamed of the Gospel of Christ."

MISS EVA SCOTT, Reg.N.

A beloved teacher in Knox Church, Dunnville, Miss Eva Scott, Reg.N., died on September 11. She taught in the kindergarten of the Sunday School, in the Mission Band, and worked in the W.M.S. Her untiring efforts on behalf of this congregation will be long remembered.

KENNNETH A. MacLEOD

St. Andrew's Church, Framboise, N.S., lost a beloved elder on October 3rd in the death of Kenneth A. MacLeod, in his 85th year. Mr. MacLeod had taken part in the ordination of four new elders on the Sunday before he died. He was a pillar in the church and community.

Presbyterian Uniform S.S. Lessons

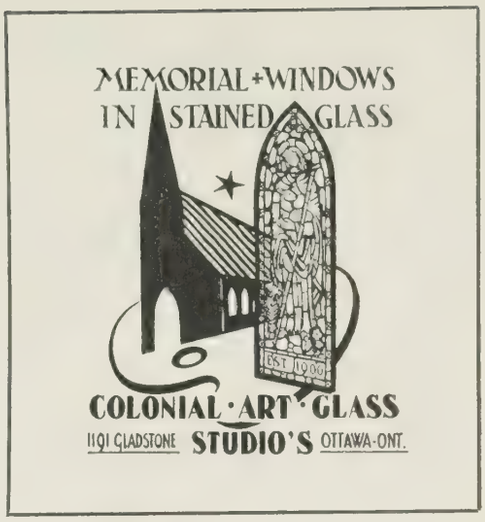
LESSON—JANUARY 4
David and Goliath
I Samuel 17: 38-51
Golden Text: Romans 8: 31

LESSON—JANUARY 11
The Death of Saul
I Samuel 31: 1-6, 2 Samuel 1: 17-19, 23-27
Golden Text: Prov. 17: 17

LESSON—JANUARY 18
The Reign of David
2 Samuel 5: 1-5, 7: 8-13
Golden Text: Proverbs 8: 15

LESSON—JANUARY 25
The Death of Absalom
2 Samuel 18: 19-26, 29-33
Golden Text: Proverbs 15: 10

LESSON—FEBRUARY 1
Solomon's Wise Choice
I Kings 3: 5-15
Golden Text: I Kings 3: 9





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Scottish Letter

By John B. Logan

SHERIFF J. R. Philip, Q.C., Procurator of the Church of Scotland, son of a former Moderator, is taking a prominent part in the life and leadership of the Church. He presented a report to the Commission of Assembly, dealing with the participation of the Church of Scotland in the coronation. As at the 1937 Service, he said, the Church of Scotland is likely to have eight representatives, besides, Dr. Warr (Dean of the Thistle and Chapel Royal) and two other Royal Chaplains.

The Church of Scotland will also be allocated seats to view the procession in Westminster. The committees responsible, said Mr. Philip, had decided that so long as the traditional coronation service remains, embodying the Anglican Communion service, "it would not be fitting that the Church of Scotland should seek to claim to participate therein." This, however, does not mean that we are unwilling to take part.

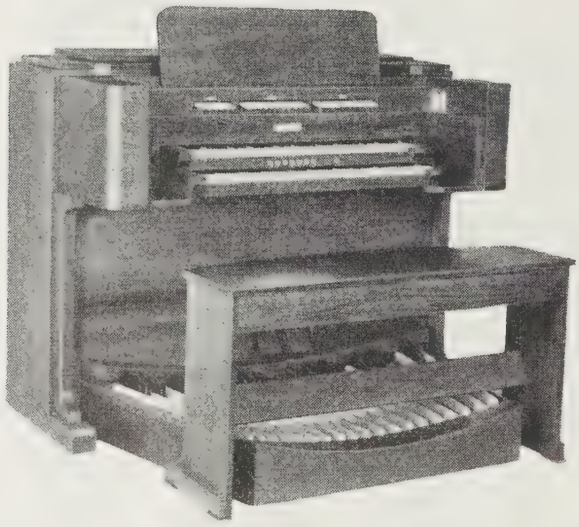
Sheriff Philip also reported that his committee and Dr. Warr of St. Giles, were arranging the national service in St. Giles on June 24, which would be attended by the Queen and the Duke of Edinburgh when the ancient Crown and the other Honours of Scotland will be carried in procession. This news has been received with great satisfaction in Scotland, where, so far as your contributor can judge, the main body of the people are in favour of such dignified recognition of our nationhood, accompanied by a more rapid growth of local government.

The choice of the Rev. Professor J. Pitt Watson, Professor of Practical Theology at Trinity College, Glasgow, as Moderator-Designate for 1953, has been widely hailed as eminently suitable for coronation year. One of the Queen's Chaplains, Professor Pitt Watson, has served on six major Assembly Committees, giving specially distinguished service as convener of the Church and Nation Committee.

Dr. Pitt Watson's warm humanity and clear-cut, statesman-like utterances in public mark him out as well-equipped for his task. At 59, he is fortunately rather younger than the usual Moderator-Designate.

The Rev. D. P. Thomson, our Church's evangelist, with the cooperation of most of the non-Roman denominations, is taking his visitation evangelism teams, after Montrose, to the eastern coastal area. The tide seems to be turning. News is coming in of more records for attendances at Communion and at Remembrance services in certain places. When the latest Church Extension building was opened, a Church hall holding about 400, 700 people came to the first Sunday morning service and 1,000 children came to the children's service. ★

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SASKATCHEWAN



St. Andrew's, Swift Current, received this baptismal font from the family of Mr. and Mrs. L. W. D. Park, in loving memory. Shown in picture from left: H. C. Corvin; Mrs. H. C. Corvin ,a daughter of Mr. and Mrs. Park; and the Rev. John R. Carson, minister. Four infants were baptized after the dedication of the font.

PERSONALS

ST. ANDREW'S CHURCH, Windsor has been observing a period of mourning since the death of **Dr. H. M. Paulin. The Rev. William Lawson** of Knox Church, Leamington, has been made the Interim Moderator . . . The Moderator of the Assembly, **Dr. J. A. MacInnis** was in Edmonton at the time **Archbishop Barfoot's** wife died. He attended the funeral representative of the Presbyterian Church in Canada . . . **Dr. C. Ritchie Bell** has been given a spot on the sustaining programme over CBM each Sunday morning at 8.15 a.m. . . . Montreal West has issued a call to the **Rev. F. R. M. Anderson** of Hagersville.

Dr. K. Hunter Palmer was appointed to Port Dover for one year. His son, the **Rev. Wm. K. Palmer** of Knox, Hamilton, preached the sermon at the recognition service on November 20 . . . The **Rev. George McMichen** of Glasgow, Scotland, has arrived in Nanaimo, B.C., to take charge of St. Andrew's . . . The **Rev. H. T. Colvin** was inducted into Armstrong, Salmon Arm, by the Presbytery of Kamloops on October 23 . . . The **Rev. George L. Royal** of Norval was guest speaker at the 130th anniversary of St. Andrew's, Streetsville.

The **Rev. Douglas Wilson** of Blue Mountain and Garden of Eden Churches, conducted the 27th anniversary of First Church, Stellarton . . . The **Rev. Hugh Walker,** minister, conducted the second anniversary of the Val d'Or and Perron Churches on October 19 . . . The **Rev. M. N. McDonald** of Kemptville, conducted the 69th anniversary of St. Andrew's, West Huntingdon, Ont., on October 23. The **Rev. A. O. MacLean,** moderator of the Maritimes Synod, spoke at the 78th anniversary of Westminister, New Glasgow . . . **Dr. David Gowdy** of Galt was guest speaker in Seaforth at the 85th anniversary.

The **Rev. Finlay G. Stewart** of Kitchener was guest preacher at the 26th anniversary of the Presbyterian Church, Sydney, N.S., which has just completed the task of renovating both interior and exterior of the church building . . . The **Rev. D. P. Rowland, M.C.,** was the special speaker when Knox Church, Guelph, celebrated its 108th anniversary on November 16 . . . **Dr. C. L. Cowan** conducted the anniversary services at Westminster, Smith's Falls, on October 26 . . . **Mr. K. V. Gardner** was elected president of the Montreal Presbyterian Laymen's Association at the annual meeting on November 6.

The **Rev. A. Jossinet** arrived from France on November 25. He will assist in French work in Montreal. The **Rev. D. B. Isaac** of Scotland arrived on November 26, to assume his new work at the Presbyterian Church in Weyburn, Saskatchewan.

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THE I. Q. ON JEWS AND JUDAISM

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TWELVE MILLION JEWS ARE WAITING FOR THE GOSPEL

Q.—What is the number of Jews in the world today? (1952)

A.—According to the figures just released and based on a careful estimate by the World Jewish Congress, there are today 11,672,000 Jews living in 97 countries of the world.

Q.—How many Jews are in Israel?

A.—It is estimated that there are nearly 1,450,000 Israeli there now, and Jews the world over are still encouraged to settle in the tiny new State.

Q.—What is the Jewish population in the U.S.A.?

A.—It is considered to be nearly 5,000,000.

Q.—How many Jews live in Russia?

A.—Reliable sources compute it as nearly 2,000,000 souls.

Q.—How are the statistics tabulated according to continents?

A.—In North and South America there are about 5,856,506 Jews; in the whole of Asia 1,663,995; in Africa, 707,025; and in Australia and New Zealand, 55,845 Jews. It is also interesting to note that in Abyssinia there are 20,100 Jews living today. Of these, 20,000 are black Jews called "Falashas." They claim their ancestry to King Solomon through a son of the Queen of Sheba, supposedly conceived while on a royal tour to learn the wisdom of the King and see the grandeur of his Kingdom.

Twelve million Jews are waiting for the Gospel of the Messiah foretold by the prophets of old. (Isaiah 40:9) "And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?" (Romans 10:14).

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For further information write to:
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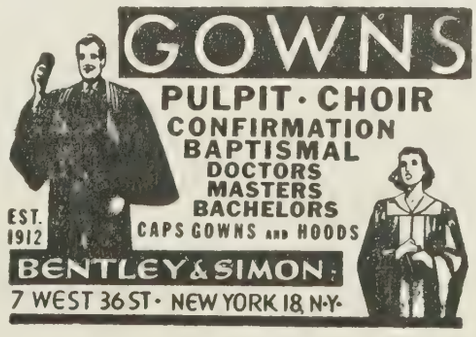
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CHURCH CALENDAR

Material for ensuing number must reach this office by the 5th of each month.

VACANCIES

Synod of Maritime Provinces:
Alberton, P.E.I., Rev. J. D. Mackay, Summerside.
Belfast, P.E.I., Rev. G. C. Webster, Zion Manse, Charlottetown.
Fredericton, N.B., Rev. Hugh M. Creaser, Box 360, St. Andrew's.
Kensington, P.E.I., Rev. D. A. Campbell, New London.
Newcastle, N.B., Rev. E. H. Bean, New Mills.
Sherbrooke, East River, St. Mary's, N.S., Rev. R. J. Ritchie, R.R. 1, Merigomish.
Tyne Valley, P.E.I., Rev. J. D. Mackay, Summerside.
Springhill, N.S. Moderator Rev. J. J. Edmiston, Windsor, N.S.

Synod of Montreal and Ottawa:
Chesterville, Ont., Rev. Wm. Fitzsimons, Cardinal.
Kinburn, Ont., Dr. E. G. B. Foote, 82 Kent St., Ottawa.
Montreal, Que., Maisonneuve, Dr. C. Ritchie Bell, 357 De L'Epee Ave., Outremont.
Spencerville, Ont., Rev. Eric Larsen, Box 88, South Mountain.
Vankleek Hill, Ont., Dr. D. N. MacMillan, Dunvegan.

Synod of Toronto and Kingston:
Beaverton, Ont., Rev. John Hart, Cannington.
Bolton, Ont., Rev. W. J. Adamson, F 12, Bexhill Court, Toronto 18.
Burnbrae, Ont., Rev. W. H. V. Walker, Stirling.
Fenelon Falls, Ont., Rev. C. J. Beckley, Woodville.
Hillsburg, Ont., Rev. Walter McCleary, Grand Valley.
Hillsdale, Ont., Rev. C. H. Carter, Victoria Harbour.
Leaskdale, Ont., Rev. J. K. L. McGown, Uxbridge
Meaford, Ont., Knox, Rev. P. B. Reid, 212 Pine St., Collingwood.
Scarborough, Ont., St. Andrew's, Rev. J. Forbes, Agincourt.
Thornbury, Ont., Rev. John W. Bell, Duntroon.
Toronto, Ont., Fairbank, Rev. J. B. Thomson, 519 Coldstream Ave., Toronto.
Warkworth, Ont., Rev. R. D. Duncanson, P.O. Box 125, Norwood.

Synod of Hamilton and London:
Amherstburg, Ont., Rev. Scarth Macdonnell, 72 St. Louis Ave., Riverside.
Corunna, Ont., Rev. D. G. Seaton, 398 Wellington St., Sarnia.
Fingal, Ont., Rev. H. S. Rodney, 100 Hincks St., St. Thomas.
Glencoe, Ont., Rev. C. E. Fisher, Mount Brydges.
Hanover, Ont., Rev. Wm. A. Henderson, Box 392, Walkerton.
Ingersoll, Ont., Rev. R. D. MacDonald, Tillsonburg.
Kintyre, Ont., Rev. T. E. Kennedy, Rodney.
Monkton, Ont., Rev. J. S. Williams, Milverton.
Shakespeare, Ont., Rev. F. J. Barr, 46 Church St., Stratford.
Wallacetown, Ont., Rev. C. D. Henderson, Appin.
Windsor, Ont., St. Andrew's, Rev. Wm. Lawson, Leamington.

Synod of Manitoba:
Brandon, Man., First, Rev. S. J. Sharkey, Carberry.
Lenore, Man., Rev. D. Anderson, P.O. Box 111, Neepawa.
Winnipeg, Man., St. James, Rev. J. D. Marnoch, 67 Luxton Ave., Winnipeg.

Synod of Saskatchewan:
Assiniboia, Sask., Rev. G. A. Cunningham, 1073 Athol St., Regina.
Briercrest, Sask., Rev. Wallace MacKinnon, 1135 Second Ave., N.W., Moose Jaw.
Moosomin, Sask., Rev. I. R. McKee, Box 296, Indian Head.

Synod of British Columbia:
North Vancouver, B.C., Dr. J. B. Skene, 1100 Thurlow St., Vancouver.
Sapperton, B.C., Knox, Rev. J. M. Pollock, Box 1357, Mission City.
Vancouver, B.C., St. Paul's, Rev. H. Lennox, 3158 W. 37th Ave., Vancouver.
Vancouver, B.C., Vancouver Heights, Rev. F. G. St. Denis, 686 West 24th Ave., Vancouver 9.

INDUCTIONS

Armstrong, B.C., Rev. H. T. Colvin, October 23, 1952.
Little Harbour, N.S., Rev. D. A. MacKinnon, Dec. 1, 1952.
Murray Harbour North, P.E.I., Rev. M. C. Currie, B.A., October 21, 1952.
New Liskeard, Ont., Rev. G. W. Murdoch, B.D., October 24, 1952.
New Westminister, B.C., St. Aidan's, Rev. M. S. Blackburn, October 17, 1952.
Scotsburn, N.S., Rev. G. B. Cunningham, B.A., Dec. 2, 1952.
Woodstock, N.B., Rev. Byron A. Nevin, B.A., October 23, 1952.



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RECOGNITION

Bowmanville, Ont., Rev. A. G. Scott, November 6, 1952.
Grand Falls, Nfld., Rev. D. S. Paterson, October 15, 1952.
Port Dover, Ont., Dr. K. Hunter Palmer, November 22, 1952.

DEATHS IN THE MINISTRY

Rev. James Foote, B.A., November 22, 1952, Varna, Ont.
Rev. T. Wardlaw Taylor, M.A., Ph.D., D.D., Senior Clerk of General Assembly, Toronto, December 5, 1952.
Rev. George S. Mitchell, D.D., Picton, N.S., October 26.

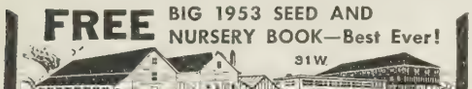
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CBL Network—1.30 to 2 p.m. Every Sunday, "The Way of the Spirit."
CBL Network — World Church News — Every Saturday, 1.30 p.m.
CBM—Montreal, Que., 11 a.m., CJAD—7.30 p.m., Jan. 18, St. Andrew and St. Paul.
CFAB—Windsor, N.S., 11 a.m., Every Fifth Sunday (A.S.T.).
CFAR—Flin Flon, Man., 2.15 p.m., Every Sunday (C.S.T.).
CFCF—Montreal, Que., 9 a.m., "Homespun," Dr. C. Ritchie Bell, Every Sunday.
CFCH—North Bay, Ont., 11 a.m., Every Fifth Sunday.
CFCO—Chatham Presbytery, 1.15 p.m. Every Sunday.
CFCO—Chatham, Ont., 9.45 a.m., Every Sunday, "The Presbyterian Children's Hour."
CFCO—Chatham, Ont., 11 a.m., First Presbyterian Church, Third Sunday every second month.
CFCY—Charlottetown, P.E.I., 11 a.m., The Kirk of St. James, Second Sunday each month (A.S.T.).
CFOS—Owen Sound, Ont., 11 a.m., St. Andrew's, Fourth Sunday each month
CFRB—9.05 a.m., Every Sunday, "Your Life," Rev. Ross K. Cameron, Dovercourt Rd. Church, Toronto.
CHEX—Peterborough, Ont., 11 a.m., St. Paul's, First Sunday each month.
CHNO—Sudbury, Ont., 11 a.m., Knox Presbyterian Church, Third Sunday each month.
CKOK—Sarnia, Ont., 11 a.m., First Sunday, St. Andrew's and third Sunday Paterson Memorial each month.
CHVC—Niagara Falls, Ont., 8.30 p.m., Service for Shut-Ins, Every Sunday.
CJAD—Montreal, Que., 3.10 and 11.10 Monday to Friday, 11.15 p.m. Saturday. Rev. A. MacOdrum.
CJAT—Trail, B.C., 9 p.m., Every Sunday, "Quiet Hour," from First Presbyterian Church (P.S.T.).
CJBC—11 a.m., Jan. 11, Rev. D. P. Rowland, M.C., Toronto.
CJBC — Toronto, Ont., "Prelude to Worship," Every Sunday at 10.05 a.m.
CJCA—Edmonton, Alta., 11 a.m., First Presbyterian Church, Second Sunday each month (M.S.T.).
CJKL—Kirkland Lake, Ont., 11 a.m., St. Andrew's, Second Sunday each month.
CJOC—Lethbridge, Alta., 11 a.m., St. Andrew's, Fourth Sunday each month.
CJOY—Guelph, Ont., 6.30 to 7 p.m., Knox Church, Every Sunday.
CJOY—Guelph, Ont., 2.30 p.m. "The St. Andrew's Hour," St. Andrew's Church, Every Sunday.
CJVI—Victoria, B.C., 11 a.m., St. Andrew's, First and Fourth Sundays (P.S.T.).
CKBB—Barrie, Ont., 7 p.m., Essa Rd. Presbyterian Church, Second Sunday each month.
CKBB — Barrie, Ont., 11 a.m., St. Andrew's Church, First Sunday each month.
CKBI—Prince Albert, Sask., 11 a.m., St. Paul's, Second Sunday each month (M.S.T.).
CKFH—Toronto, Ont., 9 a.m., Green Pastures, Knox Presbyterian Church, Every Sunday.
CKGR—Kitchener, Ont., 6.30 p.m., St. Andrew's, Every Sunday.
CKIC—Sault Ste. Marie, Ont., 11 a.m., Westminster Presbyterian Church, Every Fifth Sunday.
CKLB—Oshawa, Ont., 11 a.m., January 4, Knox Presbyterian Church.
CKNB—Campbellton, N.B., 11 a.m., Knox Church, Third Sunday each month (A.S.T.).
CKNX—Wingham, Ont., 11 a.m., Second Sunday.
CKOK—Penticton, B.C., 11 a.m., St. Andrew's Church, Third Sunday each month (P.S.T.).
CKPC—Brantford, Ont, 11 a.m., Central Presbyterian Church, Third Sunday each month.
CKSF—Cornwall, Ont., 11 a.m., First Sunday, 7 p.m., Third Sunday each month.
CKTS—Sherbrooke, Que., 11 a.m., Fourth Sunday each month.
CKVD—Val d'Or, Que., 7.30 a.m., St. Paul's Presbyterian Church, Every Friday.
CKWH—Whitehorse, Yukon Territory, 10.30 a.m. First Presbyterian Church, Every Sunday (Y.T.).
CKX—Brandon, Man., 11 a.m., First Presbyterian Church, Fourth Sunday each month (C.S.T.).
CBT—Grand Falls, Nfld., 11 a.m. (Nfld. time), St. Matthew's, Every Fourth Sunday.

All times given are Eastern Standard Time except where otherwise stated.

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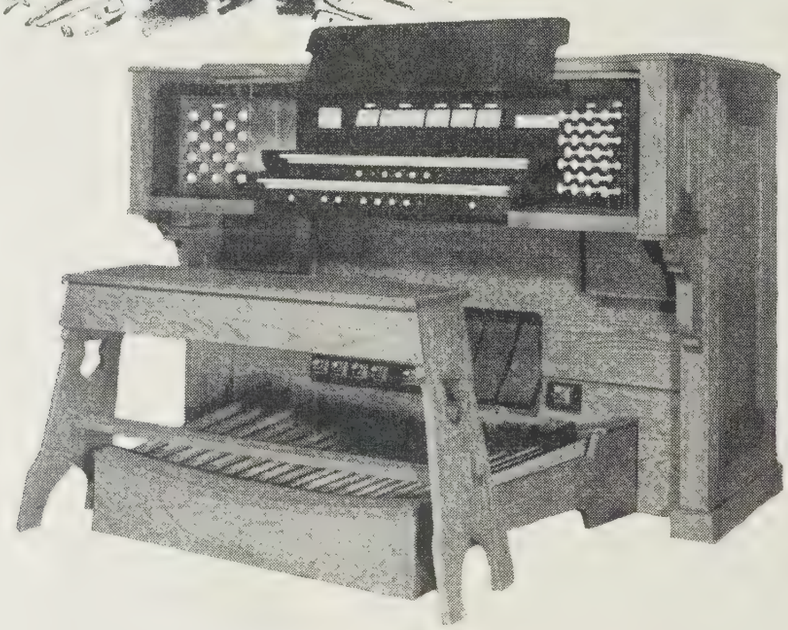
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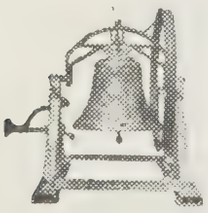
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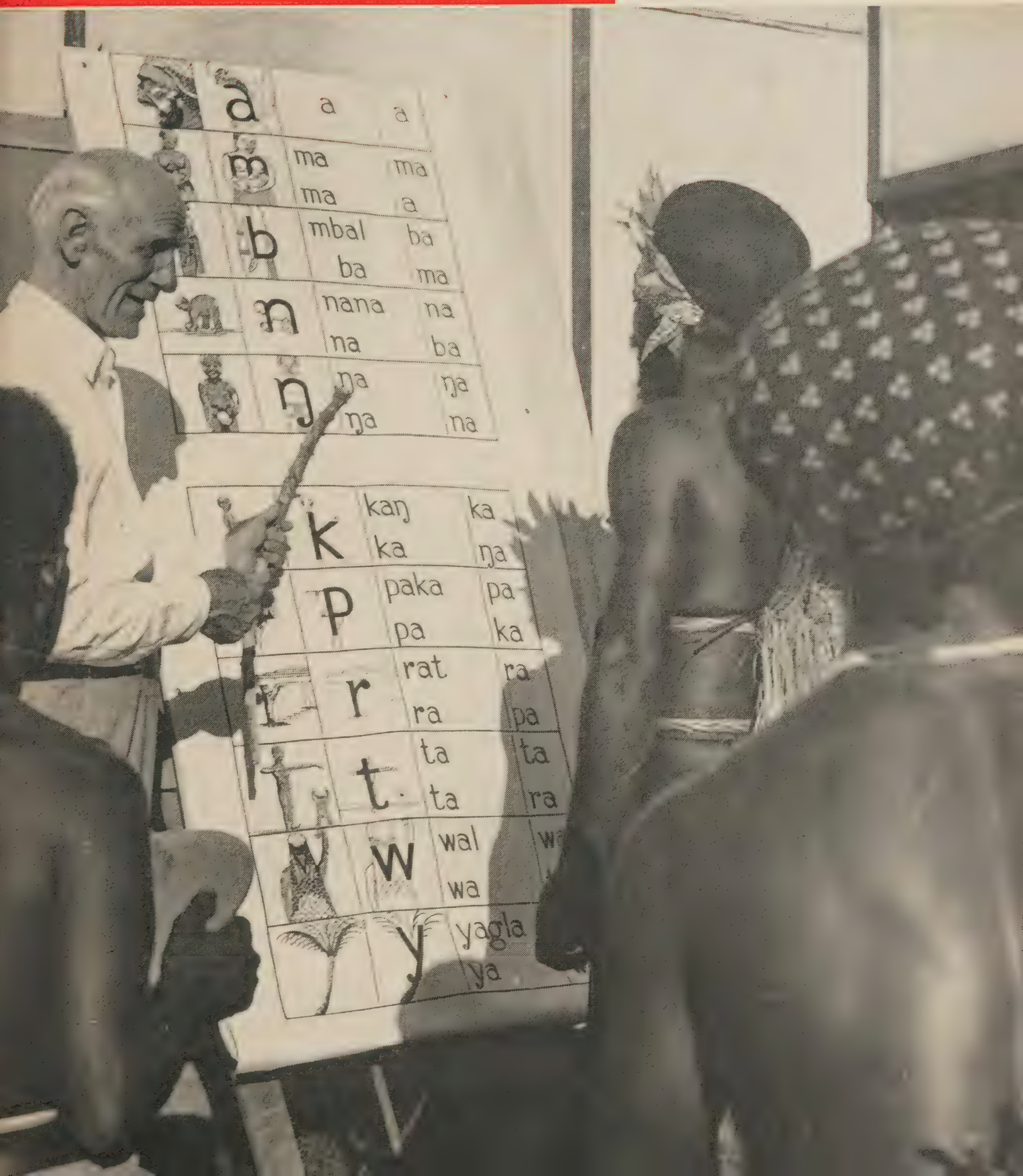
Cover picture: Dr. Frank Laubach, Miracle Man of Mass Education.

the Presbyterian Record

TORONTO, FEBRUARY, 1953

LXXVIII No. 2

TWENTY CENTS



the Presbyterian Record

Official organ of The Presbyterian Church in Canada

Established 1876

EDITOR: **John McNab, M.A., D.D.**

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A Prayer for Students is by John A. Johnston, Presbyterian College

All contributors are reminded that the issue of the Record goes to press on the 5th day of the month preceding publication, and that all news items should reach the Editor soon after the events happen.

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Great Thoughts

WHERE ARE the churches which give the impression of living with awareness that they have no more than a few years, perhaps only a few months, left in which to press on a doomed society their offer of salvation? I'd like to see churches and church organizations spend less time celebrating the fact that they have been going for a hundred or two hundred or five hundred years, and more on the prospect that they have only ten or twenty or fifty to go. Paul Hutchinson.

So far as our civilization treats men merely as labour force, fit to produce wealth for the few, it is not yet Christian.
Walter Rauschenbusch

God wants you. He wants your gifts. He wants influence. He wants all you have, but He wants most of all - you! You! Every one of you! Will you obey? Will you rise and follow? Will you face whatever it is He calls you to face? Listen to the voice within. Face God and say "Yes" or "No!" Face Him. Embrace the Cross; sacrifice whatever it may be. Say, "Lord, I will arise and follow Thee just now." Catherine Booth.

Legitimate business never conflicts with true religion.
Higley

If I could hear Christ praying for me in the next room, I would not fear a million enemies. Yet the distance makes no difference. He is praying for me.
Robert Murray McCheyne.

Let fall on every college hall
The lustre of Thy cross,
That love may dare Thy work to share
And count all else as loss.
Selected

When we spend as much on missionaries as we spend on brave Marines; when you and I give as much for brotherhood as for battleships; when we spend as much on Bibles as on bombs; when we are as alive to spread the Gospel of Christ as the Communist is to spread his cause; when we put first things first, then God will relieve us of this burden, and we will be on our way. Louis H. Evans.

Missionaries have been driven out but Christ and His Church remain in China. There has been another Calvary and there will be another Easter for Christ in China.
Harrison Ray Anderson

The layman's occupation is not something separate from religion, any more than hands are separate from mind and heart. Devoted work is the very flesh and bone of living religion, without which worship cannot live and grow. Robert L. Calhoun.

He that falls in love with himself will find no rival.
Selected

No man can tell whether he is rich or poor by turning to his ledger. It is the heart that makes a man rich. He is rich according to what he is, not according to what he has.
Henry Ward Beecher.

A PRAYER FOR STUDENTS

O GOD, who art the only source of Wisdom and Truth, we look unto Thee seeking that true Knowledge which cometh only from Thee, and we pray that Thou wilt enable us to use this gift to Thine honour and glory.

Let us, as students in Thy Kingdom, live daily the life of fellowship with Thee and of service one toward another. For our young people in every part of the world we pray, that they may know what is worth knowing and praise that which pleaseth Thee most.

Grant that the light of Thy truth may shine upon all universities, colleges and places of learning, that both teachers and students may have wisdom and knowledge, which to know is life everlasting.

Through Jesus Christ who is the Way, the Truth and the Life. Amen.

Dedicate Church at Whitehorse

THE First Presbyterian Church at Whitehorse, Yukon Territory, was dedicated on December 14. The opening of the church for public worship represented considerable progress on the part of the congregation during the past year. It would have been impossible to have attained their objective had the *Christian Outreach* fund not been able to assist materially towards the cost of the church building.

Back in the days of the gold rush of '98, Presbyterian missionaries, rugged men, laid the foundations for a congregation, subsequently, all churches had withdrawn from Whitehorse owing to the limited group of people still remaining. Now that Whitehorse is the gateway to the Yukon greatly increased activity has been noted during the last few years until the population has grown to almost 6,000. Hence the growing necessity of a church in the midst of the people became plainly evident.

Dr. Alexander A. Rattray was appointed in July, 1951, and a congregation has been gathered, a live Sunday School organized and other societies in the church have displayed a deep interest in the constant expansion.

At the opening service on December 14, 110 people were present in the morning and 56 attended the evening worship at which 27 members joined by certificate and on profession of faith. The Moderator of the Synod of Alberta who is also Moderator of the Peace River Presbytery, the Rev. Ronald Davidson of Grande Prairie, Alta., dedicated the church. The Rev. Jas. R. Moore of Wanham, Alta., preached the sermon. In the evening, Mr. Davidson preached the sermon and a film *Northern Outpost,* depicting mission work in Alaska was shown at the close of the service.







Pictures to right show, (top) the exterior of the new church at Whitehorse; (middle) the Rev. Ronald Davidson, Moderator of the Presbytery of Peace River, formally dedicating Church on December 14, 1952; *and (bottom) the Rev. Dr. Alexander A. and Mrs. Rattray with their children at the Whitehorse airport.*



National Film Board Photo

The Family Altar *Valley of the ten peaks, Banff National Park, Alberta.*

A TALE OF TWO GATES

By H. Beverley Ketchen

IN THIS chapter we have a tale of two gates which, it seems to me, is well worthy of consideration in the early part of a new year. And we cannot set the story aside as a piece of fanciful fiction. There was Peter in prison. Humanly speaking, his escape seemed impossible. To all appearances he was a helpless victim of circumstances. If there were no eye to pity and no arm to save; if there were no God to move in mysterious ways His wonders to perform; if there were no supernatural power to confound the politics and frustrate the knavish tricks of the workers of iniquity, Peter's doom had been sealed.

But in that critical hour when the arrogant tyrant was gloating over his victim, the prayers of loyal friends were floating up to the throne of grace. Apparently Peter was the only one who could sleep that night. He had cast his burden upon the Lord and went to rest like a care-free child to dream of nothing but angels. Surely it is a great triumph of faith to leave to-morrow in the hands of Him who never slumbers nor sleeps. God will keep him in perfect peace whose mind is stayed on Him.

Well, the story is that an angel visited that prison and in the gray dawn of the morning Peter was out in the street. A miracle to be sure, but miracles are commonplaces with God. The flower in the crannied wall is a miracle. And I submit that something like Peter's inexplicable deliverance occurs over and over again in everyday life. As you look back over your own life, you must admit that obstacles were removed, iron gates were swung open, the seemingly inevitable was averted and you could not explain how.

THERE are some gates that are too much for human hands. They only yield to a supernatural touch. There is an old saying that "God helps those who help themselves" and there's truth in it but not all the truth. Not a little of the Bible was written to show that God helps those who cannot help themselves.

You remember how it was in the reign of Hezekiah when Jerusalem was besieged by the Assyrians. The hills around the city were covered with the tents of the enemy. And the king was in despair. So far as he could see the situation was hopeless. They would either be starved into surrender or the city would be devastated by that formidable and ruthless foe. But in the face of that seemingly inevitable disaster the prophet Isaiah who had seen the Lord sitting upon a throne, high and lifted up, said to the hysterical king and people, "The Lord will turn aside the Assyrians."

And to the amazement of all, the prophet was right. Something happened that no military expert could explain. There was some mysterious in-

(This Bible Story is in Acts 12: 1-18.)

tervention of Providence and in the morning the tents of the enemy were empty. It is not a mere fairy tale. Even the Assyrians were honest enough to inscribe the fact in their history.

There was the case of the prophet Elisha at Dothan. A great host of soldiers with all the ponderous paraphernalia of ancient warfare were sent to capture that one quiet, inoffensive man. They came by night and surrounded the city, making his escape impossible as they thought.

When the prophet was told of the situation, he said to the panic-stricken servant, "Fear not, for they that be with us are more than they that be with them." We do not know how it happened or just what did happen. All we do know is that Elisha lived to be a very old man. So he must have gotten out of that trap. In other words, the gate was swung open for him. We have not forgotten Dunkirk.

THERE is no use worrying about things that are beyond your own power. Gates that you cannot open yourself will be opened for you if it be God's will that you should get through them.

In the case of Peter, it is interesting to note that his friends in the house of Mary had spent the night in prayer. That was the only thing they could do. They had no political influence. It would have been useless to appeal to Herod. Instead of that, they went to the Throne of Grace—and the miracle happened.

It suggests one way in which friends can help. At one stage in the First World War the only explanation that General Foch could give was, "Somebody has been praying."

"More things are wrought by prayer than this world dreams of."

BUT this is a tale of two gates and it might be profitable in the morning of the year to consider how Peter fared at the other gate—the much more common kind of gate. We read that when he knocked at the house of Mary the gate was not immediately flung open and there is nothing about that to surprise us. Their nerves were on edge. It was a hazardous time for Christians. Their friend Peter had been arrested and there was no telling who would be the next.

Moreover it was a strange hour for a knock. There was something uncanny about it for it was not yet daylight. Rhoda crept to the gate and peered out into the semi-darkness. However, she was too frightened and hysterical to undo the latch and when she ran back in excitement to tell the others that Peter was there, they did not rush to let him in. They could not believe it. They thought that the frantic young girl was just imagining things. It was the very thing for which they had been praying and yet it was incredible—"too good to be true," they thought.

WELL we might, I dare say, see some reflection of ourselves in that sceptical little company. We have not any too much confidence in our own prayers, have we? But the point which makes the story significant for us just now is that Peter "continued knocking" and eventually the gate was opened.

"The characteristic of heroism," says Emerson, "is persistency." Perseverance is one of the fundamental virtues essential to success. The gates that open at the first knock are scarcely worth getting through. They are the kind that Jesus had in mind when He said, "Wide is the gate that leadeth to self-destruction," to failure and disillusionment and often to tragedy.

Patient, persistent effort then. That is what counts in the long run. It was said of the Romans that "they were sometimes beaten in battle but never in war." And that suggests one of the outstanding characteristics of the British. When the Duke of Wellington was asked whether British soldiers were braver than others, he replied that "they could be relied on to be brave fifteen minutes longer." They could *"continue knocking."*

It is the indispensable virtue referred to in the promise, "He that endureth to the end shall eat of the fruit of the tree of life." I hope that all readers of *The Record* will read Dr. A. J. Cronin's autobiography, "Adventures in Two Worlds." It is a tonic, a magnificent illustration of the virtue of heroic determination to overcome, to make of difficulties and disappointments "stepping stones to higher things."

Peter then "continued knocking" and the gate was opened at last. Paul had this virtue of steadfastness in mind when he wrote, "Be not weary in well-doing, for in due season you shall reap if you faint not." ★

WHEN a church is no longer mobile, when the pioneer spirit has left it, when missionary vision no longer inspires it, when a challenge to high adventure under God fails to awaken a response in prophetic words and redemptive deeds, that church is dead. It is dead even should it be acclaimed as the most venerable institution of which a nation, a culture, or an era can boast. For a true church must live a pilgrim life upon the road of God's unfolding purpose, keeping close to the rugged boundaries of His ever-expanding Kingdom.



Photo by Malak

The dignity of the Peace Tower on Canada's Parliament Buildings contrasts with the unique designs wrought by a midwinter snowfall.

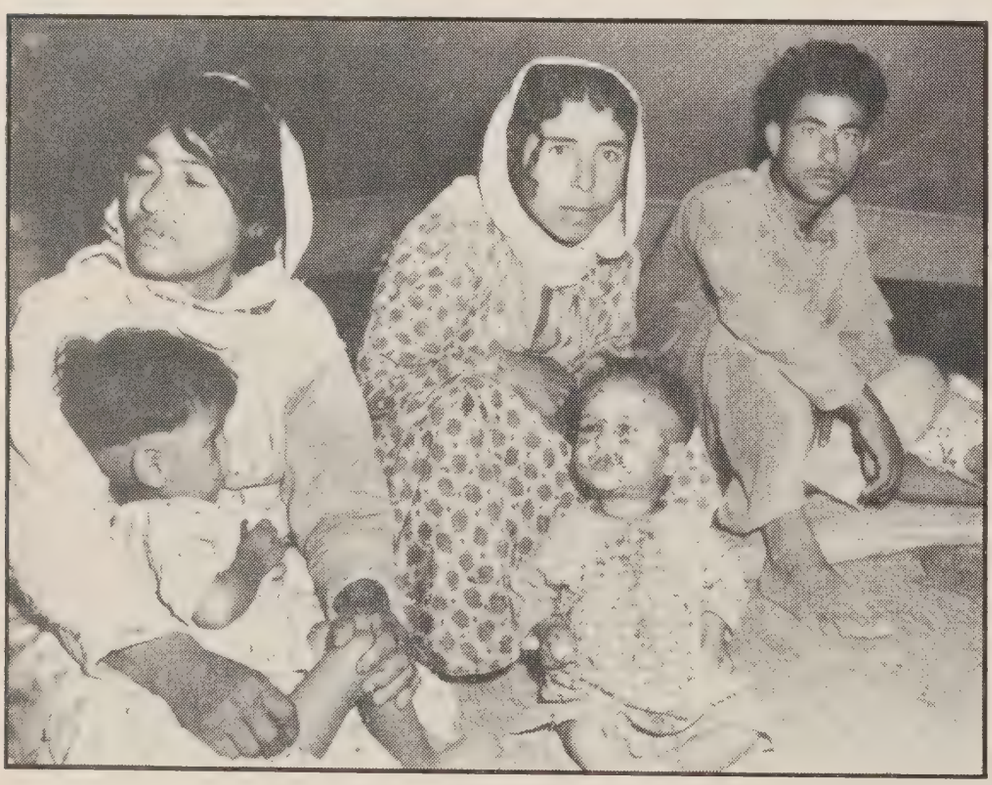
When human beings suffer, other human beings have responsibility to relieve that suffering, says Mildred McAfee (Mrs. Douglas) Horton, in her eye-witness story about suffering among Arab refugees.

Suffering Among Arab Refugees



Photo by National Council of Churches

Little Arab refugees at Amman, capital of Jordan. These refugee children living in squalid conditions are part of the refugees of Jordan. They compose 40% of the population.



United Nations Photo

Arab refugees of the middle east are harassed by countless flies. Nearly half a million people are living in unhygienic conditions. Typhoid and other epidemics threaten the conglomeration of the swarming masses.

ARAB refugees are people, discouraged, bored, unemployed, uprooted, insecure, unhappy, sometimes hungry and dirty people—always people. As such they have a claim on the sympathy and respect of Christian men and women. That they are in need is reason enough for asking Christians to share their gifts.

When human beings suffer, other human beings have an obligation to do what they can to relieve that suffering. This is our religious conviction. It is the only justification anyone needs for soliciting aid for refugees.

People who want excuses for not helping men in need can think of a good many. Solicitors for any worthy cause have heard them year after year.

Fortunate people sometimes justify their refusal to ease misery by saying that "after all the sufferer is merely paying for his own wrong-doing." This is particularly popular as an excuse for neglect of the Arab refugees.

Is not their plight, it is asked, the result of their own action in running away from home during a war brought on by their refusal to accept the terms of a United Nations partition of their land? The question implies a simple answer to a question of the utmost complexity.

THE refugees I have seen with my own eyes are those in Jordan and Lebanon. They want to go home to the very spot of land in Israel which they inherited from their fathers. That land is now occupied by other refugees.

If the one group had its wish, the other would be homeless. Suppose the Arabs should agree tomorrow that they were prevented forever from returning to their homeland, what does the individual refugee do about it? He is caught in a category of society which is not made up of individuals free to make their own arrangements independently. That is one of the curses of the refugee problem.

It is sheer folly to assume that by depriving refugees of material aid they can be forced to a solution of their own problems. They are victims of forces far too complex to be resolved by individual effort. Meanwhile they are people, discouraged, bored, unemployed, uprooted, insecure, unhappy, sometimes hungry and dirty—always people.

Officially there are more than 850,000 Arab refugees scattered in the regions bordering Israel: Jordan, Syria, Lebanon and the Gaza "strip." In addition, there are some 150,000 "economic refugees" who, though they still live in their homes, have lost their means of livelihood through the same circumstances that caused the exodus from Israel. For more than four years most

of this million men, women and children have been sitting idly in tattered tents, while sinking further and further into hopeless despair.

SENSITIVE friends are confronted with the serious difficulty of doing anything adequate to relieve that suffering. Like the voter who says one vote doesn't count, potential donors to life-giving funds sometimes feel futile in making the small contribution which seems possible in view of their other commitments. The great value of the corporate giving of church bodies is that they pool the small gifts of many people and forward them as in a flood of good will to people who sense a friendship they have missed in years of homelessness.

Clothes, money for food, gifts of school supplies, vitamins, milk, books, these are tokens of Christian assurance that mankind is one and that when one suffers, we all suffer with him.

The several denominational organizations and Church World Service have taken the small gifts and the large and channeled them to the places of special need. But voluntary agencies of good will need to do more than relieve immediate need. They need money from friends across the seas in order to supply personnel to institute longer-range programs of rehabilitation and retraining. A few pilot projects to demonstrate the possibilities for economic rehabilitation are essential ventures if any large-scale programs are to be undertaken in places where refugees are apt to live for a long time.

But money isn't everything. The refugees in modern times are the victims of complex political and economic forces. Those forces are controllable, but only by men and women of power and ability.

CITIZENS of North America who admit their Christian responsibility for the welfare of their fellowmen have a responsibility for selecting leaders who will be in a position to exert influence on the forces of our generation.

Refugee aid would have to be continued forever unless a place is found in the family of human beings for these outcasts from normal living. This is the task of statesmen. The littlest voter among us has a share in the selection of those statesmen.

Moreover, there is an obligation to keep statesmen reminded of the concern of Christian citizens for the well-being of their fellowmen. It is always easy for a particular problem to be pushed aside by the urgency of other difficulties which must be met. We who would relieve the plight of the refugees of the world will do well to support the efforts of the interdenominational agencies which maintain such close contact with the United Nations that the voice of the Christian conscience is never stilled.



United Nations Photo

Children of the Arab refugees in Palestine. The United Nations is planning public work projects to make the fathers and mothers of these little ones economically productive.

Most of us are in no position to decide where boundaries should be set, we do not know how to encourage governments to "unfreeze bank accounts," we have no wisdom about how to irrigate deserts or tempt new industries into refugee-populated areas. These are problems for statesmen. It is for us to be sure that our statesmen never forget that their constituency means business about solving whatever problems must be solved in order to release men from the bondage of homelessness.

PERHAPS it is appropriate to suggest that the churchman has the unusual opportunity to work with his opposite number in lands where refugees survive. Aid among Christians for anyone in need is not a one way proposition in a world in which the Christian church exists in some form or another virtually everywhere. To join in prayer with fellow-Christians is not enough, though it is a very special way in which believing Christians can be of use to each other.

We all must work together and share together to aid the homeless and distressed, to end the conditions that bring about their misery and, in so doing, build toward a world of peace and good-will between men of all nations. ★

PRINCETON CHOIR

THE Princeton Seminary Choir will make its eighth summer tour part of which will be in the Eastern portion of Canada. The choir, in all probability, will go as far west as Illinois and Wisconsin and then will return through Ontario, Quebec, New Brunswick, Nova Scotia and Prince Edward Island.

As on previous tours, they will accept engagements for almost any hour of the day or night, singing not only in churches but in schools, hospitals, Armed Forces camps, prisons, noontide clubs, youth conferences or any place where its type of programme will be acceptable.

The Princeton Seminary Choir has sung in every province of Canada except Prince Edward Island. Those interested in obtaining the services of the choir may write directly to Dr. David Hugh Jones, Princeton Theological Seminary, Princeton, New Jersey, U.S.A. Requests will be honoured in so far as possible in the order of their receipt.

WORLD DAY OF PRAYER

When dawn comes on February 20, in the South Sea Islands, the Day of Prayer will begin for the people of many nations. Let us all make this a day of prayer for Christ's conquest of the world.

EDITORIAL

What Is Your Church Doing?

THE Canadian Council of Churches discussed the whole question of relief for the distressed and impoverished peoples of the world at their gathering in November at London. But the net result was a decision to adopt the *status quo,* which in simple language means that they resolved to do nothing.

What an unspeakable tragedy! Nero fiddling while Rome was burning is trifling as compared to watching a world being rapidly engulfed by a flaming *RED FIRE.* Shutting up the bowels of compassion within us is the opposite of the care for the friendless and the poor that was the distinguishing mark of Jesus Christ.

One prominent woman in our Church, a national leader, wrote us on the eve of Christmas deploring the fact that Canadian Churches are doing so little when eighty million persons are displaced, homeless and hungry in the world. Yet a nation like our own cannot find sufficient elevators to store its mammoth wheat crop.

The question arises what is the function of the Canadian Council of Churches? Its motive, as we understand it, is to enable the Protestant Churches to march forward together. But it is not to produce a stalemate in Christian action. Evidently what motivated the Council with indecision was the fact that some communion or communions did not pull their weight in the last great drive for money and clothing to relieve world distress. This has put the brakes hard and fast on any concentrated effort. Shame that it should be so!

Behind the scenes we have advocated for Canadian denominations One Great Time of Sharing similar to that in the United States. In fact we have suggested that the culmination of our yearly plans for sharing should synchronize with the effort in the U.S.A. This takes place yearly during the Lenten period, a fitting time to provide for the emaciated, forlorn and homeless wanderers over the face of the earth. This is an on-going task we will face for many years until we enable the war-displaced to help themselves.

Our own denomination and the United Church have made some provisions from the Budget funds of the Church towards world distress. But, is this enough? Judging from the letters we receive, many of our members are longing to make individual gifts for this specific object. Some have even sent gifts wondering if Presbyterianism was not planning to do something.

Take this famine situation in India. One of our country churches at Bobcaygeon took a retiring offering prior to Christmas and sent in over sixty-seven dollars to keep three Bhil families until their harvest. Another lady in a small city, hearing of the relief offering taken in this country church, since her own congregation was not acting, sent to our Foreign Missions secretary, a gift of ten dollars for Bhililand. Chalmers, Uxbridge, sent in $124.80.

Let us give our people an opportunity and it will be found that many hearts are moved with compassion. We could even dispense with the confusion of rummage sales and send the good used clothing to men or women who have no coats, or to children shoeless and naked.

See the article and pictures on page 6 by Mildred McAfee Horton.

Crusaders For God*

MOST of us are lovers of adventure. Whether we actually share or not in such exploits ourselves, we love deeds of daring, of valour and of exploration. Often we are somewhat astray in our judgments about real adventure. Many of us are prone to laud the achievements of a Richard Haliburton or an Isabella Bird Bishop who sipped life's nectar in many lands rather than the lasting courage of men or women who wrestled, sweated, and gave their lives in elevating the masses of a nation.

Rather refreshing it is to pick up the epic tales of adventure told in Crusaders for God.* Here one has in brief compass the undying stories of men and women who spent their lives heroically to carry the spirit of Christian love to the jungles, wilderness, frozen tundra and island outposts of the world. Livingstone, Ann Judson, Charlotte Bompas, Grenfell, Schweitzer, and even Frank Laubach, are a few of the sacrificial missioners. What noble lives these have lived, what exploits, and what stories of adventure to put into the hands of youth.

The hands of youth! Or let us say place in the minds of youth. The General Assembly in its wisdom has requested the Church to observe February 15 as Students' Sunday. No greater shortage faces our Church, and many Christian Churches, than the enlistment of crusaders for God. From the pioneer days when Presbyterians founded Pictou Academy in Nova Scotia until the present, our Church has established colleges for the raising up of a godly, intelligent ministry. Today we have two schools for the prophets, Knox, Toronto, and the Presbyterian College, Montreal.

There was a period in the history of Presbyterianism when parents dedicated their children to the ministry. In the midst of a turbulent world, where ideologies are counting heavily, we need again to turn the minds of our young men and women towards full-time service to spread the Christian faith. Truer words were never uttered about our age than those of General Douglas MacArthur, "The problem is basically theological. It is of the spirit if we are to save the flesh." Let us pray therefore that the Lord may raise up labourers for fields that "are white unto the harvest." And let us seek to give of our riches, small or great, to train the volunteers that are preparing to crusade for God.

**Crusaders for God, by Dana Thomas, Copp Clark Co., Limited, Toronto. Price $5.00.*

Is The Bible a Closed Book?

STATEMENTS regarding "The Book of Books" are sometimes paradoxical. On the one hand, we have come to understand that the Bible is the world's best-selling book, but on the other hand, we are told that it is "The Book Nobody Knows." Naturally, the question arises how can these statements be reconciled.

During the year 1951, seven million copies of the Scriptures were circulated throughout the world. Since the beginning of 1946, a total of 32 million portions of God's Word have been purchased or received as gifts. These are the facts of circulation, but it is much more difficult to obtain the facts about the individual use of the Bible.

Nevertheless one must state that there is growing evi-

dence that the Bible is being neglected. The Archbishop of York has declared that in the British Isles there are many homes without a Bible and others where it is only used to furnish a solution for a crossword puzzle. Yet this is the Book that gave the British people their ideals and standards of conduct; this is the Book that has the special message for our own time. This is the Book which is relevant to the present world situation, and as one prominent rector-evangelist has said, the return to a biblical theology will lead us into an evangelism as made manifest in the New Testament.

Two factors that bring a ray of hope into our time is the increasing emphasis being placed by many ministers on a return to the study of the Word. Here the most enlightened church leaders are pleading for an opening up of the books of the Bible so that readers will know where the greatest soul treasures are to be found. The new Interpreter's Bible will prove helpful to all ministers in this instruction of their people.

Doubtless many will also welcome the new Revised Standard Version which seeks to bring the truths of salvation in the language of our time. It will remove the many excuses that are sometimes given about the difficulty of understanding certain passages in either Old or New Testaments. And the British and Foreign Bible Society as it goes forward to mark its 150th anniversary in 1954 has asked that their third jubilee be marked by a return to the intensive reading of the Book of Books. Through this Word we will learn that man is a sinner needing salvation and that only God can restore us and bring us into the Way of Life. Having experienced that, the Testaments will become our most precious possession and the Spirit of God will blow afresh upon our hearts.

John McNab

FORMOSAN BIBLE SCHOOL INSTITUTED

By James Dickson

DURING the past two years unprecedented numbers of Formosan young people have been volunteering for Christian work. Since Bible Schools of other denominations have been springing up, eleven in all, many of our young people have been attending these institutions because we have had no place for them to study.

The Synod of North Formosa at its last meeting decided to open a Bible School. This was opened in September, 1952. The need has long been felt for such an institution, since many of our young people anxious to enter full time Christian service have not a sufficient academic background to attend a theological college. When the first missionaries returned at the end of the war to Formosa, there were four young men preparing for the ministry. This year there are 57 in the Theological College besides the 45 now enrolled in the Bible School, which makes a total of 102.

We are living in a time of opportunity such as we have never known before. With the proper trained leadership, the number of Presbyterian churches in the island should be tripled in the near future. For the first time in several decades we see the possibility of supplying all the churches with leaders and having a surplus to carry on a programme of Church Extension throughout the island.

The Theological College gives six years of training to students who have finished their higher Middle School course, which is a six year course but the Bible School takes in Junior High School graduates (a three year course) and gives them practical training for three years with distinctive emphasis on evangelism.



Students at the newly-created Bible school in Formosa. They are taking a six-year course and hope to graduate as pastors or deaconesses.

Editorial Postscript

THIS has been a very happy season of the year for the staff of The Presbyterian Record. The Record Secretaries and congregations have done an excellent job in forwarding the renewals for 1953. Of course, we have a few who are tardy at the time that this is being written but we have been delighted with the response.

Among those renewing their subscriptions, and often increasing the number of Records going into a congregation, there has been a delightful sense of appreciation and kindly comments that have stimulated us in our desire to make The Record count more and more in the life and work of our Church.

Some of the news items and obituaries that are being received still use the word **recently** instead of the actual date. **Recently** in some instances covers a multitude of sins, particularly the sin of procrastination. It is not the policy of the Record Committee to print anything that is forwarded after a lapse of one or two months.

The editor was in one of the largest pulpits of our Church early in December and he was asked by several members why that particular church had not been in the news columns of The Record. Our answer was very simple: we had received no articles, nor clippings, nor news with regard to that congregation. We have noticed that at the Saskatchewan Synod it was deplored that more news from Saskatchewan had not been printed in The Record. Here again it is simply because news has never been forwarded by the congregations.

There must be in every congregation a person, or persons, apart from the Record Secretary, who has the gift of writing and would make an excellent Record correspondent for the congregation.

Indications as we go to press are the circulation has increased one thousand for 1953.

Many Communions heard at Denver, Colorado, one of the most provocative statements by Protestantism concerning the mission and opportunity of Christian churches throughout the world. A condensation of the message is presented as

The Purpose of the Church

THE NATIONAL Council of Churches, composed of thirty communions with a membership of 35,000,000 people, is not itself a church, but a council of churches. Neither is it a super-church, and does not aspire to become one. It does not legislate for the constituent bodies which compose it, each of which retains its full autonomy. Nor does it claim for its member churches superiority over Christian churches which, for one reason or another, are not a part of its fellowship. The Council does, however, afford a unique medium whereby churches which differ in many respects from one another can meet together, worship together, think, plan, and act together.

We are, above all, churches of Christ. The constitutional tie which binds us is our common allegiance to Him as our Divine Lord and Saviour. Jesus Christ, crucified and risen, who is for all of us the one and only Head of the Church, drew us together and holds us together, in unswerving loyalty to Himself and to one another, and leads us to seek an ever greater unity. . . .

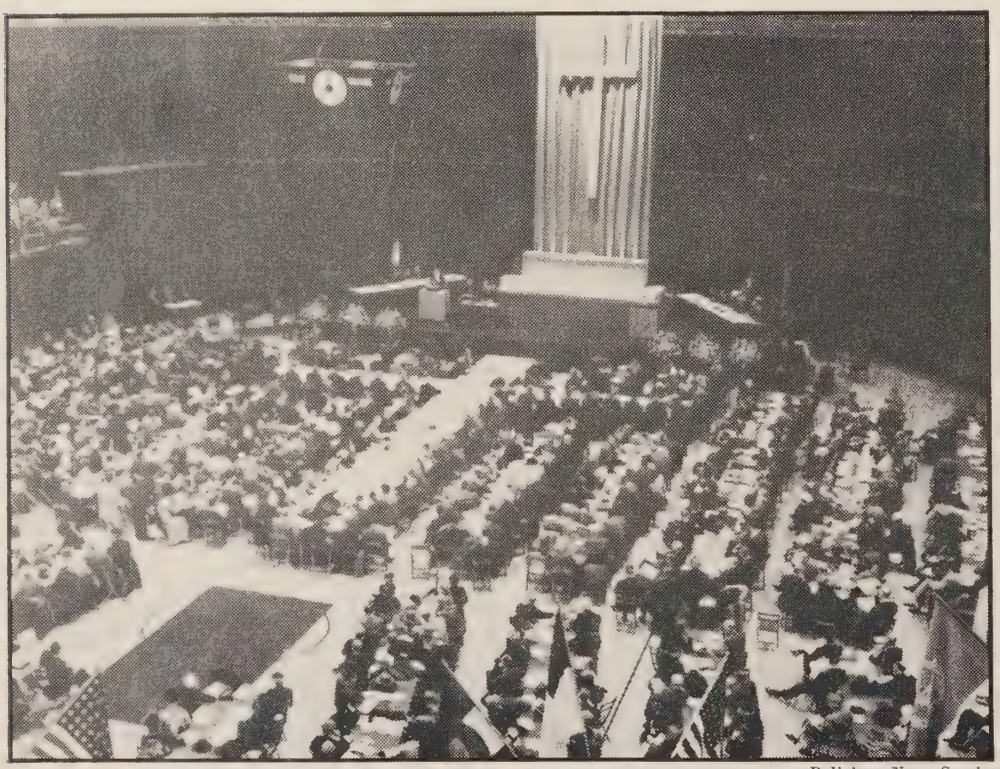
Our several churches have as their prophetic mission to consider in the light of God every aspect of the life of man, both individual and corporate. . . .

THE CHURCH has a *redemptive* role to fulfill. The lives of men need light to guide them; but still more, they need love to redeem them and to equip them with spiritual strength for living. The churches must mediate to people the love of God in Christ and represent to them the spirit of the Gospel. This very day 80,000,000 refugees need desperately our material, political and spiritual help. We must so identify ourselves with them and with all other perplexed and suffering people that we shall think through from their perspective the problems which concern them. We must in no case be mere spectators.

It must be the abiding concern of our churches that the Gospel be proclaimed to all people. Evangelism, the confrontation of men with Jesus Christ so that they may accept Him as their Saviour and follow Him as their Lord in the fellowship of the Church, is the Church's primary task. It is not sufficient that the Gospel be preached in established places of worship. It is necessary that it be taken to the people by every means which human inventiveness places at the disposal of the Christian Church. . . .

The Christian churches must thus be witnessing as well as worshipping churches. The worship of God must pass into the work of God. The love of our brethren must pass over into the love of our neighbours who are outside the Christian fellowship.

When a church is no longer mobile, when the pioneer spirit has left it, when missionary vision no longer inspires it, when a challenge to high adventure under God fails to awaken a response in prophetic words and redemptive deeds, that church is dead. It is dead even should it be acclaimed as the most venerable institution of which a nation, a culture, or an era can boast. For a true church must live a pilgrim life upon the road of God's unfolding purpose, keeping close to the rugged boundaries of His ever-expanding Kingdom.



Religious News Service

Thirty Communions and 35 million people were represented at this meeting of the National Council of Churches at Denver, Colorado.

BECAUSE of missions, the Christian community is found today in all the representative areas of the world. We rejoice that the church of our nation, together with those of other lands, have over a period of a century and more contributed decisively to the Christian missionary enterprise which has been the most important spiritual movement in human history. The American churches have at the present time an increased responsibility to carry the knowledge of Christ and the fruits of His spirit beyond our national boundaries, to keep alive throughout the world the spirit of Christian fellowship, and to support with prayer and work those members of the fellowship who are suffering persecution.

We have now come to a moment in the history of the Church and of the world when it is not enough that the Church should have missions; the whole Church must itself become mis-

sionary. It might therefore be said, "Let the Church be the mission."

The Christian Church stands today in an alien world in a situation which is missionary in the absolute sense. This situation can be adequately met only if the Church as a whole becomes missionary both at home and abroad. The ecumenical movement, which is largely the fruit of Christian missions, is not merely a movement of theological discussion and of good ecclesiastical relations confined to church leaders. The glory of the Christian Church has always been its missionary fervour. Today church extension with a growing desire for unity must mark the Church's life as a whole. The older and the younger churches must be bound together in a holy partnership to make Jesus Christ known, loved and obeyed. The whole Church must now advance with clear vision and sacrificial devotion upon the whole world front.

IF this prophetic and redemptive mission of the Church is to be fulfilled, three conditions must be met:

THE SPIRITUAL LIFE OF OUR CHURCHES MUST BE DEEPENED. We must fathom depths of spiritual experience which we have not yet fully explored. The meaning of a "new man in Christ" is something which millions who profess the name of Christ do not know. Let us betake ourselves to the devotional study of the Bible individually and in our family circles, and let more courses for Bible study be provided in our churches.

Let prayer become a deeper reality. Let us not absent ourselves from the corporate worship of God. Let us take advantage of every help to the understanding of our faith which our churches make available for us. Let us as good stewards of our abundance regularly devote to the work of God through His Church an ample share of that which He has entrusted to us.

Above all, let us commit ourselves to God and to His will with joyous abandon, asking Him to help us to pay the price of being "filled with the Spirit." Unexpected insights and new experiences of release and spiritual power will then come to us. Everything will become new.

THE AREA OF CHRISTIAN RESPONSIBILITY WITHIN OUR CHURCHES MUST BE WIDENED. The laity must be more fully incorporated into the life and work of the Church. Nothing has been more inspiring in recent years than the way in which lay men and lay women have banded themselves together within the churches, and have established ties across denominational boundaries.

Only in the measure that Christian lay people take their religion seriously and the churches make provision for their witness can a full Christian impact be made upon our secularized society. Not only should every person who belongs to the Church bear personal witness to his Christian faith, he must also bring to bear the light and inspiration of Christ upon every sphere in which he moves and in every situation in which he finds himself. In view of the fact that millions of our fellowship are now in military service, an earnest attempt should be made to mobilize them also for Christian work and witness.

SINCE Christianity centers in a Person and Christian truth is fundamentally personal truth, the Christian religion must ultimately be validated by the quality of life of those who profess it. The success, moreover, of the work carried on by any Christian church must be measured by the extent to which its members become mature Christians and take their Christian calling seriously.

Our oneness in Christ as Divine Lord and Saviour must increasingly be made manifest. We pray that God will further unite us as we are obedient to him. Christians should cooperate to the limit of conscience in each community, and at the national and international levels. Dynamic unity is achieved only when Christians do unitedly those things which need to be done.

As we have met together in this General Council of Churches in corporate thought and worship and fellowship, we have been inspired by the fact that it is only upon the road of active commitment to the redemptive will of Christ that true Christian unity can be achieved. For Christians, even unity can never be an end in itself. Christian unity is like Christian peace; both are found and fulfilled only in action upon the road of obedience to Christ. On that road and in that peace let us walk together, and may the Grace of our Lord Jesus Christ be with us all. ★



Courtesy of Presbyterian Men

"No, no, Phyllis, this is on me. You paid the bus fare."

God of all Peoples

God of all peoples, Father kind,
Hear us as now we pray.
Shine on our hearts with thy clear light
And take all pride away.

Take from us, Lord, all thoughts of greed,
Our heartless lust for gold.
Breathe o'er the nations, spent with hate,
And with thy love enfold.

In every realm may mercy reign,
Father of every good;
Crown thy great work at last, O Lord,
With human brotherhood.

In every farthest land, we pray,
May war's wild tumult cease.
May hearts and hands delight to join
In vows of lasting peace.

Thomas Curtis Clark

ACROSS THE DOMINION

BRITISH COLUMBIA

Install New Lighting System

VANCOUVER—Marpole Presbyterian Church dedicated a new and beautiful lighting system on December 28. This gift to the church was a labour of love undertaken by the Women's Association. The entire building had to be rewired and the complete installation was done free of debt.

This congregation has made great strides during 1952 and is now able to assume the new basic stipend for the minister. Twenty-six new members were added to the Communion roll during 1952. The Rev. Thomas Murphy is the minister.

THE PRAIRIES

Pulpit and Communion Table Dedicated

CALGARY, Alta.—The Moderator of the General Assembly, Dr. J. A. MacInnis, was present in Calvin Hungarian Church on November 16, to dedicate a hand-carved pulpit and Communion Table. The pulpit is adorned with the emblem of the Reformed Church of Hungary, the "glorious Lamb of God." The artist, Louis Nemethy, worked 800 hours on the carving and was assisted by several members of the congregation.

Participating in the dedication service were Dr. K. D. Toth, minister, the Rev. L. Borsay, Delhi, and the Rev. F. Metzger of Edmonton. A congregational luncheon followed the dedication service.

QUEBEC

Unveil Memorial To Former Minister

WESTMOUNT—On November 9 a set of six windows was unveiled in Stanley Presbyterian Church in memory of the men of the congregation who gave their lives in World War Two. The windows have been placed in the east and west transepts, showing the birth, the presentation in the temple, early life in Nazareth, Gethsemane, Crucifixion and Resurrection.

On November 16, a memorial window was unveiled to the memory of the late Dr. and Mrs. W. D. Reid. Dr. Reid was for many years minister of this congregation—from its building until it grew into such a strong missionary church. Two windows were also unveiled in memory of Mr. and Mrs. James Muir, pioneer members of the congregation.



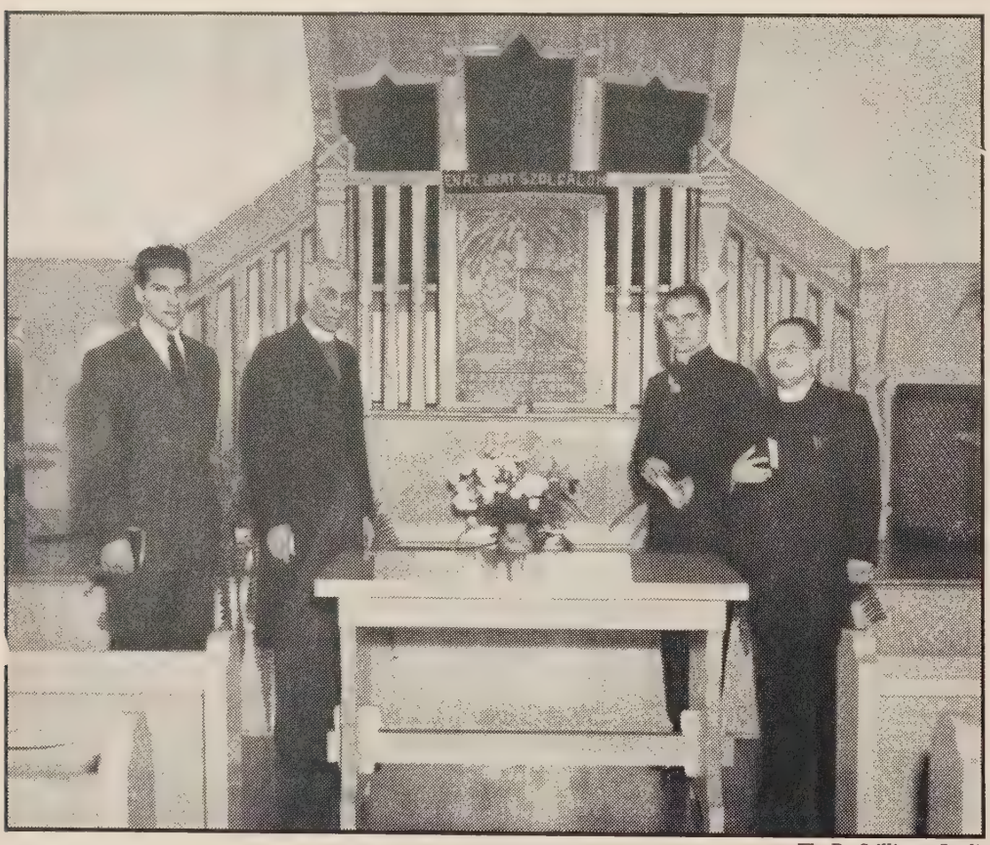
One of the six memorial windows unveiled to those who made the supreme sacrifice in World Wars One and Two, from Stanley Church, Westmount. This scene depicts the birth and presentation of Jesus.

The placing of the memorial windows is part of a general plan to portray in stained glass the Life and Ministry of our Lord in chronological order. Orders have been placed for three more windows and it is quite possible that the main windows in the church will soon portray in glass the story of the Life of Christ.

Seek Organization Of New Congregation

MONTREAL—G. McKee, a layman from Dixie, pled with the Montreal Presbytery to organize a new congregation for Presbyterians resident in the Lakeshore area.

Mr. McKee pointed out that in the past year, 4,000 new residents had moved into the area and it had been discovered that a large percentage of these people are Presbyterian. It was decided to form a committee of laymen to choose a site for a new church and the whole matter will be discussed at the next meeting of Presbytery's Home Mission Committee.



W. R. Stillings, Studio

Dedication of the pulpit and Communion table at Calvin Hungarian Church, Calgary, Alberta. From left: the Rev. F. Metzger, Edmonton; the Rev. Dr. J. A. MacInnis, Moderator of the General Assembly; the Rev. Dr. K. D. Toth, minister of Calvin, and the Rev. L. Borsay, Delhi, Ont.

IMPORTANT DATES IN FEBRUARY

Canadian Youth Week Feb. 1-7
White Cane Week - Feb. 8-14
World Day of Prayer - Feb. 20

ONTARIO

Laymen Stress Role of Youth

ST. CATHARINES—A panel discussion took place in Knox Presbyterian Church on December 5. The subject of discussion was the encouraging of young men into church organization. The research showed that where churches gave more responsibility to young men than had been done in the past, that these congregations had been revitalized.

The chairman of the meeting was R. E. Bisset of Knox Church. Those taking part in the panel were A. G. Mackenzie, Knox Church; the Rev. A. Neil Miller, Toronto; R. B. Burns, St. Andrew's, Welland. The Rev. R. Malcolm Ransom of Fort Erie summed up the points discussed. It was pointed out that in the Reformed Church there is no difference in rank between clergy and laity, all being simply Christians.



Donald Morrison Photos

Picture of the Laymen's banquet at St. David's, Halifax. Seated at head table from left: Chaplain C. H. MacLean; Dr. H. L. Stewart; Chaplain A. Gordon Faraday; Lorne Clark; Rev. Fred C. Knox, guest speaker; Martin L. Fraser; chairman, Thomas K. MacLellan; Rev. Alexander Allen; Rev. W. C. Nicholson; Rev. Adrain Stephen and the Rev. J. J. Edmiston.

THE MARITIMES

Organize Church Club

LUNENBURG, N.S.—A church club was organized on November 18, so that members of the St. Andrew's congregation could meet with each other socially. The primary purpose of the club is religious but a portion of the programme of each meeting will be devoted to study and entertainment. The Rev. Alexander Allen explained why they had come together and invited discussion. It was decided to call the club "St. Andrew's." Mrs. Elias Flikke was elected president.

Dedicate Memorial To Former Minister

PICTOU, N.S.—A pulpit fall, in memory of the late Dr. Frank Baird, was dedicated in First Church on November 30. The late Dr. Baird came to Pictou in 1925 when both Presbyterian churches had lost their ministers. It was largely due to his untiring efforts that the Presbyterian congregations were placed on a sound footing which is responsible for their thriving condition today.

The pulpit fall and a Book of Praise were presented by Judge J. W. Macdonald on behalf of the trustees. The service was conducted by the minister, the Rev. W. L. Young.



The Rev. W. L. Young receives the Book of Praise and pulpit fall from Judge J. W. Macdonald, on behalf of the trustees of First Church.

To Open New Church

DARTMOUTH, N.S. — Following an intense survey of the Dartmouth district preparations were made to form a congregation in this city. The first service was held on December 22, 1952, in the Oddfellows Hall in Dartmouth, conducted by the Rev. Charles H. MacLean, chaplain of H.M.C.S. *Stadacona*. The service was well attended and keen interest has been shown by the Presbyterians in and around Dartmouth.

The vacant charge of Musquodoboit Harbour adjoining Dartmouth, was represented by three carloads of worshippers. It is possible that with the development of this new work that at some future date these two points may become one charge.

Miss Estelle MacCausland, deaconess, is labouring in Dartmouth at present and will guide the work until a permanent minister has been obtained.

Laymen's Association Holds Second Meeting

HALIFAX, N.S. — The Laymen's Association of the Halifax and Lunenburg Presbytery met in St. David's Hall, Halifax, on November 5, when plans for the final organization were discussed. About 125 members were present and this included groups from Truro, Lunenburg, the Dublin Shore area as well as other centres.

The purpose of the Association is to promote a closer fellowship between the laymen and to increase interest in the Church's work at home and abroad. A banquet was held and the laymen were fortunate in having as their guest speaker, the Rev. Fred. C. Knox, who had 14 years experience in the mission fields of India and came admirably fitted to speak on this phase of church activities. Lorne Clark of Dalhousie University introduced the speaker.

In language that was impressive in its simplicity, Mr. Knox spoke on the meaning of lay responsibility and the practical application of the same in missionary endeavour on the foreign field as well as on the home front. This talk was much enjoyed by the laymen.

The meeting was under the chairmanship of Martin L. Fraser of Halifax. A small group with Thomas K. MacLellan of Halifax as chairman, was appointed to draw up a constitution and bring in a slate of officers at the next meeting which will be held in St. James' Church, Truro.

A Thought for the Month

Our Session authorized the payment of $12 this year in order that the 12 copies for the Shut-ins would be mailed direct to their homes.

Allan W. Chapman,
Knox Presbyterian Church,
St. Thomas, Ont.

ANNUAL MEETINGS

Through the years it has been our policy not to print the details of annual meetings. But where a mortgage is burned or an important step forward such as planning a new Sunday School, takes place, we are glad to print such a story.



A PAGE FOR BOYS AND GIRLS

by A. Norman McMillan



The Scouting Trail

This is the Trail that the scout shall know
Where knightly qualities thrive and grow;
The trail of honor and truth and worth
And the strength that springs from the good brown earth;
The trail that scouts, in their seeking blaze
Through the toughest tangle; the deepest maze,
Till out of boyhood the scout comes straight
To manhoods splendid and high estate!
—Berton Braley

The Religion of Peter Pan

MOST of you have heard about Peter Pan. How many know that he had a special kind of religion? You remember how he heard his father and mother talking about what he would be when he grew up. It all seemed so big and so hard that poor Peter became frightened and flew off to the Never Never Land. He was afraid to face life. He didn't want to meet hard tasks, and carry loads, and help people up the hill of life.

Now you see what Peter Pan religion is. It is a religion that doesn't want anything hard. It does not like names like duty or work. It wants to be petted and pampered.

There are people just like Peter Pan. They want God to do something for them but they don't want to do anything for God. They want the Church to do something for them but they are not eager to help the church. Don't be like Peter Pan!

Scout-Guide Week

DURING February members of the Scout and Guide organizations will be celebrating throughout the world. As a salute to all members of this great youth movement we quote the following from the Handbook for Boys of The Boy Scouts of America: *What is a Boy Scout?*

Scout! What fun he finds in hiking into the woods! He tells North from South by the moss on the trees, or East from West by the shadows. He can talk to a brother scout across a river by signaling. He knows the principal trees and birds and animals that he meets, he knows which are poisonous weeds or reptiles, he can find his way by the stars as did the Indians and pioneers before him.

If matches are forgotten, he laughs and proceeds to kindle fire by rubbing sticks together or by striking steel on flint. The fire once started, what good things he can cook out there in the open! He keeps himself physically fit, he avoids poisons of alcohol or tobacco; he guards his tongue from loose speech or boasting or sacrilege. When he speaks of anyone, he tries to speak well of him.

His scout "Good Turns" to someone each day make him many friends—for the way to have friends is to first BE one. His motto is "Be Prepared" and he thinks through in advance what he would do in fire or storm. When someone is injured he is "ready" to help him with his First Aid knowledge. He always tries to be a useful citizen. He helps his community. Another big thing a scout enjoys is camping—there he finds fun in game or swim—finds new friends in woods and other fellows—and there among the trees, or under God's silent stars, or by the camp-fire's ruddy embers, he dreams out his great TOMORROW."

A Bible Quiz

1. Who cursed the day on which he was born?
2. Which is the shortest Psalm?
3. What was Paul's trade?
4. How old was Jesus when He began to teach?
5. What is the meaning of Emmanuel?

Young Africa Needs

YOUNG Africa needs a personal Great Chief who will be to him day by day the very voice of that God, a chief strong, personal, caring for him, powerful to help. Is there any discoverable answer to that need, except in the Person of Jesus Christ? He brings God near; reveals him and his love and justice as the very bread and wine of daily life. He creates a community, a new society, by the very fact that he is in the center of it. He can do that by Lake Tanganyika as surely as on the shores of Galilee, and on the Congo and the Zambesi as truly as on the banks of the Jordan. For he is precisely in all essentials, the Great Chief. In him we find the new living root of a new community—the Great Tribe.

Basil Matthews

Your Voice

Would you recognize your own voice if you heard a recording of it? The answer is almost certainly "No". This is because we hear ourselves speak by means of bone conduction, whilst other people hear us through waves which are set in motion by the larynx and travel through the air until they hit the listener's eardrums. If you hold a piece of cardboard about three inches away from your mouth and throw your voice towards it you may hear sound waves reflected off the cardboard. The voice you hear is not quite what you expect.

Have you a beautiful voice? Others will have to judge that!

And a Laugh

THE Washington (U.S.A.) Biological Survey puts metal bands on wild birds to study their migratory habits (just as they do with wild geese at Jack Miner's Sanctuary). The bands read, simply: Wash. Biol. Surv. One angry taxpayer wrote the government the following letter: "Sirs, I shot one of your pet crows and followed the instructions. I washed it. I boiled it. I served it. It was terrible! Stop fooling the public."

I'm a Little Pilgrim

THIS children's hymn was written by the Rev. John Curwen.

The story of how it came to be written is rather curious.

Mr. Curwen had inserted a hymn with these words as the first line in a hymn-book he was preparing for the press, waiting a reply for permission from the author.

The reply came as the book was about to be printed—a refusal.

To get out of the difficulty Mr. Curwen, taking the ungracious author's first line as keynote, wrote the hymn which is known and sung in countless Sunday Schools to-day, while the other is quite forgotten.

Answers to Bible Quiz

1. Job. 2. 117th. 3. Tentmaker. 4. Thirty. 5. God with us.

Rev. T. Wardlaw Taylor, Ph.D., D.D.

MIDNIGHT was past and Friday, December 5, was moving toward the dawn when Dr. T. Wardlaw Taylor slipped across the bar to meet face to face Him who had been his pilot for so many years. There was sadness, yes, but also triumph.

Most of us knew the late Dr. Taylor as the veteran Clerk of Assembly but few of us were aware of him as a home mission pioneer in days when pioneering was tremendously difficult.

He was born in the city of Toronto 87 years ago and spent his youth journeying from land to land, from university to university, studying and acquiring knowledge. He was graduated from Manitoba University with his Master's degree with such distinction that he was recommended for a fellowship at Cornell University. Here he lectured in psychology and obtained his doctorate in philosophy. He also received his law degree and was called to the bar in Manitoba, although he never practised.

While continuing post graduate studies at Heidelberg, Germany, and at Edinburgh University, like lightening there fell upon him the conviction, "I am going to return to Canada to become a minister." He entered Knox College and was graduated in 1901.

Believing that all young clergy should go first into home mission work, he accepted an appointment to Canmore and Banff, in the Canadian Rockies. There, with his bride, Edith Hanington of Saint John, N.B., he made his first home in a one-room vestry at the back of the Canmore Church, where they endured many privations, with no adequate heating system and cold often 30 to 40 degrees below zero.

In 1904 he was unexpectedly called to St. Stephen's, New Westminster, B.C., where he laboured until 1910 when illness in the family caused him to come east. His next appointment was to Oakwood, Toronto, then a very small, struggling congregation. The district was young and the people were poor and they resented the intrusion of the Christian ministry into their community. However, the Taylors won their way gradually by strenuous devotion to a difficult task and when they left Oakwood in 1925 the church was self-sustaining.

The scarcity of ministers in British Columbia after church union caused him to go there for a year before accepting a call to St. Andrews-by-the-Sea, N.B., where he laboured for six years until his retirement from the active ministry in 1932.

Dr. Taylor was among the greatest living authorities on church government. His well marked books and his notes testify to the wideness of his reading in ecclesiastical law. The General Assembly appointed him joint Clerk in 1925 and he never missed attending an Assembly even though incapacitated in 1952 by illness.

A strong opponent of church union, he was a kindly soul. Before the General Assembly in College Street, Toronto, in 1925, when the parting of the ways was all too evident, he said to the fathers and brethren, "We must vote as God gives us light, but if we must separate, let us do it without bitterness."

Although Dr. Taylor was ever ready to clarify a situation in the General Assembly, it was not solely with a view to analyze a finer point of the law. He gave it a rich, human background and usually when he had spoken the Assembly had such faith in his judgment that they accepted his guidance.

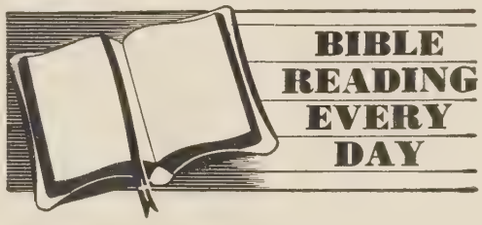
What his decision meant to give his life to the Church, let those who knew him try to tell. It is now ours to assume the full responsibility we shared with him. Let us carry on, realizing that the God who led him through these long years is with us too.

Dr. Taylor is survived by Mrs. Taylor and one daughter, Edith Wardlaw Taylor. ★



Courtesy Ottawa Journal

One of the last pictures taken of Dr. T. Wardlaw-Taylor was during the Assembly in St. Andrew's Church, Ottawa, when he was taken in the midst of his papers.



February 1—Matthew 6: 24-34.
February 2—I Kings 5: 1-8.
February 3—I Kings 7: 13-22.
February 4—I Kings 8: 22-24, 27-30.
February 5—I Kings 8: 37-43.
February 6—Ezra 3: 10-13.
February 7—John 2: 13-17.
February 8—Matthew 21: 33-42.
February 9—I Kings 12: 6-11.
February 10—I Kings 12: 12-17.
February 11—Proverbs 16: 12-22.
February 12—Matthew 12: 22-30.
February 13—II Corinthians 8: 1-7.
February 14—Matthew 5: 1-12.
February 15—Matthew 11: 25-30.
February 16—I Kings 17: 1-7.
February 17—I Kings 17: 8-16.
February 18—I Kings 18: 20-29.
February 19—I Kings 18: 30-39.
February 20—I Kings 19: 1-8.
February 21—I Kings 19: 9-16.
February 22—II Kings 2: 9-13.
February 23—Amos 5: 1-8.
February 24—Amos 5: 21-27.
February 25—Amos 6: 1-8.
February 26—Amos 7: 7-16; 8: 11, 12.
February 27—Amos 9: 11-15.
February 28—Hebrews 12: 1-6.
March 1—Psalm 51: 14-19.
March 2—Isaiah 1: 1-9.
March 3—Isaiah 1: 10-18.

Mary Lou's Turn

By O. Mary Hill

"A CGIT group?"—the minister looked at the circle of serious young faces in front of him. "I think that's a splendid idea. How many members would you have as a start?"

Mary Lou, chosen as leader of the delegation to call on Mr. Scott and ask that a CGIT group be started in their church, spoke up quickly.

"There's our Sunday School class, Mr. Scott, six of us. And one or two other girls in the senior classes want to join. About twelve altogether, I guess. Most of us are 14 or 15 years old."

"Now what about a leader? Is Miss Graham, your Sunday School teacher, willing to be your CGIT leader too?"

There was an awkward silence. Then Mary Lou answered:

"That's the trouble, Mr. Scott. Miss Graham says that she doesn't know anything about Canadian Girls in Training and anyway, she wouldn't have time to be our leader. We hoped you would know someone who could do it. We do want a group very much."

"Well," said Mr. Scott, "don't look so discouraged. Leave it to me and I'll see what I can do. I'd like to have two groups, a junior and a senior. I'll certainly do my best, you can depend on that."

And the four girls filed out, leaving the minister with still another leadership problem.

AT the dinner table that evening, he discussed it all with his wife.

"They're so anxious to have a group, Margery, that I would hate to disappoint them. But you know how things are. It's hard enough to find Sunday School teachers and a Mission Band leader, let alone two women willing to take on CGIT groups. On my way home I stopped in to see Miss Graham, their Sunday School teacher. But she can't see her way clear to taking on anything else."

"Let's see," said Mrs. Scott, grasping the problem like a terrier worrying an old shoe. "Mrs. Harvey?—no, she has young children and couldn't get out in the evening. Mary Ross is taking night classes; we couldn't ask her."

Together, the minister and his wife went over the likely candidates. In the next few days Mr. Scott called on each of them; each turned down his request.

"It just seems hopeless," he said on Friday night. "And we really need a CGIT in this church. If not, those girls may go somewhere else to find it."

"There's one thing you can do," said the practical Mrs. Scott. "Tell the story of Mary Lou and her friends on Sunday morning; make it a part of your sermon. Then ask for volunteers. There just might be someone interested."

AFTER church that Sunday evening, a young woman knocked at the door of the minister's study.

"My name is Grant," she said, "Lillian Grant. I came to Danton a month ago to teach in the high school and I have been to morning service here once or twice. Today I heard you appeal for CGIT leaders; it brought back my own CGIT days. With your help and advice, I'd like to take on the senior group. And I have a friend who might be persuaded to lead the juniors."

"You see," Lillian Grant went on, "I grew up in CGIT in my home church. I know how much it meant to me. I think that it could mean just as much to Mary Lou and her friends. I've never been a leader and I shall have to learn as I go along. But I'm willing to try."

And so the matter was settled. Next Sunday, with a real glow of satisfaction, Mr Scott announced from the pulpit the organization meeting of Canadian Girls in Training. The search for leaders was over.

FROM the start, CGIT was a great success. The next year there were three groups and the following season, four. Mary Lou and the other mem-

(*Turn to page 28*)



BOARD OF CHRISTIAN EDUCATION, CANADIAN COUNCIL OF CHURCHES

Christian Youth Week will be observed in all churches, February 1-7.

In picturesque language, Helen Bricker continues her story of Formosa as she saw it after the typhoon.

A Globe-Trotter's Diary

PART 2

Tuesday, November 5: Tokyo, Japan

TODAY WE journeyed to Mitoka to see the new I.C.U. — International Christian University. It is a palace of a structure - all creamy stucco and imitation marble. It is just getting started with 75 students. Eventually it is to have about 850. There is only the Faculty of Arts in operation now, with a skeleton staff.

The plane for Formosa was delayed - finally leaving at about 3.45 from Haneda airport, so it was a rather weary H.E.B. who arrived in Formosa and was met by Marg. MacKenzie, Mr. Dickson and Mr. de Groot. We had coffee at the Dicksons' and looked over the planned itinerary. Then we had lunch with the de Groots and met many of the new Presbyterian U.S.A., missionaries as well. That evening, Mr. Chiam, Carol's uncle, the fine young principal of the girls' school ushered me through the building - which was rather a shock, it is in such bad repair.

Later that evening the staff of the Girls' School met here in the mission house for Bible study with Mr. Chiam, who is a pastor in his own right. We had tea afterwards and I was introduced to the staff - we had a nice social time hearing election returns and a few speeches about Eisenhower, etc.

To bed under a large netting tent.

Formosa — Wednesday, Nov. 12

WHAT AN eventful day this was! Began early with Hazel* and Hermie's* work at Li Tong - with the Aboriginal people and others present. I had to speak, giving a Christian message to them - it was rather difficult, not knowing what they would know or understand.

They are a people much resembling the American Indians - with a very primitive appearance in some cases. Some of the young people look handsome and intelligent, although rather desperately poor with their bits of tattered clothing. They sing with great joy however, and listen eagerly to the gospel message. In the afternoon we visited So-ol, were met by the pastor and escorted down to the coastal fishing village to see the sharks brought in from the fishing fleet of blue and white Viking-looking ships.

Then we had a short time traversing the rocky ledge that pretends to be a road three-quarters up the side of the coastal range of mountains with a sheer drop to the blue Pacific. It is a sight of lush beauty to look back at the glossy green slopes of Formosa winding their way round bay and inlet and rising in wave on wave of mountain ranges to disappear in the blue beyond.



Miss Helen Bricker and the Rev. E. H. Johnson visiting among the Tyals in the hills of Formosa.

Thursday, November 13

AN EARLY-MORNING start in a pouring Formosan rain - which is rainier than the usual, I'm positive. A litlle group of Church people had come to bid us goodbye in the rain. We boarded the bus (which would be worth descrbiing, but would take too long) and hurtled down the street through chicken and geese and vegetable vendors and peddicabs. All the men were wearing the funny brown hairy looking rain capes made of fibres grown by a tree and sewn together. In place of umbrellas they wear huge coolie hats of wide straw fibre - and bare feet for puddles. We drove along the flat Gilan plain, and finally began our climb up the mountains with much grinding of gears and honking of horn around the roller-coaster turns. "Every prospect pleases" in Formosa—even in the rain. The rice paddies, fresh harvested with little round turret-like piles of straw stood goldy brown and tidy far beneath us for miles and miles with narrow intersecting bands of green turf to divide the fields. Mud-brick thatched houses huddled under a few quill-like trees of bamboo or pamelo palm. Up and up, the huge mountains on either side wore heavy padded coats of lush green glossy foliage — like green plastic raincoats. Every now and then we careened around a corner—and there, suddenly, would be a little farmhouse, with peanuts, or sweet potato, or tea terraces up the side of the mountain. (The homes still looked dreadfully dirty and untidy. And I find it hard to take the sights of women washing clothes in a street polluted with sewage, with water buffalo wallowing and grandpops gargling all at the same time in the same water! But dirt and disorder are just a part of life "Only man is vile!")

(That afternoon we had a Mission Council meeting in Tamsui - and heard of all the new American Presbyterian missionaries coming to Formosa. I'm afraid our Canadian missionaries are soon going to feel very swamped.)

That evening Lotone Church invited me to a dinner party and a social evening. It was an amazing experience in Christian fellowship. The Church was beautifully decorated with leaves and flowers - I discovered later that some of the T.K.C. (Taiwan Youth

**Miss Hazel MacDonald and Miss Hildur Hermanson, Reg. N.*

Fellowship) had been up at about 6:30 to wash all the windows and clean the Church. (I think I shall have to recommend same as a good service project for our P.Y.P.S. groups). We had a great Chinese meal with the Church and T.K.C. officers present. The president of the T.K.C. turned out to be the local doctor, Japanese trained and highly intelligent - also very vitally alert to the job of young people in the church and the world. The young pastor, the deacons and elders were all present. It's an impressive Church. The young pastor is a very willing and earnest worker and is pushing out into surrounding villages and aboriginal tribal work.

The evening was one of the pleasant and rare experiences of feeling happy and being much-welcomed in a circle of completely new friends. We had a self-introduction session where the Formosan good humour and fun twinkled in every eye. Then each Church presented one number on the program. The Lotone choir sang beautifully with all the strength and vibrancy of their eager young selves.

Saturday, November 15

TODAY, Isabel and I boarded the train for Tainan in the south at 9:30 — and spent seven hours just travelling down the coastal plain, with a backdrop of mountains always on the eastward side. The vegetation changed as we got further southward —sugar cane fields, like corn fields appeared more and more on the landscape, fields of tobacco, and of sweet potato and peanuts were more in evidence and palms by the score. There were a few industries visible too—I've discovered they're most rare here.

At Tainan we were met by Greta Gould (who is a sister of Dr. Flora Little of Guelph and aunt of Jean), Kathleen Moodie and "Lanky" Singleton of the English Presbyterian group. Ours was the first train to get through after a recent typhoon which I gather was more like a tornado than anything. The destruction was awful—roofs, bricks and bamboo littered everywhere. The trees were a forlorn and wretched sight, as if demons had wrung them with giant hands and twisted and twisted till they pulled them limb from limb. The mission compound was a sorry sight with all the lovely trees wrecked and bushes and flowers stripped bare.

Greta and I crawled through piles of dying branches and leaves to see the mission buildings. Then all the missionaries gathered for candle-light dinner—peering at each other across the table. My, I do enjoy the English —their solidity and sense are wonderfully refreshing.

Monday, November 17

TODAY began a whirlwind tour of South Formosa. I felt as though we were like the recent typhoon, rushing from place to place, leaving a trail of exhausted hosts and hostesses in our wake. The hospitality is simply overwhelming. It's quite obvious that the hosts have thought everything out carefully in advance, for their guest's maximum enjoyment and then proceed to put you through the plan. In entertaining and feting me, they were also showing their gratitude and respect for the Mother Church—so I got engulfed in hospitality.

We were off again from Tainan early and reached Kooshung, further south, in about one hour on the gasoline train. As we travelled southward the typhoon damage became increasingly apparent. Kooshung apparently had the most casualties with 50 dead and 500 injured—with property damage in the area of about 10 million U.S. dollars. The sad thing is to see the wrecks that have been made of many poor homes that can ill afford any losses. The trees were mangled dreadfully, and everything looked desolate.



Miss Hazel Macdonald, Miss Helen Bricker, Girls' Work Secretary and Dr. Tan, a local president of the Taiwan Youth Fellowship.

Tuesday, November 18

THE BELL of the Church next door rang at 5:30 to call Christians to early morning prayer! I can imagine our congregations attending such a service. Apparently it happens once a week and many Christians attend.

In the afternoon we had a meeting with the Presbytery executive of the T.K.C. where we shared ideas about young people's work. I made some amazing and inspiring discoveries. In that presbytery there are 32 Churches of which 23 have T.K.C. groups although the T.K.C. is only a five-year-old organization. The ones which have not yet such an organization are being worked on, but are rather new or small and struggling Churches. Each Church may have from 40 to 100 members!

Several months ago, Dr. Tung, the brilliant young biochemist suggested they start a monthly collection of a small amount of money from each T.K.C. member. They set 50c as their goal and started with great trepidation that it wouldn't be at all successful. To their delight, they collected $1,750 the first month and since then each month has produced still larger sums. With the money the young people themselves have built two Churches and still have some money left for additional projects. ★

PERSONALS

HER Majesty the Queen has issued an invitation to the Moderator of the General Assembly, **Dr. J. A. MacInnis** and **Mrs. MacInnis** to attend the Coronation Service in Westminster Abbey on June 2. . . . The **Rev. Montague H.** and **Mrs. Hope** arrived in Innisfail, Alta., early in December. Mr. and Mrs. Hope came from Swindon, England, where he was minister of Trinity Presbyterian Church. . . . The **Rev. W. Graham Smith** and the **Rev. A. G. MacKenzie** conducted the 96th anniversary services of St. Andrew's Presbyterian Church, Hamilton, on December 14.

The broadcast over CJBC on February 15, at 4.30 p.m., will be in charge of the staff and students of Knox College. **Principal J. Stanley Glen** will deliver the sermon. . . . the **Rev. Walter Kennedy** of Hillhall, Northern Ireland, has accepted the call extended by the congregation of Paris, Ont. . . . **Dr. Gordon Macpherson** of Riverdale Church, Toronto, conducted the 112th anniversary of Gale Church, Elmira.

The **Rev. A. Gordon Faraday,** Chaplain in Royal Canadian Navy, flew to Korea early in January for service in Korean waters.

Edward Howe of Chesley was elected president of the Laymen of Bruce Presbytery on November 24. . . . The **Rev. D. A. MacKinnon** of St. David's, Springhill, N.S., was inducted into Pictou Landing and Little Harbour on December 1. . . . The **Rev. George B. Cunningham,** Alberton, P.E.I., was inducted into Scotsburn and West Branch, N.S., on December 2. . . . **Professor C. Ritchie Bell** delivered the highlight address at the young people's rally of the Synod of Montreal and Ottawa.

Dr. R. J. Berlis conducted the 30th anniversary of St. Cuthbert's, Montreal, on December 7. . . . **Dr. Clifton J. MacKay** conducted the 57th anniversary of Knox Church, Sudbury on November 16. . . . **Mr. James A. McArtney,** catechist, has been appointed to Moosomin and Whitewood, Sask., succeeding the late Rev. E. H. Lockhart. . . . The **Rev. H. Lloyd Henderson** conducted the 79th anniversary of his own congregation, First Church, Portage la Prairie. On this occasion, Mr. Henderson marked his tenth year with the congregation.

Dr. J. H. Hunter, editor of **The Evangelical Christian,** conducted the anniversary of St. Andrew's, Fort William, on November 30. . . . The **Rev. Dillwyn T. Evans** was guest speaker at the annual meeting of the P.Y.P.S. of Alberta, on November 30.

R. C. MATHESON

The sudden death of R. C. Matheson took place on December 10, 1952. For over sixty years he had been a member of the choir of Grand River Presbyterian Church, N.S. Mr. Matheson was ordained to the eldership ten years ago and was one of the staunchest members of the congregation.

The Readers' Forum

The Book of Common Order

Dear Editor:

Such trends as the observance of Reformation Sunday call for comment, particularly in regard to "the prayers printed for reading" in the Order of Service issued by the Church Worship Committee.

It is true the Book of Common Order was approved by the first General Assembly of the Church of Scotland. However, ministers of that day were certainly not bound to use the book. It was never regarded as a Liturgy but rather as a guide to the "readers" and "exhorters" who maintained Christian ordinance in hundreds of parishes for lack of ministers.

Calderwood and Alexander Henderson bore witness to the same effect during the Second Reformation—"that no one is bound down to the prayers or exhortations within the Book of Common Order as a liturgy."

Today, when read prayers are being used by clergymen in so-called churches of the Reformation, it is well for us to recall what was the actual purpose of the early Reformers in compiling the Book of Common Order. Such ritualistic practices tend to confuse in the minds of the people, the issues of the hard struggle between the Church of the Reformation and the Roman Church—a struggle on the spiritual side as alive and important as ever.

DONALD McPHAIL POLSON.
Oshawa, Ont.

Dear Editor:

The excuse of some people for non-attendance at church—the church is full of hypocrites—is hoary with age. It is only an excuse, not a reason, and was effectively answered many years ago by a Scottish Presbyterian minister who, upon inquiring of one of his elders why he had not been to church recently, was told, "The church is full of hypocrites." The minister replied, "Never mind, Sandy, you come along next Sunday, one more won't make much difference."

The reason (as distinct from the many and varied excuses), why so many do not attend church, is to my way of thinking, that they are still in their sins. They have not, as Christ commanded, been born again.

ALEX. McBAIN.
Torrance, Muskoka, Ont.

Dear Editor:

I was interested in your editorial, "The Bible is a Catholic Book." I have read the Knights of Columbus advertisements in different magazines. I wrote to the Knights of Columbus, Toronto, and asked a few questions. For example, "If the Roman Catholic religion is all you claim it to be, why defend it by placing advertisements in newspapers and magazines? Protestants don't have to defend their religion: it speaks for itself. The most backward and illiterate countries are those where the Roman Catholics are in the majority, e.g., South America, Spain and Italy."

A letter came from St. Louis but it did not answer my questions, instead, I received a lot of Roman Catholic literature along with a sarcastic reply.

Priest-ridden Quebec is an example of Roman rule. It's the same wherever they have the majority.

Yours sincerely,
JAMES S. CAMERON.
Bridgeville, N.S.

Letters We Appreciate

Dear Editor:

Please reserve approximately 300 copies for us in place of the normal 60 copies. I regret this order may be a few days late but the session has just reached its decision. One of the chief features in the session's decision is the great improvement of the magazine in recent times.

Might I humbly make two suggestions which might awaken further interest? Could more stress be laid upon a correspondence column entitled "Letters from Readers," or similar name? This might even be turned into a spiritual problems page . . .

Also, I believe the brief comments which appear in **Life and Work** (Church of Scotland paper) under the heading "Behind the News" is one of the popular features. Perhaps something similar might be equally popular in The Presbyterian Record.

ALLAN M. OLD
St. Andrew's Presbyterian Church,
St. John's, Newfoundland.

Dear Editor:

Enclosed is a small donation for the India Relief Fund. I am sorry it could not be a great deal more. We realize the need is terrific and if we are not concerned about the physical needs of these people, we cannot hope to help them spiritually. God bless you richly for being a medium by which the assistance may be passed on.

Your paper is a splendid one, not only keeping us well-informed but many of the articles are a wonderful source of inspiration.

Thanking you and wishing you and your staff the kind of Christmas that true Christians enjoy.

A LOYAL FRIEND.
Holstein, Ont.

Dear Editor:

For the many who have been helped by our Church's Visual Aid Committee, with splendid programme for use in this season of dark evenings, I wish to express gratitude publicly through The Record.

CHARLES H. FOOTE
Baddeck, N.S.

In Memoriam

THE REV. WILLIAM M. MACKAY, D.D.

One of the rugged ministers of our Church, the Rev. Dr. William M. Mackay, died on December 16, in Saskatoon. He was visiting his son, the Rev. Eoin S. Mackay, and hoping to participate in the opening of the new St. Andrew's Church. Dr. Mackay was in his 82nd year.

Born near Zorra in Oxford County, he became a teacher and decided late in life to enter the Christian ministry. Educated at the University of Toronto, he was also graduated from Knox College. His early ministry was spent at Harriston, Weston and St. Paul's, Sault Ste. Marie.

In 1927, he was appointed synodical missionary for northern Ontario and Manitoba. During this period of service he criss-crossed the mining centres of northern Ontario and the plains of Manitoba. His ministrations to mining and farming communities included the construction of new churches, particularly in northern Ontario. He was instrumental in building Mackay Memorial Church at Timmins, and churches at Geraldton, Sudbury, Kirkland Lake and Winnipeg. Some of these churches were erected after great struggle, such as the church at Timmins where a site was denied him until he appealed to the Prime Minister of Canada.

Forceful, uncompromising and fearless his presence was felt both in the pulpit and in the community. He was tireless in his efforts to extend the Presbyterian faith throughout his missionary journeyings.

After his retirement, he served as stated supply in West Hill and Agincourt. The Degree of Doctor of Divinity was conferred upon him in 1946 by Knox College. He is survived by his widow and his son, the Rev. Eoin S. Mackay.

●

REV. GEO. STEWART MITCHELL, D.D.

A much beloved minister of our Church, the Rev. Dr. George Stewart Mitchell, died at Pictou, N.S., on October 18, 1952. From the beginning of his ministry Dr. Mitchell had his ideal of what a minister should be and set himself to put the ideal into practice.

He attended Pictou Academy, then Dalhousie University and McGill University and was graduated from the Presbyterian College, Montreal, in 1905. His first charge was at Red Bank, N.B., and then he was called to Oxford, N.S. He enlisted as a private in World War One and was afterwards commissioned as chaplain to a medical unit and served overseas with the Canadian Expeditionary Force.

His other pastorates were at Summerside, P.E.I., St. Stephen, N.B., Campbellton, N.B., and Westville, N.S. He retired in 1944 from Westville having served in the active ministry for almost 40 years.

Dr. Mitchell was honoured by his brethren when he was made Moderator of the Synod of the Maritime Provinces and the Presbyterian College conferred upon him the degree of Doctor of Divinity. His preaching was always of a high order. In season and out of season he preached the Gospel note of repentance, the love of God and appealed for the life of faith. One of Dr. Mitchell's great qualities was his sincerity. It was a crystal spring which welled up from within and marked his speech and conduct throughout life. A good minister, a faithful presbyter and a loyal and devoted friend is mourned by all. He is survived by his widow, formerly Miss Jean Hislop of Pictou.

●

JOHN J. WILSON

Knox Church, Auburn, lost a faithful member when John J. Wilson died on October 16, 1952. He was clerk of session for 27 years and superintendent of the Sunday School since the death of his father, the former superintendent, many years ago. He is survived by his three daughters.

●

JOHN McCLELLAND

Mr. John McClelland, a faithful elder of Oakwood Church, Toronto, died on November 17, 1952, at the age of 74. Failing health prevented him taking an active part for the last few years, but he remained deeply interested in the work of the congregation. He will be long remembered for his quiet manner and his amiable disposition.

●

WILLIAM MILLIGAN

A devoted servant of the church he loved, William Milligan died on October 9, 1952. Ordained to the eldership in 1925, he was for many years the painstaking clerk of the kirk session of Oakwood Presbyterian Church, Toronto. He gave freely of his energy and talents to the work of the kingdom of God, and served as representative elder for many years in the Presbytery of Toronto. Mr. Milligan is survived by two daughters and three sons.



THE PRINCIPLES AND PRACTICE OF THE CHRISTIAN FAITH. By W. Norman Pittenger. Ryerson Press, Toronto. $2.35. 180 pp.

● THIS IS AN ATTEMPT to present the great themes of the Christian faith in a way which appeals to the younger generation of college students dominated by the modern outlook on life. In essence it is a popularization of high school Anglicanism.

With some degree of caution, the author builds his theology on the traditional proofs of God, recognizing the Christian revelation as completing the revelation of God in nature, history and the conscience of man. From this he arrives at a strictly sacramentarian position.

This book commends the Christian faith in the language of philosophy rather than raising those questions about the meaning of the faith which a thoroughly Biblical theology would raise even for the average reader.

J. STANLEY GLEN
Knox College, Toronto.

LIBERTY IN THE MODERN WORLD. By Herbert Butterfield. Ryerson Press, Toronto. $2.25. 59 pp.

● HISTORIAN BUTTERFIELD REFLECTS on some of the long term issues which the problem of individualism involves. He feels that respect for personality, the western principle of individualism, is too much taken for granted, and he endeavours to find what were its roots and what are the conditions of its continuance. To those who have been too accustomed "to thinking that faith and tradition have been the enemies of liberty" his thesis is that "freedom has no better ally than a sense of spiritual values and the 'continuity of history' on the other."

Here is incisive thinking for the lapsed Christian and the intelligent pagan.

JAMES DUNN
Air Defence Command,
St. Hubert, P.Q.

IN AN AGE OF REVOLUTION. By Cyril Garbutt, Archbishop of York. Musson Book Co., Toronto, 1952. $5.00. 318 pp.

● THIS IS, without doubt, one of the most significant books on the present religious situation available to the earnest layman as well as to the clergy. It is written in superb English, and the reading of it is a joy even if one considers only the style. But beyond that, it is full of carefully reasoned thought which explains not only the problem confronting the whole Church of Christ today as it faces such actual or potential enemies as humanism, mammonism, the worship of pseudo-democracy, the God-State, and communism, but also why it lost so much of its influence during the last hundred years and what may be done about it today.

While a good deal of the book is particularly pertinent to the situation of the Church of England in England, it is of importance to all the communions as well. Nowhere will there be found a better analysis of the irreconcilable differences between Christianity and communism or a better statement of the task of the Church in the promotion of international peace. The reading of such a book is an unforgettable experience.

C. E. SILCOX.
Toronto.

BOOKS IN BRIEF

PRAYER TIME. The Upper Room, Nashville, Tennessee. 35c. 256 pp.

Here, we have a book of devotions published for the family. The daily thoughts contained should be used with readings from the Scriptures.

FELLOWSHIP OF PRAYER. Meditations for the Lenten Season. By Gaius Glenn Atkins.

This fine book of daily meditations for the Lenten season can be purchased for five cents, from the Board of Evangelism, 299 Queen St. W., Toronto.

CANADIAN SHORT STORIES. Edited by Robert Weaver and Helen James. Oxford University Press, Toronto. $3.50. 250 pp.

There are 24 very delightful short stories in this volume. Each story has been used over the Canadian Broadcasting network and listeners will now have these in permanent form.

From the rivers of New Brunswick, through French Quebec, the outlaw horses of the prairie, to the totems of British Columbia, the Canadian scene is thrillingly portrayed. A fitting volume to place alongside the short stories of any nation.

GRACE, GRIT AND GUMPTION. By John Coburn. Ryerson Press, Toronto. $3.25. 182 pp.

● BRIGHT, BREEZY and fascinating stories of a fifty-year ministry told with salty wit and humour.

OLIVE PELL BIBLE. Exposition Press, New York. $3.00. 381 pp.

● MRS. PELL has chosen only the passages from the Old and New Testaments that are directly concerned with God's messages to man. The King James version is used in this shorter Bible.

THE CIRCUS OF ADVENTURE. By Enid Blyton. Macmillan Co., Toronto. $2.00. 316 pp.

A most enjoyable book of adventure by Enid Blyton, who has now seven books of adventure stories. All boys and girls who love animals will be delighted, especially with the story of the rescue of the King from a notorious conspirator.

OUR ENGLISH BIBLE IN THE MAKING. By Herbert Gordon May. Westminster Press and Ryerson, Toronto. $3.00. 142 pp.

Dr. Herbert Gordon May, Old Testament Professor at Oberlin Seminary, Ohio, has given us a glimpse into the love and care that entered into the making of the English Bible. He surveys twelve centuries to reveal how scholars have sought to bring the Word of God to the people in the living language of the time. The work is scholarly, but devotional, and would thrill Bible classes and young people's groups because of its educational and spiritual content.

Professor May was an active member of the committee that produced the Revised Standard Version and his study includes that translation.

JOHN McNAB.
Toronto, Ont.

KINGS AND PROPHETS OF ISRAEL. By Adam C. Welch. The Ryerson Press, Toronto. $3.50. 264 pp.

CERTAIN NOTABLE LECTURES given by Professor Welch of New College are here preserved. His keen analytical insight into character, and into social and historical conditions,

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are startlingly evident. The lectures are worthy of a scholar who held a pre-eminent place both as a preacher and teacher. And not the least part of the enjoyment is the delightful memoir which Dr. Gunn has so appreciatively written.

W. T. McCREE.

Toronto.

JOYOUS ADVENTURE. By Professor David A. MacLennan. Clarke Irwin and Co. Ltd., Toronto. $2.50. 187 pp.

● THE AUTHOR'S REPUTATION as a preacher has been enhanced by this book of recent sermons which relate to definite days in the Christian Year.

They are practical in that they relate themselves directly to Christian living. The titles attract the reader. For example the Easter Sermon is Present-Tense Future-Perfect.

The illustrations are numerous and well chosen. On the whole they do illustrate. At the end of each chapter is a prayer relating itself closely to the theme of the sermon. A most helpful book.

W. A. CAMERON

Toronto.

MARCHING OFF THE MAP. By Halford E. Luccock. Musson Book Co., Toronto. $2.50. 192 pp.

● THESE TWENTY-TWO sermons by the Professor of Homiletics at Yale Divinity School reveal that the author has browsed in many fields; and his allusions and illustrations are apposite and forceful. He speaks throughout in the forthright, rugged language which the man in the pew can both understand and appreciate.

The content of the discourses, however, is disappointing. If the reader is looking for the strong meat of doctrinal and expository preaching he will not find it here. On the contrary, the diet offered is more after the style of what Dr. F. W. Boreham has termed "Spiritual Confectionery." Dr. Luccock manages to introduce most of the pressing problems, international and individual, which afflict our twentieth century civilization, but he is not always successful in grappling realistically with them. Like too many modern "popular" preachers, he is strong on diagnosis, but weak on therapeutics.

W. GRAHAM SMITH

Dundas, Ont.

THE LIFE OF THE SOUL. By Samuel H. Millar. Musson Book Co. Ltd., Toronto. $2.00. 158 pp.

● DR. MILLAR in this book analyzes the soul of man in its search for God. There are many who ask the question, what is the soul? It is answered in these pages satisfactorily. It is impossible for man to find God in a book, but this writer portrays the soul of man rebelling against his creator, seeking to take the Kingdom of God by storm, finding his community disintegrating as he loses touch with the Most High, and then, in the humility of prayer he discovers peace and power. The soul finds its way home to God. This book should stimulate the imagination.

W. J. WALKER

Galt, Ont.

THE BODY. A Study in Pauline Theology. By John A. T. Robinson. S.C.M. Press and Ryerson Press, Toronto. $1.50. 95 pps.

WORD STUDIES have become an invaluable approach to Biblical research and theological thinking. They have a way of taking one into the very heart of a man's thinking. This is precisely what happens as Dr. Robinson gives us this concise and thrilling study of Paul's understanding of the concept body (soma). For he shows with full textual support "that the concept of the body forms the keystone of Paul's theology.—The word "soma" (body) knits together all his great themes. It is from the body of sin and death that we are delivered; it is through the body of Christ on the Cross that we are saved; it is into His body the Church that we are incorporated; it is by His body in the Eucharist that this community is sustained; it is in our body that this new life has to be manifested; it is to a resurrection of this body to the likeness of His glorious body that we are destined." (P.9).

ALLAN L. FARRIS.

Knox College, Toronto.

BIBLICAL AND THEOLOGICAL STUDIES. By Benjamin B. Warfield. Presbyterian Reformed Publishing Co., 525 Locust Street, Philadelphia, Pa. $4.50. 580 pps.

WRITTEN BY a Princeton professor (1887-1921) in whom a deeply religious spirit and honest scholarship were singularly combined, this volume is highly recommended. Warfield was the most eminent biblical theologian and Calvinist of the English speaking world in his generation.

Prefaced by an excellent account of the author's life and theology, the book presents studies on themes as varied as "Christianity and Mysticism," and "The Prophecies of St. Paul." Subjects like predestination, regeneration, faith, and the mystery of salvation are discussed with reverence and clarity. Among the other doctrines considered are those of "The Spirit of God" and the "Divine Messiah" in the Old Testament.

Some of Warfield's sermons, masterpieces of Biblical exposition, are also included. Throughout this book, we are presented with the faithful testimony of a devout scholar to the supernatural Christianity revealed in God's Word.

MARIANO DI GANGI

Hamilton, Ont.

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TORONTO CANADA

Cornerstone Laid For Suburban Church

WILLOWDALE—Westminster Presbyterian Church had their cornerstone well and truly laid on November 15, 1952, by the Rev. W. Scott Duncan of Queen Street East Church, Toronto. The address was given by Dr. W. T. McCree of Glebe Presbyterian Church. Dr. McCree paid tribute to the efforts of the minister, the Rev. Alex McLean, and said, "The cornerstone is the start of the measuring point of the building for the height, length and width of the church. From Jesus Christ the cornerstone of the Church, we measure the work of the congregation."

The sod for the building had been turned by James Drury, 93, oldest living member. The church is expected to be completed early in the spring at a cost of $110,000. The seating capacity will be 300 persons and the Sunday School will accomodate 180 children.



RELIGIOUS WORLD NEWS.

MISSIONS -- EVANGELISM -- REPORTS FROM A CHANGING WORLD

Slave Labour Used in East Germany

LONDON, England — Bishop Dibelius, speaking to the Industrial Christian Fellowship, accused Communists of introducing slave labour into East Germany. "Tens of thousands of miners are being compelled to work in the Saxony uranium mines against their will," said Bishop Dibelius. "Moral and hygienic conditions are appalling but no attention is paid to the complaints and protests."

The Bishop also said, "Farmers have their land taken from them if they fail to meet delivery quotas set by the Communist regime. They may be arrested for sabotage as well. Everyone groans under this yoke. In one small district more than 30 farmers have committed suicide.

"Everyone has to work and the churches regard this as a good sign . . . Many students must now earn money for their studies by physical labour . . . We are approaching a period in Germany when all bishops will have gone to prison for their convictions and all pastors will have worked in factories."

Bishop Dibelius was on the eve of visiting Soviet Russia when he received a telegram postponing the scheduled visit which the Russian Orthodox Church had previously requested. The cablegram from Berlin, commenting on this, states that the cancellation of the Bishop's trip "came shortly after he had accused the Communist regime of introducing slave labour into East Germany's Uranium Mines."

India Studies Social Vacuum

DELHI, India—Both houses of India's parliament are placing the finishing touches on a Bill designed to prevent national corruption. Prime Minister Nehru has taken warning from the fact that a major reason for the collapse of Chiang Kai-shek's Nationalist regime was its corruption.

During the last election in India, although millions are hungry for bread and land, many who voted Communist were not very poor. In fact, the hammer and sickle was often found in the best house in the village and the Congress Organization has been charged with being "riddled by corruption and nepotism."

Prime Minister Nehru has been working vigorously to get the Bill through both houses to strengthen the government's structure.

Translators Speed New Bible

SEOUL, Korea—The Bible in Hankul, the common language of the Korean people, will soon be completed. The work was begun at the end of World War Two and was approaching completion when South Korea was invaded in 1950. The translation was smuggled out of Seoul and buried in earthen jars when the Korean capital fell. The manuscripts were recovered after the United Nations Forces regained Seoul. Following the completion of the translation it was brought to Pusan for the printing of the New Testament. Scholars are working by candlelight, and it is hoped that the entire Bible will be ready for publication early in 1953.

Cities Defeat Sunday Sport

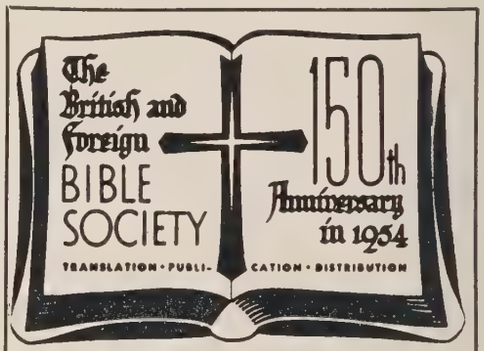
OTTAWA—An organized front by the churches was credited with bringing about the defeat here and in six other Ontario cities, of a proposal to legalize commercial sports on Sundays. The Ottawa vote was 40,418 against commercial sports on Sundays to 29,261 in favour. Kingston, Oshawa, Smith's Falls, Gananoque, St. Thomas and Neelon-Garson, a mining community all gave a majority against the introduction of commercial Sunday sports.

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Behind the Headlines

SINCE Anthony Eden announced that Marshal Tito is to visit Britain there has been a steady protest which began with an onslaught by Evelyn Waugh, the Roman Catholic novelist. The Roman Catholic Archbishop of Glasgow has likened Tito to a modern Nero and the Marshal has been greatly disturbed by the criticism of his actions.

However, it was not until the Archbishop of Canterbury, Dr. Geoffrey F. Fisher, stated that "goodwill between Britain and Yugoslavia can hardly be maintained as long as Christian traditions are subjected to severe attack by the Yugoslav Government," that Tito's hostility was aroused. The Archbishop gave some specific instances of open, active and severe persecution endured by Christian groups in Yugoslavia.

Tito, on the other hand, has broken off diplomatic relations with the Vatican since Archbishop Stepinac, who had been imprisoned and was released after five years to return to his own village, had been elevated by Pius XII to become a Cardinal. Archbishop Stepinac has said, "Freedom here is equal to zero."

REPRESENTATIVE clergymen of the United States and outstanding lay leaders have sought to present a petition to President Truman, asking that no specific grants or treaties be made with Spain until that country has granted complete religious freedom. Now that he is leaving the White House, President Truman has sidestepped the delegation and protested that he was too busy to receive them. In the meantime, hectic preparations have been rushed to achieve a form of military treaty with Spain prior to General Eisenhower assuming duties at the White House on January 20.

In Spain itself, Cardinal Segura has asked for the suppression of religious freedom for others than Roman Catholics and the discontinuation of what he terms Protestant propaganda. He has called upon his government to shut down all forms of Protestant worship and during the Christmas holidays, he asked for suppression of all Protestant literature which he describes as "a horrible plague."

Certain American Roman Catholic publications, such as *America*, have taken issue with the Cardinal and his conception of religious freedom but the Cardinal has retaliated and censured the actions of the Catholic publications *America* and *The Indiana Catholic and Record*, who had advocated tolerance.

MAU-MAU terrorism in Kenya, South Africa, is confined to the area inhabited by the land-hungry and disgruntled Kikuyu tribe. This movement is anti-European, anti-Christian and anti-Government. The Christian Council of Kenya has stated that this "is no struggle between black and white. On the contrary, it is a struggle between good and evil."

The Rev. R. G. Calderwood, Moderator of the Presbyterian Church in East Africa, said that tremendous attendance gains had been registered in some of the areas hardest hit by the native secret society. Usually 200 to 300 people attend the Moderator's church but recently more than a thousand persons have attended one service. The churches have been greatly helped by loyal tribal chiefs and these loyal chiefs are a prime target of the Mau-Maus. In other sections the terrorists have almost eliminated churches. ★

Exchange Pulpits With Irish Minister

The Rev. S. J. Wylie of Whiteabbey Presbyterian Church, Northern Ireland, has arranged an exchange with Dr. Frank S. Morley of Grace Church, Calgary, for the months of May, June and July. They will occupy each other's manses and exchange cars and undertake each other's congregational duties.

It is quite possible that there may be other ministers contemplating such an exchange and the editor would be quite willing, where there is opportunity, to be the medium of assisting such exchanges.



Christians with their sense of responsibility towards God will likely be led to name the Church as a beneficiary.

Men and women of modest means year by year leave small legacies to the Presbyterian Church. These bequests are impressive when the treasurer makes up the total.

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Orders for the March-April issue of The Upper Room should be placed at once. Get at least one copy for each church family. In lots of 10 or more to one address the price is only 5 cents per copy. Single copies, 10 cents each. Subscriptions (two years or two one-year subscriptions) $1.00. Special pocket edition for men in the service and for youth at the same prices.

THE UPPER ROOM

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Their Last Twenty-Five Years

By P. M.

MY mail basket yielded me a southern breeze the other day —a letter from a minister in the Southern States. It brought up a matter that is not quite new to us in the north. He called it the IRON CURTAIN, but it was not Russian. They know what to do with a man there at any age, I am told. This minister accuses the Church of "lowering the iron curtain against age," and he mentions 45, as the high limit. As the Pension Board fixed the retiring age at 70, there is a spread of 25 years of clerical sheol.

A decade ago, I heard a young minister speak in the Assembly about the "problem of the Older minister," but nothing came of it. Why should the senior minister be a "problem?" We all grow older — and can nature be wrong?

It is quite a question. Where did we get this idea that a minister is no good after 45 or so? I think it was Darwin who regarded a man's mind as being at its best at 65 and his body best at 25. Perhaps the Church values the ministerial body more than his mind. There is that trend in popular thinking, as the salaries of Hockey players will shew, especially when compared with those of ministers. Beef may be worth more in the modern pulpit, than brains, and sinew more than soul.

I blame industrialism for this. Industry and business have devised and set up pension schemes for almost everybody in those fields, and of course, a man must enter the services of banks, railroads, department stores and insurance companies, to say nothing of the civil services, at an early age, to build up actuarial equities in the pension funds. To hire men at middle age, messes up the tables. Wherever men are hired, and fired, these snags of age enter into the picture. It is the difficulty of hired men.

Now the minister, according to the late Dr. Wardlaw Taylor, is not a "hired man" job, or profession, (see *"Ruling Elder"*). It is a calling. Stipend is not pay for services rendered. True in more ways than one. The minister has no contract save only a copy of the congregation's undertaking to Presbytery, and is not the employee of the congregation. It is a high and noble theory. But what of the present day practice, and popular thinking?

First, the new Erastianism has come along, in the Income Tax Department, and arbitrarily perverts our doctrine of the ministry by designating us as, "Employees"—just like the organist, the church officer, or the secretary. The treasurer makes deductions from stipend as per order of the State—and up to now, Presbyterians are standing for it. But worse still, in the mind of the Church, the minister is being looked upon as the hired man, not even of the Church of Christ, but of the congregation, and the managers grow into the idea that they are "paying" him.

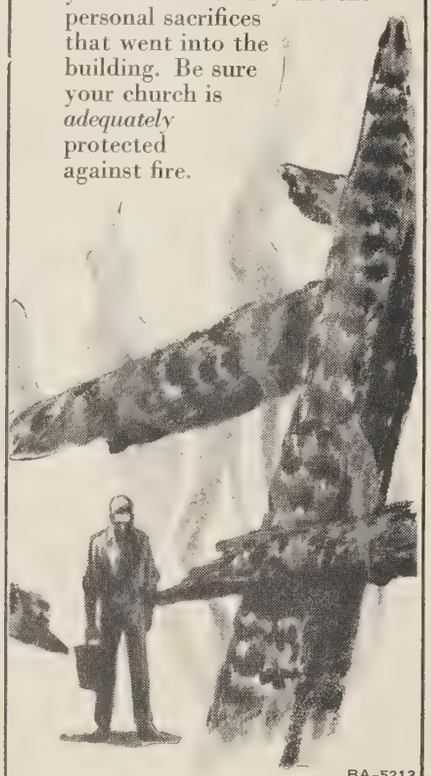
But more still—an honoured elder of the Church, writing in the *Record* some time ago, actually defined a stipend, as payment for services rendered. The watchful eye of Dr. Taylor, as well as yours and mine, must have missed that one, and I came across it just yesterday. Our Lord had some pointed things to say about the hireling, who was very different from the shepherd. But we have allowed the ministry to become commercialized and, therefore, subject to the thinking governing the hired man, including the age limits of the busy mart.

We can cure this "Last Twenty-Five-Years" tragedy when we lift the ministry back to where it belongs, and become once more, the Church, and not, as a Scottish writer once wrote, a "mob of congregations."

Finally, the cause of Christ is still worth some suffering, and we can raise that Iron Curtain by following His thinking. ★

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CAPTAIN MALCOLM MACLEOD

Captain Malcolm MacLeod died in his 71st year on December 8, 1952. At the time of his death he was senior elder and chairman of the board of managers of First Presbyterian Church, Nelson, B.C. Harris, Scotland, was his birthplace and he came to Nelson in 1944 as a skipper for the C.P.R. He has sailed ships on the lakes of this province through fine and stormy weather. A leader in the church he loved, he helped to plan the course of the church as he had planned this for his ships. His heart and soul were in the welfare of the people and the growth of their spiritual life. A greater Captain has now called him. He is survived by his widow and a foster-daughter, Kathleen Brown.

Christ's Lordship Over Church and Nation

By Stuart B. Coles

ONE of the pedestrian but far-ranging pieces of labour in our Church courts today is the doctrinal enterprise of Assembly's joint committee on Church and Nation. It is highly important that every responsible member of the courts and indeed of the congregations should familiarize himself with the underlying and decisive issues of this enterprise.

The 1647 Westminster Confession of Faith, with the notable exception of its 23rd chapter, is our subordinate standard. That 23rd chapter was specifically excluded from Canadian ordination vows in the 1875 Basis of Union. Its title is "Of the Civil Magistrate." Under that heading the Westminster Assembly had addressed the always momentous question: How is the Church of Jesus Christ related to the affairs of this world, concretely, its nations and civil governments?

Four major answers have emerged in the long and complex struggle of the Faith with this question, each of which is fallacious and deformative according to our Reformed tradition.

(1) That the Church should have supremacy over the Civil States of this world (instance, Papal Romanism).

(2) That the Civil State should have supremacy over the Church—perhaps only in cases of imperative extremity, as for Luther and later the Westminster divines, where they summoned the "Christian Princes" or the "Civil Magistrate" as a reforming instrument upon the Church because there seemed in their situation no hope of such remedy within the ecclesiastical machinery.

(3) That the Church should have no connection whatever with the Powers of this world (instance, the Anabaptists, English Separatists, Sectarianism).

(4) That the Civil State is a "secular" institution, therefore demanding for its best development complete separation from the Church, the latter being consigned to the strictly un-worldly "spiritual" business of saving souls; political and economic affairs must be divorced from all religious interference.

French and American politics have absorbed a deep contamination of this secularistic political philosophy. More abruptly and more violently, but precisely on the same philosophy, Adolph Hitler and his German Nazis ignited the second world war. From the aspect of economic philosophy and history, the Industrial Revolution mothered a most rugged pair of twins sired by this spirit of secularism, namely Capitalism and Socialism. In the present-day Russian Soviet Empire the Marx-Lenin-Stalin dynasty may be taken as the incarnation of this long and widespread trend, wherein Secularism has paradoxically become a demonically dynamic and missionary religion, Communism.

OUR Presbyterian Church's joint committee, thus far in its studies, has found itself led to repudiate each of these four major types of answer to the question of Church and State, as unbiblical and antichristian.

Its basic lesson from Scripture so far has proved to be that radical affirmation which was the crux of the original Church's confession of faith, namely, *JESUS IS LORD.*

How much territory is to be understood as embraced by the claim for Christ's Lordship. in that apostolic Confession? Did the New Testament theologians limit their Lord's dominion to the scope of the Church and of justification by faith in Him? Or was the apostolic understanding of every

(*Turn to page 27*)

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SINCE 1900



PHILADELPHIA LETTER

By Norman F. Langford

A STRIKING characteristic of American Protestantism today is its emphasis on worship. This is often regarded as a wholesome development, to be viewed as a reaction against the religious shallowness and preoccupation with bare ethical teaching that prevailed a decade or two ago. However, several serious reservations need to be expressed in regard to the present trend.

To begin with, the new stress on worship is frequently manifested in somewhat irresponsible ways. Symbolism is often used loosely, with more enthusiasm than knowledge. For no apparent reason, candles have begun to appear in great profusion on communion tables, in many cases accompanied by a ceremony of snuffing them out at the close of public worship. Communion tables themselves have in many instances been moved up against the wall, where they can hardly be identified as anything but altars. One is occasionally startled, in a strange church, by seeing the minister take the offering, face the "altar," and deliver his offertory prayer with his back to the people.

The so-called "worship center" — which is usually a table furnished with a Bible, and various objects of beauty, such as candles or flowers—has become almost a national institution in Church schools, and its construction and use in the home is increasingly being encouraged. These, and other devices which could be mentioned, have become common in Presbyterian churches, where they seem to have little or no connection with the historic traditions that have in the past governed the form and character of worship.

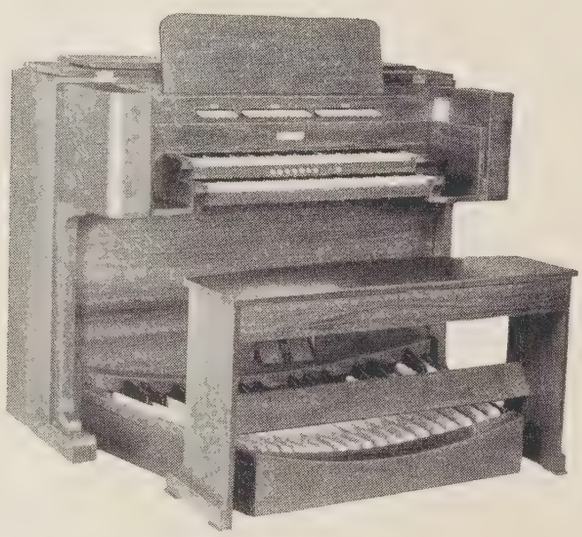
When one seeks to know the cause of these developments, the suspicion arises that a stress on worship—or "a worshipful atmosphere"—is a conscious or subconscious effort to transcend questions of faith and doctrine. In "man's search for God" one seems to find a universal human aspiration that cuts across all differences of dogma. In the despair of many ministers who hardly know what to preach, and the despair of the people who do not know what to believe, a solution of the Church's dilemma suggests itself in the ancient and omnipresent longing of the human soul for some glimpse of the divine. If we are confused in our proclamation and our faith, at least we still can worship; and at this point mankind is gathered together in one cultic act of devotion.

AN even more specific reason may exist for the irresponsibility of much that goes on within the Presbyterian Church in the name of worship. The Reformers devised their forms of worship with very great care. These forms were simple, yet comprehensive. Moreover, the early forms of Reformed worship were invested with meaning because of their relationship to word and sacrament.

Meaningfulness tended in the course of the years to be lost, leaving a mere heritage of simplicity which began to look meager by comparison with the heritage of more "liturgical" churches. Bare outlines took the place of carefully balanced orders of worship, and these outlines were filled in largely by extemporaneous or arbitrary matters: a prayer here, a Scripture lesson there, an anthem (unrelated to anything else) wherever it might fit into the scheme. In addition, an appreciation of the sermon and sacrament as central in the whole concept of public worship tended to disappear.

Presbyterians today need to give serious reconsideration to their usages in public worship. This has been done at the scholarly level, but without penetrating very far into general understanding or practice. It is imperative to arrest the tendency to think of worship as a thing-in-itself, apart from the word of God to man which calls Christian worship into being. And it is desirable to re-examine the historic sources and traditions, from which worship could be enriched without doing violence to the authentic Reformed understanding of what worship is. ★

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DRESDEN—A new electronic organ was dedicated on December 28, in the Presbyterian Church, in memory of those who gave their lives in the two great wars. The Heather Club of the congregation initiated the move to purchase the organ and the president, Mrs. James Burns, presented the gift. Mrs. Donald McGorman and Mrs. Roy Jackson unveiled the organ, and the Rev. W. L. Newton, minister, dedicated it to the glory of God. Both military and veterans were present and took part in the ceremony.



Photo by Canada Pictures

Part of the congregation of the new Armour Heights Church on Wilson Avenue in North Toronto. The Rev. J. M. Laird, B.D., minister, is seen to the left, in pulpit.

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The house is of solid brick construction, hardwood floors, modern hot water heating, three newly installed bathrooms, an electrically equipped kitchen and would accommodate about ten patients.

Address inquiries to:
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The Manse, Dresden, Ontario

Moderator Preaches At 27th Anniversary

SAULT STE MARIE—Westminster Church celebrated its 27th anniversary on November 23, 1952, when the Moderator of the General Assembly, Dr. J. A. MacInnis, occupied the pulpit.

Although the congregation marked their 27th anniversary, Presbyterian services in the Sault date back to the year 1866. Unfortunately, the church building was lost in 1925 by a few votes and a new church had to be built in 1926. The Rev. J. H. Williams, recently inducted into Westminster, conducted the services and welcomed the Moderator, who gave inspiring addresses. St. Paul's congregation and their minister, the Rev. C. W. Quinn, joined with Westminster at the evening service.

CHRIST'S LORDSHIP

(*Begins page* 25)

aspect of life in this world, including "the Powers that be," concretely based in the cosmic claim of their crucified and risen Lord (precisely by His cross and resurrection triumph) namely, "All power is given unto Me in heaven and in earth (Matthew 28: 18)?"

At any rate, the joint committee's study documents to the present have manifestly been most centrally preoccupied with this matter of the christological foundation for all Christian thinking and speaking on the contemporary problems of this world power, civil, economic, cultural. The Church worships and proclaims that Saviour who is also the Judge of the whole earth; the Incarnate Priest and Prophet who is also King of the Nations; "clothed with a vesture dipped in blood; and His name is called The Word of God . . . and He hath on His vesture and on His thigh a name written, KING OF KINGS, AND LORD OF LORDS." (Rev. 19: 13, 16). ★

DAN MacAULAY

A member long associated with St. Paul's Church, Glace Bay, Dan MacAulay, died in late November, 1952. He was a devoted and faithful elder, diligent in the performance of his duties. He was largely instrumental in getting **The Presbyterian Record** into the homes where he visited. He was also active in the Men's Club of which he was one-time president. Mr. MacAulay is survived by his widow.

MARY LOU'S TURN

(*Begins on page* 16)

bers of Miss Grant's group were nearing 18—the end of their schooldays and of their CGIT career. And the day was coming when Lillian Grant, the heart and soul of the whole project, would be marrying and leaving for a new home.

That fall, a new problem cropped up.

"It's the Mission Band this time, Margery," said Mr. Scott to his wife one day. "They need a junior leader to come in after school and help with the small children. I asked some of the senior CGIT girls—one of them would be a good choice. They all said they were too busy. It was the same way when I was looking for girls to help in the Primary Department of the Sunday School. I met Lillian Grant on my way home this evening and I was telling her my troubles."

LATER that week, at the regular CGIT meeting, Lillian Grant arranged to take the worship service for her group. She chose a hymn from the *Book of Praise* and read the first verse aloud, with a quiet emphasis:

Dismiss me not Thy service, Lord,
But train me for Thy will;
That even I, in fields so broad,
Some duties may fulfil;
And I will ask for no reward
Except to serve Thee still.

Afterwards she turned to Isaiah, chapter six, and read the first eight verses. The group was quiet as she finished, sensing that she had something special to say. She went on:

"Three years ago, when I first came to Danton, I went to church one Sunday morning. In his sermon Mr. Scott told us about a group of girls who wanted very much to become Canadian Girls in Training, but who had no leader.

"Yesterday on my way home from school I met Mr. Scott. He told me that he needed a junior leader for the Mission Band and some helpers in the Primary Department. Soon he will be looking for new CGIT leaders. I know he asked some of you—and I know your reply.

"Perhaps you didn't think of it this way. One day soon, or maybe right now, it will be your turn to serve as it was mine. Your turn, Mary Lou and the rest of you, to teach a Sunday School class, to lead the Mission Band or a CGIT group. If you refuse, some girls are going to miss what you yourselves have had. When Isaiah had his vision, his answer was ready: "Here am I, Lord, send me."

"You may feel that you are not equipped to be a leader. There is an answer to that—training. If you want to learn, if you want to take up this challenge, we can ask Mr. Scott to organize Leadership Training classes for us this winter. Think about it seriously in the coming week, all of you, and let me know what you decide."

THE LEADERSHIP Training classes flourished and the next fall many of the girls found themselves helping out where they were needed most. The Danton church had solved its leadership problem—for the time being.

What about your group, and your church? Are you all remembering that, like Mary Lou, it will be your turn some day? Are you ready to answer: "Here am I, Lord, send me." ★



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Solomon's Wise Choice
I Kings 3: 5-15
Golden Text: I Kings 3: 9

LESSON—FEBRUARY 8
The Temple Dedicated
I Kings 8: 22-24, 27-30, 37-43
Golden Text: Isaiah 56: 7

LESSON—FEBRUARY 15
The Kingdom Divided
I Kings 12: 6-17
Golden Text: Prov. 16: 18

LESSON—FEBRUARY 22
God's Care for Elijah
I Kings 17: 1-16
Golden Text: I Peter 5: 7

LESSON—MARCH 1
God's Spokesman
Amos 7: 7-16; 8: 11-12
Golden Text: Amos 3: 2

Congregation Receives Several Bequests

TORONTO — Morningside congregation observed its 63rd anniversary on December 7. The special preacher for the day was the Rev. John Herbison of Streetsville. This congregation was founded in 1889 through the devoted labours of the late William Rennie and his family of whom only one, John Rennie, now survives. During the year the congregation has been fortunate to receive several bequests, one from James Moir Duncan, a staunch supporter of Presbyterianism during the Union struggle.

Mark Anniversary Of Diamond Jubilee

AVONMORE—St. Andrew's congregation honoured Mr. and Mrs. Donald J. Grant on October 26, the occasion of their 60th wedding anniversary. Mr. Grant is the senior member of the kirk session having served for 46 years. He was presented with a copy of The Revised Standard Version of the Bible by his fellow members. Mrs. Grant received a lovely occasional chair from the Ladies' Aid. Many congratulatory messages were received including one from Her Majesty the Queen.

JOHN J. WILSON

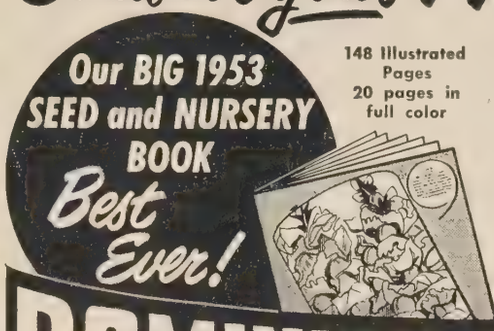
Knox Presbyterian Church, Auburn, Ont., lost by death on October 16, their senior elder, John J. Wlison. Mr. Wilson was in his 78th year and had long associations with the congregation. He remained faithful to the Presbyterian Church in 1925 and was subsequently elected clerk of session. He also served as superintendent of the Sunday School. He is survived by three daughters.

●

ROBERT SINCLAIR

Robert Sinclair, a valued member of Knox congregation, Glenarm, died on November 30. He served for a number of years on the Board of Managers and two weeks previous to his death was ordained an elder. Faithful in his attendance at divine worship, he assisted generously in the work of the church.

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THE I. Q. ON JEWS AND JUDAISM
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KOSHER CLOTHING — SHA'ATNEZ

Q.—What is the meaning of the word "Sha'atnez"?
A.—"Sha'atnez" is the word which describes clothing forbidden to a Jewish man or woman to wear.
Q.—It is generally known that it is forbidden for a Jew to eat unclean (Trefa) food; but on what grounds are they restricted to the wearing of Kosher (ritually right) clothing?
A.—In Leviticus 19:19 and Deuteronomy 22:11 we read "Thou shalt not wear a garment of divers sorts, as of woollen and linen together." Pious Jews, therefore, are forbidden to wear garments that are made partially or wholly of mixed materials. This applies equally to blankets, quilts or coverings that might touch the bare body.
Q.—Do Jews generally obey this commandment?
A.—Only a small minority among the ultra-Orthodox in the community. Recently a number of Jews carried on a controversy in the "Jewish Chronicle," and we quote here part of a letter which illustrates the problems faced by a modern Jew in regards to Kosher food as well as Kosher garments. Part of the letter reads: "While contemplating the possibility of a list of "kasher" tailors for Orthodox Jews, one should bear in mind the need for an army of Shomerim (watchmen) to keep a check on the kasher tailors' establishments, or to empanel a team of experts to find a substitute for wool, linen, and thread, which must be incorporated in some form or other, in a completed garment.
There is another problem apart from that of outer garments: wool underwear, taped with linen, and buttons sewn with thread; shoes, lined with linen and laced with wool and thread; gloves, lined with wool and sewn with thread; headwear, made of wool material and lined with linen canvas. Does it mean, therefore, that a Jew who wears a garment not made by a kasher tailor or not made in a kasher factory is comparable to one who eats non-kasher food? . . . Finally, what about ladies' garments and Shatnes?"
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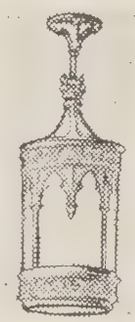


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Colborne, Ont., Rev. E. W. B. MacKay, 385 Ontario St., Cobourg.
Fenelon Falls, Ont., Rev. C. J. Beckley, Woodville.
Hillsburg, Ont., Rev. Walter McCleary, Grand Valley.
Hillsdale, Ont., Rev. C. H. Carter, Victoria Harbour.
Leaskdale, Ont., Rev. J. K. L. McGown, Uxbridge.
Meaford, Ont., Knox, Rev. P. B. Reid, 212 Pine St., Collingwood.
Thornbury, Ont., Rev. John W. Bell, Duntroon.
Toronto, Ont., Fairbank, Rev. J. B. Thomson, 519 Coldstream Ave., Toronto.
Warkworth, Ont., Rev. R. D. Duncanson, P.O. Box 125, Norwood.

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Kintyre, Ont., Rev. T. E. Kennedy, Rodney.
Monkton, Ont., Rev. J. S. Williams, Milverton.
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St. Mary's, Ont., Knox, Rev. Donald B. Mackay, Ontario and Waterloo Sts., Stratford, Ont.
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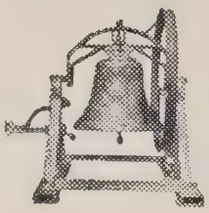
Hamilton, Ont., Calvin, Rev. James McAvoy, December 18, 1952.
Listowel, Ont., Rev. M. V. Putnam, B.A., November 20, 1952.

DEATHS IN THE MINISTRY

Rev. George S. Mitchell, D.D., Pictou, N.S., October 18, 1952.
Rev. W. M. Mackay, D.D., of Toronto, Ont., at Saskatoon, Sask., December 16, 1952.

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CJBC Network—Toronto, 4.30 p.m., February 15, Knox College, Toronto, Principal J. S. Glen and Students.

CBL Network—1.30 to 2 p.m. Every Sunday, "The Way of the Spirit."

CBL Network—World Church News—Every Saturday, 1.30 p.m.

CBL—Morning Devotions, 8.15 a.m., Week of February 9, Dr. Edgar Foreman, Morningside Church, Toronto.

CBM—Morning Devotions, 8.15 a.m., February 12-14, G. Bannerman, A. J. Morrison, J. W. Ranes, Presbyterian College.

CBM—Montreal, Que., 11 a.m., **CJAD**—7.30 p.m., February 1, Knox Crescent and Kensington.

CFAB—Windsor, N.S., 11 a.m., Every Fifth Sunday (A.S.T.).

CFAR—Flin Flon, Man., 2.15 p.m., Every Sunday (C.S.T.).

CFCH—North Bay, Ont., 11 a.m., Every Fifth Sunday.

CFCO—Chatham Presbytery, 1.15 p.m., Every Sunday.

CFCO—Chatham, Ont., 9.45 a.m., Every Sunday, "The Presbyterian Children's Hour."

CFCO—Chatham, Ont., 11 a.m., First Presbyterian Church, Third Sunday every second month.

CFCY—Charlottetown, P.E.I., 11 a.m., The Kirk of St. James, Second Sunday each month (A.S.T.).

CFOS—Owen Sound, Ont., 11 a.m., St. Andrew's, Fourth Sunday each month.

CFRB—9.05 a.m., Every Sunday, "Your Life," Rev. Ross K. Cameron, Dovercourt Rd. Church, Toronto.

CHEX—Peterborough, Ont., 11 a.m., St. Paul's, First Sunday each month.

CHNO—Sudbury, Ont., 11 a.m., Knox Presbyterian Church, Third Sunday each month.

CKOK—Sarnia, Ont., 11 a.m., First Sunday, St. Andrew's, and Third Sunday Paterson Memorial each month.

CHVC—Niagara Falls, Ont., 8.30 p.m., Service for Shut-Ins, Every Sunday.

CJAD—Montreal, Que., 3.10 and 11.10 Monday to Friday. 11.15 p.m. Saturday. Rev. A. MacOdrum.

CJAT—Trail, B.C., 9 p.m., Every Sunday, "Quiet Hour," from First Presbyterian Church (P.S.T.).

CJBC—11 a.m., February 15, Rev. H. D. Stewart, Victoria Church, Toronto.

CJBC—Toronto, Ont., "Prelude to Worship," Every Sunday at 10.05 a.m.

CJCA—Edmonton, Alta., 11 a.m., First Presbyterian Church, Second Sunday each month (M.S.T.).

CJKL—Kirkland Lake, Ont., 11 a.m., St. Andrew's, Second Sunday each month.

CJOC—Lethbridge, Alta., 11 a.m., St. Andrew's, Fourth Sunday each month.

CJOY—Guelph, Ont., 6.30 to 7 p.m., Knox Church, Every Sunday.

CJOY—Guelph, Ont., 2.30 p.m., "The St. Andrew's Hour," St. Andrew's Church, Every Sunday.

CJVI—Victoria, B.C., 11 a.m., St. Andrew's, First and Fourth Sundays (P.S.T.).

CKBB—Barrie, Ont., 7 p.m., Essa Rd. Presbyterian Church, Second Sunday each month.

CKBB—Barrie, Ont., 11 a.m., St. Andrew's Church, First Sunday each month.

CKBI—Prince Albert, Sask., 11 a.m., St. Paul's Second Sunday each month (M.S.T.).

CKFH—Toronto, Ont., 9 a.m., Green Pastures, Knox Presbyterian Church, Every Sunday.

CKGR—Kitchener, Ont., 6.30 p.m., St. Andrew's, Every Sunday.

CKIC—Sault Ste. Marie, Ont., 11 a.m., Westminster Presbyterian Church, Every Fifth Sunday.

CKNB—Campbellton, N.B., 11 a.m., Knox Church, Third Sunday each month (A.S.T.).

CKNX—Wingham, Ont., 11 a.m., Second Sunday.

CKOK—Penticton, B.C., 11 a.m., St. Andrew's Church, Third Sunday each month (P.S.T.).

CKPC—Brantford, Ont. 11 a.m., Central Presbyterian Church, Third Sunday each month.

CKSF—Cornwall, Ont., 11 a.m., First Sunday, 7 p.m., Third Sunday each month.

CKTS—Sherbrooke, Ont., 11 a.m., Fourth Sunday each month.

CKVD—Val d'Or, Que., 7.30 a.m., St. Paul's Presbyterian Church, Every Friday.

CKWH—Whitehorse, Yukon Territory, 10.30 a.m. First Presbyterian Church, Every Sunday (Y.T.).

CKX—Brandon, Man., 11 a.m., First Presbyterian Church, Fourth Sunday each month (C.S.T.).

CBT—Grand Falls, Nfld., 11 a.m., (Nfld. time), St. Matthew's, Every Fourth Sunday.

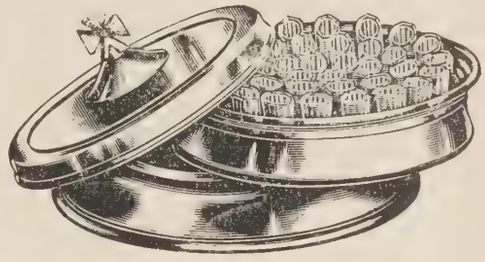
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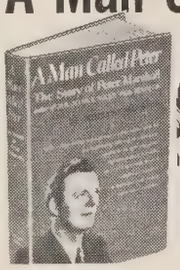
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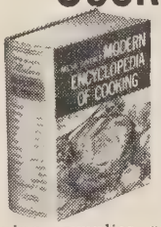
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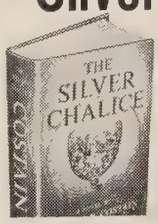
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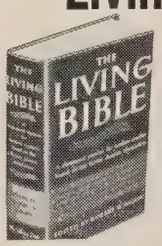
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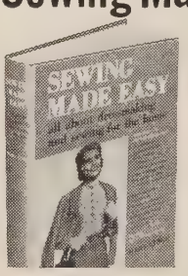
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Steamboat on The River



By DARWIN TEILHET

In 1832 young Jim Owens came to the steamboat TALISMAN straight from a pampered life in the East—and got involved in adventures that will keep you reading breathlessly! You'll cheer as Jim changes from a soft gentleman into a man who could outwit nature and outscheme the river pirates. Pub. ed. $3.00.

Cover Picture: Over-flow crowd attending World Conference of Christian Youth showing the Pandal erected at Kottayam, India. R.N.S. Photo

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All contributors are reminded that the issue of the Record goes to press on the 5th day of the month preceding publication, and that all news items should reach the Editor soon after the events happen.

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Great Thoughts

SPIRITUAL values have a way of evaporating when a battle is fought around them. We have no longer any chance of saving anything if we continue to take the defensive attitude. What is needed is to find a conquering and missionary faith which creates values, which renews Europe. Faith is an encounter of the living God.

W. A. Visser 't Hooft.

Before the Church can do something about our social evils it must be something. It has often been said, "Let the Church be the Church." It will be the Church by constantly being the instrument of God's ongoing redemption in the world.

Herbert Gezork

Christ commanded us to love one another, but instead, we suspect one another, revile one another, hate one another, continually get ready to kill one another, and we actually are killing one another.

George A. Buttrick

We have a Christ who is the Saviour of the world. We have a gospel which in creative ideas and dynamic power far surpasses the ideology of Communism. We have on our side the God of history. What are we waiting for?

Walter W. Van Kirk

Give the Bible to the people, unadulterated, pure, unaltered, unexplained, uncheapened, and then see it work through the whole nature. It is very difficult indeed for a man or a boy who knows the Scriptures ever to get away from it. It follows him like the memory of his mother.

Woodrow Wilson.

It is not so much what trade or profession one follows as the frame of mind in which he does his job. People come to church to get their batteries charged, so that they may go out into the world and witness.

Wilbur La Roe

The greatest man is he who chooses the right with invincible resolution; who resists the sorest temptations from within and without; who bears the heaviest burdens cheerfully; who is calmest in storms, and most fearless under menace and frowns; and whose reliance on truth, on virtue, and on God, is most unfaltering.

Channing.

Amongst those millions of souls that perish not one in ten thousand but believes himself in a good condition; and all sects of Christians think they are in the right, and few are patient to enquire whether they be or no.

Jeremy Taylor.

Prayer from Kottayam Youth Conference

O COME let us adore Him, white men and black men,
brown men and white men,
All kneeling reverently together.
Let us worship Him with the music of our lands, the songs of the Burmese, the happy laughter of the Indonesians,
Let us listen to the song of angels rising above the din of the traffic of our cities (New York, Colombo, Tokyo, London, Calcutta)
flowing in the streams of Ceylon, the klongs of Thailand,
drifting across rice-fields or snow-fields,
wafting over the surf of our beaches,
resounding throughout the whole world.
O Come, let us adore Him in the uncurtained communion of our hearts.
Let the glad tidings ring out from Kottayam
in our many languages, in our different tongues,
through our youthful voices, our young hearts,
As all the world keeps tryst tonight,
Beside the Manger in Bethlehem.

Christian youth across the world find they face the same disturbing social and religious problems at the

World Christian Youth Conference At Kottayam

By Helen E. Bricker

WE rose in Madras before dawn and set off on our pilgrimage to the Christian Youth Conference at Kottayam. In a few short hours by plane we landed in Cochin and there an avalanche of welcome descended on us. The delegates were all stowed away on an open-air bus and it was then we got a glimpse of what this Conference would mean in terms of human fellowship.

We passed through four hours of Travancore countryside—up and down and round about the winding red Travancore clay roads. At last, the bus swept triumphantly into Kottayam. In our honour, two huge latticed archways had been created at the College with the banner, THIRD WORLD CONFERENCE OF CHRISTIAN YOUTH. Right then and there we knew that Indian hospitality knew no bounds.

The college grounds chosen for the conference looked like someone's dream of what a college in a tropical setting should look like. The buildings were gleaming white. Down in the valley from the main buildings was the temporary hall called a Pandal; which was built specially for our large gatherings.

The Pandal had a huge thatched roof of cocoanut leaves supported on stout bamboo pillars. Inside were folding chairs and benches which could accommodate about a thousand people or perhaps more. It was hard to believe that this was only a temporary building. Inside the white cotton lining of the roof were several different borders, all hand-painted in various kinds of Indian designs.

CHANDRAN DIVANESEN expressed the Indian welcome in what he called an "Editorial Rhapsody," on the day of our arrival. The quality of the welcome was "in the name of the Lord," by an ancient Christian Community. It was quite evident that the mere existence of the conference was something of a miracle. How could 350 people (55 nations) from every clime and coast be brought together at the appointed place at the appointed time?

The official opening was like the fanfare of a hundred trumpets—startling, dramatic and vivid. When we left the dining hall at 8.30 a.m. a sluice of white-clad people was pouring into the grounds. About ten o'clock, we delegates surged into the Pandal and arranged ourselves neatly by delegation under our banners.

A great babble arose when the Rajpramukh of Travancore - Cochin arrived in state and the bishops of many local churches. They made a colourful procession in purple and wine and cerise robes with turbaned headdresses or black hoods with embroidery. Finally the young Rajah appeared. Then we were asked to rise by delegation to show the crowd our origin. As wave after wave of delegates rose and sat down the name of their country was repeated in a mass echo by the crowd and clapped with great gusto. Later that afternoon the Rajpramukh invited us to a garden party at his country home.

Sarah Chakko, woman vice-President of the World Council of Churches, gave the opening address in the evening. She is an impressive personality—poised, dynamic and intelligent. She likened us to a great pilgrimage of people from the far corners of the world now settling down to the tasks of deliberating on the theme, "CHRIST, THE ANSWER."

The various leaders were introduced to us on the Friday. Names like Niemoeller, Visser t'Hooft, D. T. Niles and Marie Jeanne de Haller, suddenly became clothed in personalities—impressive and vital.

THAT morning and the morning thereafter, we met in Bible study groups and began to share with each other all the problems that we face as young people in the Church and in our various countries. There were a tremendous number of problems which we all had in common—indifference. secularism and nominal Christianity. There was time and again the idea expressed alike by Indians, Malayans, Swiss, Americans, that the Church is so ineffectual in the world and seems to be afflicted with spiritual weaknesses. The whole Christian world is impoverished by the lack of lay leaders.

There was something arresting about the fact that other young people in the churches of the world face the same problems. A young person from



Religious News Service

WORLD MEETING OF CHRISTIAN YOUTH

Three hundred delegates representing 55 nations attended the Third World Conference of Christian Youth at Kottayam, India.

Trinidad, said that her Church and country were afflicted with "increasing prosperity and decreasing spirituality." From Ceylon came the statement, "The Church is not spiritually alive. It is bogged down in middle-class respectability." A delegate from Australia put it, "The immensity of the problems posed by the delegates is staggering and almost overwhelming."

On Saturday the topics were finally arranged by our discussion leaders. (a) Interpreting the Gospel of Christ to each in his own language; (b) Christ and the search for personal freedom and social justice; (c) The Church's witness to Christ its missionary obligation; (d) The claims of Christ in personal and family relations; (e) Christ in a world of tensions.

I fortunately discovered myself to be in (b) group with Dorothy Height of the U.S.A., as leader. We were immediately plunged into the problems of what we as a Church should be doing about matters of personal freedom and social justice. There was a feeling of urgency in the air—that we as Christian people must come to grips with these issues and *now*, and not leave them for the politicians alone.

SUNDAY at the conference was one of the highlights for us. It was the first opportunity we had to worship with the people of Kottayam who had been gazing at us or entertaining us. All of us attended the 7 a.m. Holy Communion service at the cathedral of the United Church of Southern India. This was a great experience in itself; receiving the wafer at the hands of an Indian bishop and the Cup at the hands of an English bishop of the Church of South India. After a hasty breakfast we split into three groups: I was privileged to attend the regularly overflowing Mar Thoma Church which has a reformed type of liturgy more like the lower Anglican forms.

We launched on Monday into the major topics of our small Bible study sessions and continued in our small discussion groups through the remainder of the week. Ours was a cosmopolitan group and each person spoke and interpreted in terms of his own experience and understanding in his peculiar mental and spiritual setting. I wish our young people could enjoy more of this kind of sharing. The sessions for the week could be summed up under the heading, "The action of God in history."

In the evening we had what were called workshops on techniques. I attended the group called, "The Use of the Bible in Youth Groups," headed by D. T. Niles and Marie Jeanne de Haller. "D.T." guaranteed to make real Bible students of us if we were willing to give fifteen minutes a day to the reading guides he gave us.

ONE cannot tell of the wonderful hospitality of the Indian groups. We were invited to a garden party at the home of Bishop Jacob and everyone came sporting their national costume. That evening we heard Martin Niemoeller speak on "The Crucified and Risen Lord." There was no escape from some of his piercing, challenging words. "The crucifixion of Christ," he said, "is the last and desperate act of self-defence of an inhuman world which will not part with its basic and corporate inhumanity. And yet this world of ours cannot get rid of Him, because the crucified, dying man cannot be provoked to become inhuman also."

Each evening, we had a programme either given by the Indian people or by delegates. On the Wednesday evening, the Middle East, Africa and the South Pacific brought their greetings and songs in the now familiar Pandal. Thursday, we had an all-day excursion on the backwaters and we must have seen 10,000 people that day as we walked along singing Christmas carols and enjoying a well-earned holiday.

By the Saturday, we began to pool together some of our conclusions that we had reached in the discussion groups.

That afternoon an event of tremendous importance in the history of the Christian Church in India took place. For the first time in its 1900 years of existence, all the different sections of the Church, Catholics, Orthodox, the Mar Thoma's, the Jacobites, and the Church of South India joined hands to celebrate the 19th centenary of the arrival of the Apostle St. Thomas, in Malabar. We felt quite sure that our presence in Kottayam had also helped to inspire this united gathering and we got a little of what the Third World Conference of Christian Youth might mean to the churches of India.

THERE aren't words to describe Saturday's Festival in Kottayam. At a very conservative estimate there were about 100,000 people gathered for the St. Thomas Festival. The speakers of the day all challenged the Christians of Travancore to the evangelization of India as a united effort of all Christians. One American put it, "Some people have said that if Jesus were to come to America today, the mass of the people would pass by in indifference. We can say that if Jesus were to come here to Travancore, today, He would find the people as eager as they were in Palestine twenty centuries ago."

On the Sunday, a delegate from Malaya, one from Pakistan, one from the U.S.A., one from Germany and myself from Canada, attended the Syrian Orthodox Church at the village of Adhur. The church was packed to overflowing with the women of the congregation. The men took part from an outside temporary structure of palm-thatched roof and bamboo uprights. It is a strange and enriching experience to see and worship with people whose liturgy you do not know, whose language you do not understand, but whose sincerity and genuine devotion you feel to be living and vital. After the Holy Turbana (Communion) Daniel and I spoke to them through an interpreter.

THE mass of information that we accumulated during discussion was presented to the whole conference during the Monday and Tuesday morning sessions. Group 2 on the search for personal freedom and social justice, came to the conclusion that human freedom is clearly seen to spring from the service of God and that man who denied his relationship to God could have no real freedom—this is the fundamental error in Communism. They were also convinced that we as Christians must enter the political arena to try to see that Christian values are recognized in the realm of politics.

December 24

THIS WAS the day before Christmas and we were all roasting in the heat, but we caught the mood of Christmas as we discovered that all the trees in the small circular front campus were strung with Christmas lights. A specially written Christmas play was presented in three acts. It was a moving experience showing how the Christ Child is born in one human heart in India at Christmastime. The whole play had an international cast. The angel Gabriel was a young Negro from the United States; one of the Wise Men was from Burma; one of the archangels was from Australia—and so on. It was a vivid portrayal of how Christ can be born in human hearts—the miracle does happen!

December 25

THE Christian people of the village arose at 5 a.m. for morning service. The church was decorated in white and green foliage which was beautiful against the unadorned white of their walls and the simple altar. The delegates and many of the Christian people gathered around our Lord's Table on this the day of His Birth. We had a morning service together in the Pandal at ten, when the voice of the herald spoke, "Glory to God in the Highest!"

We came to the conference with a lot of large questions regarding what

(*Turn to page* 28)

Dedicate New Church In Saskatoon

A LARGE overflow congregation participated in the opening of St. Andrew's Church, Saskatoon, on January 11. The Presbytery of Saskatoon knocked on the door and were welcomed by the clerk of session, John L. McKinnon and James Tait, building chairman, who handed the keys to the Rev. Eoin S. Mackay, minister.

The joyful act of dedication was conducted by the Rev. Dr. J. Alan Munro, Secretary for Home Missions, who was assisted by the Rev. D. T. Evans, moderator of the Saskatoon Presbytery, and the Rev. J. M. Young of Parkview Church.

Following the dedication of the church, the minister proceeded to dedicate various memorials which had been placed in the church in memory of former members who had given great service. Dr. Munro preached on "The True Catholicity of the Church" and the service was broadcast.

Prominent clergymen representing various denominations and the Ministerial Association were present in the chancel. The provincial government, the city, the armed services and the university, were also well represented.

A second service was held that afternoon when a stained glass window located in the chancel was dedicated to the memory of the first minister, the Rev. W. G. Brown. The window is a three panel representation of the Good Shepherd. After the unveiling by Dr. N. H. Grace of Edmonton, son-in-law of the late Mr. Brown, the dedication was conducted by Dr. Munro, who was a charter member of St. Andrew's when the congregation was organized.

In the evening, Dr. Munro spoke again on "The Strait Gate."

St. Andrew's is of Gothic design and brick construction with a seating capacity of approximately 500 people.

There is a commodious ladies' parlour, auditorium, vestry, board room, primary Sunday School room and kitchen. The cost of the building was $135,000 of which the congregation received a loan of $50,000 from the Advance for Christ and Peace Thankoffering Fund. ★







Len Hillard Photos

Top picture shows memorial window to the late Rev. W. G. Brown, first minister and former Moderator of the General Assembly of the Presbyterian Church in Canada. Middle is the exterior of the church and the lower picture shows the worshipping congregation.



The CHILDREN'S CORNER

by May C. Smith

I was the lad who trusted his dad,
When on the altar he lay:
Though Abraham thought God
wanted his son,
A ram was provided that day.
Who was he?

Isaac.

Something To Colour

HERE is a picture of one of our most beautiful Spring flowers to color. Trace one copy on to a small piece of cardboard; cut it out, and then you can make as many outline copies as you wish.

Color the daffodil in two shades of yellow, and the stem and leaves green.

Ask mother to let you paste them along the bottom of the kitchen window. They will make a bright decoration.

Do You Remember?

DO you remember that in our last Children's Corner I asked you to make a New Year's resolution about bringing some other boy or girl to Sunday School? I wonder how many of you have tried? Do you know that if you each brought just ONE new pupil this Spring we would have nearly one hundred thousand in Sunday School? Wouldn't that be fine? And then, if each of these would bring in just ONE more we would have nearly two hundred thousand children in the Presbyterian Church in Canada. You see how our numbers would grow, if each boy and girl did a share! How many of you will keep on trying?

Stories of Aesop the Slave

(I) *The Dog and the Shadow*

A DOG was once walking along a plank over a stream. He had a piece of meat in his mouth. When he looked down into the clear water he saw his own shadow. But he thought it was another dog, with another piece of meat in *its* mouth.

He was a greedy dog, and said he to himself: "Oh, I'll get that other dog's meat, too." He opened his mouth to grab the other dog's meat, and his own real piece of meat fell from his teeth. It dropped into the water and sank to the bottom of the stream.

And so, because he was greedy, that silly dog lost his dinner.



My Prayer

Thank you for the world so sweet;
Thank you for the food we eat:
Thank you for the birds that sing:
Thank you, God, for everything.
Little birds in wintertime
Hungry are and poor.
Feed them for the Father's sake,
'Til the winter's o'er.

"March brings breezes loud and shrill,
Wakes the dancing Daffodil."

Quiz On Bible Kings

Do you know the name of these kings?

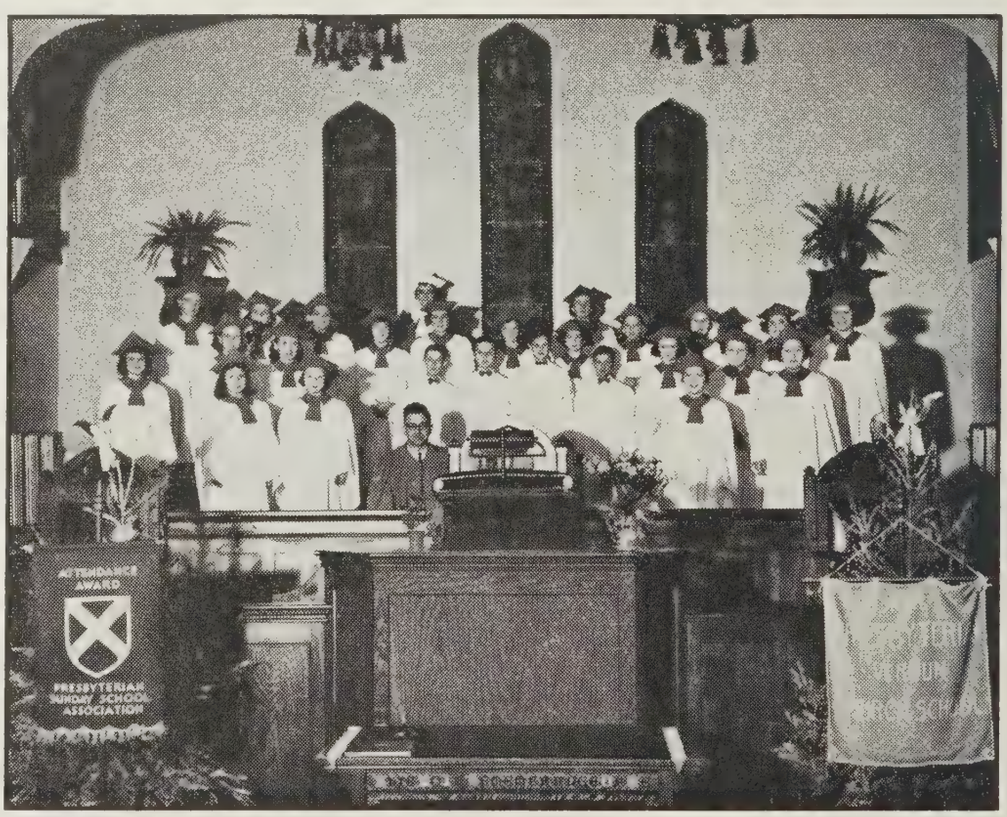
1. The wicked king who killed all the babes in Bethlehem, because he was afraid the Baby Jesus would be made king in his place?
2. The king who was once a shepherd; who played a harp; and who once killed a giant?
3. The king who was a very, very wise man?

The Wee Bunny

.."Don't shoot," said the rabbit,
It's such a bad habit,
Although you may think it good fun,
But you'd think it less funny
If you were the bunny,
And I were the chap with the gun."

Answers To Quiz

1. Herod. 2. David. 3. Solomon.



When First Presbyterian Church School, Verdun, P.Q., won the Attendance Banner at the annual rally, the junior choir under L. J. Collard, led the worship service.

RELIGIOUS WORLD NEWS

MISSIONS -- EVANGELISM -- REPORTS FROM A CHANGING WORLD

Nehru Stresses Power Balance

LUCKNOW, India — Prime Minister Nehru of India told the Central Committee of the World Council of Churches that the development of technology increases in his country and the world at an ever more rapid pace. He pointed out that this tended to introduce a rather mechanized type of thinking.

The Prime Minister further said that whether we like Communist China or not, the emergence of that country as Communistic shook the balance of power in Asia and the Far East. He pointed out that China and India have even greater populations than the United States and Russia, and in the course of ten to twenty years these backward countries will develop and affect the balance of power. He told the delegates that although India bases her constitution on the secular basis it is not anti-religious, but rather that all the religions have complete freedom.

No More A.D. Behind The Iron Curtain

LONDON, England — The words, A.D. (*Anno Domini*) have been abolished in Iron Curtain countries because of its Christian connotation, according to reports received here. When the Communist press publishes an article containing a reference to, say, the 5th century A.D., it uses the phrase, "the 5th century of our era."

Student Federation Appoints Asian Leader

POONA, India — The Rev. Daniel T. Niles of Ceylon, 44 year old native Indian Methodist minister, was elected chairman of the World Student Christian Federation, on January 28. Mr. Niles is the first Asian to head the organization since it was founded in 1895.

One hundred and ten delegates from more than forty countries attended the meeting which was the first to be held in Asia for 25 years. Philippe Maury, of Paris, France, was re-elected general secretary.

Korean Church Mourns Death of Leader

PUSAN, Korea — A Korean Presbyterian minister, the Rev. Hwa-il Pang, 36, was allegedly beaten to death in the Seoul area by a U.S. Army lieutenant and three American soldiers. Mr. Pang was the associate general secretary of the National Council of Korea.

Mr. Pang, who had been interned by the Communists and suffered persecution like so many other Christian ministers, was visiting the home of his brother who was suspected of theft of army supplies and when the soldiers entered the home, by mistake they attacked the minister and beat him severely. He died as a result of his wounds. The Christian Council of Korea has called upon the Commander of the United Nations forces to take every step possible to insure the safety and rights of the Korean people.

Haw-il Pang, because of his outstanding qualities as scholar and minister, had been awarded a post-graduate fellowship in the U.S.A., which he had planned to commence in September.

Church Relief Abroad An Emergency Problem

NEW YORK — "World wide conditions of suffering and need are unlikely to improve within our lifetime to take our relief efforts beyond the stage of emergency application," said Dr. Wynn C. Fairfield, executive director of Church World Service. "We are like people cleaning up the debris after the eruption of an Etna or a Vesuvius. Hence, we are working in the midst of a disorganized world economy which may let loose new disruptive forces at any moment."

Dr. Fairfield showed that in 1951, $41,000,000 was contributed in cash and $34,000,000 in supplies. Forty-nine cooperating churches in the United States have been responsible for forwarding this amount.

Canadian Presbyterians Help Flood Victims

TORONTO, Canada—**The Presbyterian Church in Canada donated ten thousand dollars** to victims of the disastrous flood in Great Britain and Holland.

The Board of Administration gave $5,000 to the British communities and $2,500 to Holland. The W.M.S. divided $2,500 between both lands. These gifts are distinct from offerings that are being taken in many local congregations.



National Defence Photo

Protestant worship service on board the H.M.C.S. HAIDA which started on a tour of duty in Korean waters last November.

Well-known world traveller gives almost unbelievable story about the religious atrocities in Yugoslavia during World War II.

Stepinac's Red Hat Is Blood Red!

WHY HAS Marshal Tito broken with the Vatican over the bestowing of a cardinal's red hat on Archbishop Stepinac? Why did the pope make Stepinac a cardinal? Why has there been so much protest from Roman Catholics, and from some Anglicans, against the invitation which Anthony Eden extended to Tito to visit England? Why does Cardinal Spellman dedicate American high schools to Stepinac as a martyr-saint? Why was he imprisoned? For all such questions our American Seminar party, which talked with Tito and Stepinac only last July, has some answers.

The Stepinac story really started nine centuries ago, with the schism of 1054, when popes and patriarchs denounced and excommunicated each other and the churches of the East and West were severed. During centuries of warfare in the Balkans, the fires of religious hatred were stoked high, often with the encouragement of foreign powers. Yugoslavia, a federated kingdom, which came into being after World War I, tried to subordinate this religious rivalry—Croatia and Slovenia Roman Catholic, Serbia and Montenegro Eastern Orthodox—to a political unification.

PAVELIC AND THE USTASHI

IN CROATIA there was an ancient Catholic terrorist organization, the Ustashi. According to the *Encyclopedia Britannica,* it was the Ustashi who murdered Yugoslavia's King Alexander (a Serb) at Marseilles in 1934.* This assassination was everywhere regarded as a portent of the war that fascism was later to let loose on Europe. When, in 1941, Hitler invaded Yugoslavia, Pavelic and his Ustashis were at hand to take over the "Independent State of Croatia" which Hitler established as a means of destroying Yugoslavia.

The war was waged with frightful cruelty in Yugoslavia. Aside from the operations of the German army, it was largely a guerrilla war, with the Ustashis, often led by Roman Catholic priests, battling the Partisans under Tito. As part of this conflict, a thousand Orthodox and Protestant churches were destroyed, fifteen hundred church leaders—Orthodox and Protestant—were killed, three Orthodox bishops were murdered (one after long torture), hundreds of Serbian Orthodox priests and monks were massacred, and when Ustashi power was at its peak, 200,000 Serbs under forcible mass conversion accepted Roman Catholicism as the only hope of saving their lives.

SHERWOOD EDDY
has toured Europe annually for almost 40 years with a group of educators and ministers. This copyrighted story from Dr. Eddy is reproduced by permission of the editors of The Christian Century, Chicago.

Where was Archbishop Stepinac of Zagreb while all this was going on? Standing side by side with Pavelic, giving his Hitler-organized Quisling government of Croatia his blessing, doing everything in his power to put an end to Yugoslavia. Tito testifies that on April 28, 1941—only 22 days after Hitler's invasion—the archbishop issued a pastoral letter to all Roman Catholic priests in Croatia asking them to collaborate with the Pavelic fascist regime.

I have in my hands the awful document, "Memorandum on the Crimes of Genocide Against the Serbian People by the Independent State of Croatia," submitted by the president of the Independent Democratic party of Yugoslavia—not a follower of Tito—to the United Nations. It tells of "tens of thousands of Serbs slaughtered in concentration camps" and gruesome atrocities too terrible to repeat. Apparently the Nazis, who were the real power in the "Independent State of Croatia," wanted a pure Aryan population to survive in certain districts, and accordingly were chiefly responsible for the death or forced conversion of tens of thousands of Serb Orthodox Christians. Pavelic at any time could have stopped the killing of the Jews. And Archbishop Stepinac could have stopped the killing of the Christians. But neither did so.

The archbishop, in sermons, proclamations and pastoral letters, upheld the "Independent State of Croatia," while the Catholic press persistently attacked the Western powers and the United States as a "decayed democracy and Jewish plutocracy." The organ of the archbishop in January 1940 said in an article on "Catholicism and National Socialism;" "The church and state must co-operate . . . Persecutions will be used against the opponents of National Socialism." The entire Catholic press was permeated with race hatred against the Jews and the Orthodox Serbs. This they called the "renaissance of human dignity," but it involved "the deliberate mass slaughter of hundreds of thousands of innocent people." Says the memorandum presented to the United Nations, "The Ustashi program of mass murder resulted in the death of over 800,000 persons—Serbs, Croat antifascists and Jews."

PROTEST TO THE ARCHBISHOP

DR. PRIVISLAV Grisogno, a Catholic member in the former Yugoslav cabinet, wrote in protest to Archbishop Stepinac in February 1942: "Our Catholic church has participated in these crimes, worse than pagan, in two ways. First, a large number of priests, friars and organized Catholic youth actively participated in all these crimes; but more terrible, Catholic priests became camp commanders and ordered or tolerated the horrible tortures, murders and massacres of a baptized people. One Catholic priest slit the throat of an Orthodox Serbian priest . . . The bishops gave their consent, by acquiescence at least . . . One bishop has decried the fate of the innocent Christian Serbs who have suffered more than the Jews of Germany. I write this to save my soul and leave it to you (Archbishop Stepinac) to find a way to save your soul."

On November 17, 1941, Archbishop Stepinac convened a bishops' conference in Zagreb to give canonical sanction to the forcible mass conversion of the Serbs. The apostolic administrator in his "Directive" in the

*It was proved that the assassination had been inaugurated by a Croat revolutionary organization under Dr. Ante Pavelic, the head of the terrorist Ustashi, and his fellow worker Sladko Kvaternik. A French court sentenced them to death in absentia for the murders." *(Encyclopedia Britannica, 1952 edition, XXIII, 922.)*

Bishopric News (No. 2, 1942) wrote: "Our work is legal because it is in accord with official Vatican policy . . . that the Eastern Orthodox Church be converted to the Catholic faith." Three ways out were offered to the Serbs: "to accept the Catholic faith, to move out (of Croatia) or to be cleansed with the metal broom (shot)." Roughly a third were converted and thus saved, a third driven from the country, and a third put to death.

The Franciscan Filipovic admitted that on his orders 40,000 were killed in the concentration camp at Jasenovac. Various fanatical priests proudly reported to the archbishop the numbers they had forcibly converted (2300, 6000, etc.). One curate charged 180 dinars for each conversion, so that in a single Serb village he collected 80,000 dinars. The confiscated property of the Orthodox Serbs, their monasteries, real estate, gold and jewels, amounted to some millions. According to Archbishop Stepinac's report to the pope on May 8, 1944, 240,000 Serbs were converted. Such an opportunity for the Roman Catholic Church had not come in centuries.



Courtesy of The Churchman, N.Y.

A group of leading Ustashi and German (Nazi) criminals, showing the papal nuncio, Cardone; Archbishop Stepinac and Bishop Lach at the opening of the Zagreb Fair by the Quisling Government of Croatia. (A captured photograph.)

AFTER THE WAR

WELL, the war ended. Hitler's nazi regime crumbled, Pavelic fled, first to Italy and then to Argentina, and there is much evidence that at the end Stepinac was leading not only the church but what was left of the "Independent State of Croatia." With the victory of the Allies, Yugoslavia was restored. Tito became its chief — a Croatian Communist, who was presently to declare his independence of Moscow. The Vatican realized in how dangerous a position the wartime activities of Archbishop Stepinac had left the Catholic church, and so in October 1945 sent an American, Bishop Joseph Patrick Hurley of St. Augustine, Florida, to Belgrade as nuncio. An American might win Tito's favour — or at least dull the edge of his resentment.

Yugoslavia had its own war crimes commission, which was proceeding against those accused of collaborating with Hitler and Pavelic or of being implicated in the wartime massacres. (It was after conviction for the former crime that Mikhailovitch was executed.) Tito says that he informed the Vatican of the nature and volume of the evidence against Stepinac and warned Bishop Hurley that if the Zagreb archbishop was not transferred from Yugoslavia he would be obliged to arrest and try him. "I gave Bishop Hurley a file of documentary evidence of the archbishop's crimes," he says. "We waited four months without receiving any reply. Then the authorities arrested Stepinac and brought him to trial."

STEPINAC'S TRIAL

ARCHBISHOP Stepinac was arrested in Zagreb on September 18, 1946, and tried on September 30. For ten days he was confronted by scores of witnesses, testifying to the atrocities perpetrated by the Ustashis, and by numbers of documents telling the same horrible stories or linking the accused archbishop to Pavelic and his terrorists. The official indictment contained 51 pages of charges. I have before me five typewritten pages containing the testimony given by Jednak Ljuban. This may be taken as a fair sample of what the courts heard.

He was, Ljuban testified, in the church at Glina into which 700 Serbs were driven, hiding behind the altar, lying there as if he were already dead. "They went from one to another knifing everyone. My turn came. One kicked me in the head and said, 'Everything is ready here.'" Ljuban saw one man tortured as his eyes were burned out; then his head was bashed in and he was thrown among the dead bodies in a pit. Over the pit stood the Ustashias with hammers and axes to make sure that all were dead. But Ljuban was not dead. At night he crawled out of the pile of corpses, hid in his uncle's house for six months, and lived to appear as a witness at the Zagreb trial.

No serious attempt was made to deny the charges, verbal or documentary, leveled against the archbishop. When Stepinac took the stand he spoke only three minutes, merely saying he was innocent and telling the court to work its will with him. He was found guilty of treason against the government of Yugoslavia and of responsibility for atrocities against Serbian Orthodox Christians, killed or forcibly converted. On his conviction he was sentenced to 16 years' imprisonment. I have never found a person in Yugoslavia who expressed doubt about the justice of that conviction.

After our seminar group had spent a remarkable hour in Zagreb with Marshal Tito last July 28, I asked him whether we might see the archbishop, who had recently been released from prison after serving five years. We motored to his native village of Krasic, where he had been paroled, and talked with him for an hour. We found a gaunt, peasant-born man, no longer permitted to function as the primate of his country's seven million Catholics, but saying mass daily without interference in the village church.

A SINCERE FANATIC

STEPINAC gives the impression of being a transparently sincere but bigoted fanatic and ascetic, who would have made an ideal Grand Inquisitor in the Middle Ages. I think he would have sent Joan of Arc to the flames as a heretic, and with a clear conscience. Today he can feel that a Serbian Orthodox priest or layman deserves a worse fate. When I asked him what hope of salvation there is for us Protestants, he said it was a problem for which he did not see the solution. Our fate, apparently, he was willing to leave to God. But not that of thousands of Orthodox Christians who, in

(*Turn to page* 28)

EDITORIAL

Ecclesiastical Sheep-Stealing

THE Anglican Primate, Archbishop W. F. Barfoot, is quoted in the January issue of *Canadian Churchman*. In the light of the figures released from the 1951 census, his words have special significance:

"Speaking of some as having been lured into other folds reminds me of something I particularly want to say. Our Anglican conscience does not allow us to do any 'sheep-stealing.' We have always been very strict, not to say 'sticky', on that point. But some religious bodies, with whom our official relations are quite friendly, do not have a conscience in this matter. I am constantly amazed by some situations at the local parish levels where there are quite ruthless attempts to lure our people away.

"The method used is the cheapest kind of political propaganda. I write, therefore, to say that in my view we can have no possible fellowship or co-operation where such methods are employed. Where we have no church and no ministry I suppose it is quite natural for a local group to enlist the support of the whole community. But where our Church is established and a ministry provided, the ethics of such practices cannot be too strongly condemned.

"The sovereign remedy against such sheep-stealing is, of course, to awaken our people to an awareness of their full Evangelical and Catholic Faith. Instructed churchmen and instructed children do not readily fall for the hazy uncertainties of a so-called 'Community Church.' The argument that it does not matter to what Church one belongs is only used by those who either have no convictions or loyalties, or else it is simply cheap propaganda to lure people into a group in order to fatten local statistics and the local budget."

Presbyterians are as much opposed to sheep-stealing as our Anglican brethren. Most of us lean over backward to keep from the semblance of such an unethical practice. Nevertheless we are aware of the necessity of guarding our own flock lest our members be preyed upon. So-called "Community" churches have been organized in several suburban communities but are nothing more nor less than the off-shoots of a particular denomination. Utterances like those of Archbishop Barfoot should awaken his people to these subtle attempts to catch them unawares but it should also arouse the leaders in such a denomination to a sense of their wrongdoing.

Certain large newspapers have recently pointed out that in the last ten years the census reveals that those claiming to be Presbyterians have decreased from 830,597 in 1941 to 781,747 in the 1951 census. These figures are not those of membership but those of all ages who own allegiance to our Church. But the serious problem for our denomination is to keep track even of those who make this claim. "What can be done to reduce the ranks of Presbyterians Anonymous?" asks one writer.

Solutions will doubtless be offered. One obvious solution is the following of our people to the fringe of the expanding cities. After 1925 there was so much consolidation of our position, owing to heavy building programmes, that Church Extension was not thrust outwards. What we did was "too little and too late." In consequence, many young parents, far removed from their former churches, sent their small children to near-at-hand Sunday Schools. Gradually the families became merged in that nearby congregation and many have been lost.

Church Extension cannot be carried forward without money. The figures released in the January *Record* showed that in the decade ending with 1951 the givings to all purposes had doubled. We are now ready to advance because there is a growing sense of stewardship. Now is the time to rebuild the walls.

Let us also remember that our task is the evangelization of a procession. Canadians today are more mobile than they had previously been. When your people move far enough away to be unable to return conveniently to their old church, do inform the Presbyterian congregation in that community of the whereabouts of their fellow Presbyterians.

Wandering Sheep in "Community" Churches

SINCE penning the above the *United Church Observer* has printed an editorial reply to the Anglican Primate. This editorial, while it may not improve church relations, certainly clarifies the issue. It does more, it makes the matter of the wandering sheep as public as the pay-roll "horses" of Petawawa.

The Editor of the *Observer* on February 1, writing on "Who Steals Whose Sheep?" says there are two statements in the Primate's pastoral letter; "the first has to do with what the Archbishop calls 'sheep-stealing'; and the second with 'Community Churches.'" Concerning the latter the Editor says "there can be no doubt that the Primate has the United Church in mind."

In succeeding paragraphs the Editor says that since 1944 varied approaches had been made by the United Church of Canada to the Church of England in Canada "suggesting some definite steps to be taken in the field of cooperation. . . ." "Nothing happened." Silence in such an issue can therefore scarcely be considered to give consent.

We take issue and strong with the Editor of the *Observer* in his final paragraph. He claims there that before 1925 laymen in hundreds of communities took matters into their own hands and created "union" churches. If the truth were told and it should be told, most of these "cooperative" efforts were the result of ecclesiastical manoeuvring. Small congregations dependent on missionary grants, willingly or unwillingly acquiesced.

From the editor's hypothesis, he postulates a similar movement today and says "Laymen are beginning to form Community Churches, Anglican laymen as well as United Church laymen. . . ." "The movement is only beginning and no Canute-like attitude will ever stop it." Well, we wonder. Can a project like Lawrence Park "Community" Church, Toronto, be considered interdenominational or non-denominational? Church Extension workers in the United Church have disclaimed the strange pretences under which this congregation was formed. We do not speak from hearsay. On moving to Lawrence Park, over six years ago, our furniture was scarcely settled until a

minister called to glamourize the advantages of joining such a community church. On questioning him, we found that he was a United Church minister in good standing and that their missionary givings were for the United Church of Canada. We cannot believe that it is the policy of the United Church to continue to foster such "Community Churches," despite the ULTIMATUM of the Editor to the Church of England in Canada.

Here is a problem on the doorstep of the Canadian Council of Churches. It would be the logical thing to take this foundling into the council of the cooperating denominations and examine its intent before bickerings on the matter create unseemly strife. ★

John McNab-

SCOTTISH PROFESSORS COMING TO KNOX

DURING the academic year 1953-1954, Dr William Manson, recently retired professor of New Testament in New College, University of Edinburgh, will be guest professor in Knox College, Toronto. By arrangement with the Toronto Graduate School of Theological Studies. certain classes will be open to graduates of the other theological colleges in the University.

Dr. Manson has an established international reputation as a New Testament scholar and his coming is greatly anticipated. In a real sense it will be a return to familiar surroundings because he was Professor of New Testament in Knox College from 1919 to 1925. Among his publications the following may be mentioned: **Christ's View of the Kingdom of God; The Incarnate Glory, 1923; Commentary on Luke, 1930; Jesus, the Messiah, 1943; The Epistle to the Hebrews, 1950.**

Professor Norman Porteus, D.D., who occupies the Old Testament Chair in New College, Edinburgh, will lecture at Knox College on March 30, at 4 o'clock. Interested ministers and laity are invited.

Board Plans School of Evangelism

THE Board of Evangelism and Social Action has arranged to hold a School of Evangelism in St. John's Church, Toronto, March 23 - 27, under the leadership of the Rev. Walter Barlow of the Presbyterian Church, U.S.A. Dr. Barlow has done outstanding work with his own church in connection with the New Life Movement. He travels all over the United States, conducting schools of Evangelism similar to the one planned by the Board of Evangelism and Social Action. His book, "God So Loved," is widely recognized as a most excellent exposition of the modern trends of Evangelism, as well as the essential message of the New Testament Evangel.

The school which is planned to coincide with the spring meeting of the Board of Evangelism and Social Action will also include all the Presbytery conveners from across Canada.

Laymen will also participate in the evening meeting of the school which is planned on the workshop level, with actual visitation being undertaken.

Dr. Barlow will address the students of Knox College, the Sunday School Teachers' and Laymen's Associations, and a large public gathering of Presbyterians of the Toronto area.



YOUR WILL

should remember some of the projects and charitable causes dear to your heart. It should testify to the saving faith which is yours in Jesus Christ.

As a steward to whom God has entrusted some of his wealth, complete your stewardship by making your will a Christian will.

The Church needs your gifts for its missionary work at home and abroad, for its colleges, for Christian education among our youth.

For help in this matter write to —

DR. E. A. THOMSON
Presbyterian Church in Canada
63 St. George Street Toronto



Photo by Ireland, Oshawa

South Presbyterian Church School, Oshawa, sponsored jointly by the Ukrainian Presbyterian and Knox congregations. The boys and girls are shown with their teachers and superintendent, R. J. McConnell. In 1952 these scholars gave $84 towards the budget.

ACROSS THE DOMINION

Youth Week Was Fittingly Observed

GODERICH — Knox Church had several events during Youth Week. These began with the worship service on Sunday evening, February 1, which was conducted by leaders from the Young People's Society, with the junior choir leading the praise.

The Boy Scouts acted as ushers and the Canadian Girls in Training after the candle lighting service repeated the C.G.I.T. pledge. The minister, the Rev. R. G. MacMillan, spoke on "Youth and its Responsibilities."

An at-home for parents and friends was held on the Monday evening when Boy Scouts, C.G.I.T., the Mission Band and junior congregation displayed their various activities. The Y.P.S. had a fireside on the Tuesday night when youth groups from other churches were invited and the Rev. Kenneth Taylor, D.D., of St. George's Anglican was guest speaker.

Deaconesses in Training Conduct Church Service

TORONTO—Students from the Presbyterian Missionary and Deaconess Training School conducted a service for young people in Victoria Presbyterian Church, on December 7. The Rev. H. D. Stewart, minister, welcomed the Principal, Mrs. Ralston, and students and the young people of West Toronto Presbytery.

Messages on "The Call," "The Course," and "The Challenge" to full-time service as a missionary or deaconess were given by Norma Kennedy, Joan Large, and Roma Rodd. Also taking part were Agnes Gollan, Anne MacEachern and Florence Goertzen. Special music was rendered by the choirs from the school and Victoria Church.

The deaconesses in training hope to take other services of this kind so that they may make known in Toronto churches and other churches, the need for fulltime workers and the training that is available at the Deaconess School.

Moderator Officiates at Dedication Services

MERRITTON—St. Andrew's Presbyterian Church was reopened and dedicated on January 25. The church has been closed during the past six months for alterations and extensions. The church was extended 14 ft. and to the chancel 18 ft. in depth was added. This new section will increase the seating accommodation by about 40%.

The Moderator of the General Assembly, Dr. J. A. MacInnis, officiated at the reopening and rededication services. He told the congregations "that material improvements in the world would count for nothing if men did not concern themselves with their lack of communication as brothers." Dr. Charles S. Oke, minister, was in charge of both services and offered the prayer of reconsecration and dedication.

In the new addition, a large hall has been provided for the Sunday School and a new kitchen downstairs. There is a church parlour behind the chancel and two choir rooms and a vestry at the side. Much of the work of renovation was done by men of the church in their spare time.



Toronto Evening Telegram

The Moderator of Assembly, the Right Rev. John A. MacInnis, D.D., congratulates Mrs. G. D. Ralston, principal of the Presbyterian Missionary and Deaconess Training School, Toronto, on the opening of the School's new assembly hall. The dedication took place on January 28 with the Moderator officiating assisted by Dr. Joseph Wasson (shown on left), chairman of the Committee of the Deaconess School.

Honour Minister's Devoted Service

GUELPH — At the meeting of the Presbytery of Guelph on January 13, a committee was appointed to pay tribute to the distinguished service of Dr. M. B. Davidson in the Presbyterian Church. Dr. Davidson asked to be retired on January 24, and it was noted that he was ordained in 1909 and was afterwards appointed as assistant minister and director of religious education in Westminster, Toronto. Coming to Central, Galt, in 1914, he rendered outstanding service until stricken by illness. The presbytery was pleased to learn that great improvement had taken place in Dr. Davidson's condition and they expressed the hope that he would be spared many happy years of retirement. Dr. David Gowdy was called to Central last May, to be colleague and successor to Dr. Davidson.

Historic Church Marks Anniversary

STAMFORD—This historic Presbyterian Church celebrated its 169th anniversary on February 1. The congregation was begun by Scottish settlers who refused to fight against the British during the American Revolution and came with hundreds of other United Empire Loyalists to this district. King George III granted the church 200 acres of land in Stamford.

The first building erected in 1784, was of logs. This was used as church and schoolhouse but prior to this the Scottish settlers met in their homes for divine worship. There was great rejoicing when this church, the oldest Protestant church in Upper Canada erected solely from the contributions of its members, was dedicated.

The first Presbyterian minister who settled in Stamford, was the Rev. John Dunn from the Presbytery of Glasgow. During the war of 1812, the church was turned into a hospital to shelter wounded soldiers. The present minister is the Rev. E. H. Hunter, who came to Canada from Northern Ireland eighteen months ago and at the request of the session conducted the 169th anniversary.

Organize Leadership Training School

HAMILTON—Church school teachers and superintendents attended a conference solely arranged for the promotion of better teaching in the church school. Last year, the youth leaders' conference was held in January and the leaders of C.G.I.T., Scout and Guide groups were asked to attend. About 175 were present on that occasion.

This year, the average attendance on

the two nights of teachers and superintendents was 75. Both conferences showed that teachers are enthusiastic and ready to take up a project designed to help them do a better job for the youth of the church. On the second night, each group had a different leader than on the previous night. This was in order that the teachers might have the benefits of the strong points of two experienced and successful leaders. It was found that good leadership is available within the presbytery.



Women's Missionary Society of New St. James, London, honoured Mrs. V. Jackson by making her an Honorary Life Member for her years of devoted service in the auxiliary and wider missionary work.

Dedicate Stained Glass Memorial

SARNIA—St. Andrew's Church had a stained glass window dedicated on December 28, 1952, in memory of Herbert James and Lydia Marion Carruthers. Dr. J. M. Macgillivray, minister, conducted the service.

The window was presented by the Doctors Carruthers in memory of their parents. There were four sons in this family. Mr. Carruthers was a C.N.R. engineer. Through thrift and self-denial this God-fearing couple gave their four sons a university training and they were graduated with honours from Queen's Medical School. Dr. Charles, the eldest, died several years ago; Dr. Bruce, the youngest, served for many years as a missionary in India, and Drs. Walter and Calvert have a large clinical centre in Sarnia.

The subject of the memorial window is "Christ, the great Physician."

Honour 40 Years of Service

CAMPBELLFORD — Special tribute was paid by the session of St. Andrew's Church to Mr. W. W. Clark who has served for forty years. The session had previously met on November 10, 1952, when Mr. Clark had completed his fortieth year but occasion was taken at the annual meeting on January 22 to present Mr. Clark with a leather bound copy of the new Revised Standard Version of the Bible, in appreciation of his outstanding service.

Stained Glass Windows Unveiled

TORONTO—The highlight of 1952 in Queen Street East Church was the unveiling of an appreciation window to the Rev. Dr. W. Hardy Andrews, minister of this congregation for 31 years. Dr. Andrews was able to be present at this historic service when the congregation honoured his long and fruitful pastorate.

At Christmas another appreciation window was unveiled to Miss Annie Noble, deaconess emeritus, who has served this congregation since 1917. Queen Street East is the oldest Presbyterian church east of the Don River and marked the 75th year in its history.

The entire church has been renovated and redecorated and new furnishings for pulpit and chancel were presented during the year. The minister was presented with a new set of vestments and the choir was re-robed in blue gowns.

Plans have been instituted for the installation of seven stained glass windows depicting the life of our Lord. The congregation has also contracted for the installation of a pipe organ by Christmas.

Visitation Evangelism Awakens New Interest

SMITHS FALLS—One of the largest Communions in recent years was held in Westminster Church on December 21. Forty-seven new members were added, which included a very promising communicant class of young people.

At the evening service, a tape recording machine in memory of Mr. and Mrs. Wm. Christie, was dedicated by the minister, the Rev. J. K. Lattimore. This was the gift of Mrs. Lee C. Ezell of Coral Gables, Florida. The machine records portions of the Sunday services and has since been taken to the homes of shut-ins and has proven a great blessing.

The congregation has benefited greatly by an extensive visitation of homes in the community where prospective Presbyterian families dwell.

This work of visitation evangelism was carried out by the men of the congregation and has resulted in an awakened interest and enthusiasm in almost every department of the church. This interest has been reflected especially in enlarged attendance at Sunday services.

Provincial Minister Speaks to Keo Club

TORONTO—The KEO (Know Each Other) Men's Club of Glenview Church had a distinguished guest speaker at their annual banquet on January 19. Major John Foote, V.C., Minister of Reform Institutions, gave a graphic address on the work that is being done in his department. "There are too many people in gaol," said Major Foote, "and when you compare the number who are confined to prison walls with those in the Old Country where the Borstal system of parole is in effect, the percentage confined in Canada is very much greater."

W. A. Presents Choir Gowns

TORONTO—Climaxing a year of great endeavour, High Park Presbyterian Church choir were presented with new choir gowns by the Women's Association, on December 21.

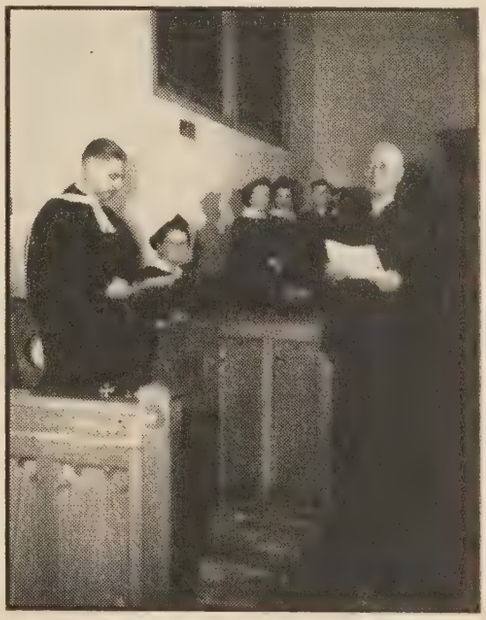
Mrs. H. P. Swain, president of the W.A., presented the beautiful maroon gowns to the minister, the Rev. Robert W. Manning, who accepted them on behalf of the congregation and dedicated them to the glory of God. The president of the choir, Mr. Wm. Hare, took part in the ceremony.

This was a special project of the W.A. in 1952 apart from many other activities in support of the congregation.

Church Plans Act of Restoration

TRENTON — St. Andrew's Church was destroyed by fire two years ago. The final work of restoration was the installation of a pipe organ on November 2, 1952. The organ was installed as a memorial to the members of the congregation who served in the Second World War.

Dr. E. A. McQuade, a senior elder, read the list of veterans and presented the organ to the minister, the Rev. Ross C. MacLean, who dedicated it to the glory of God.



Dr. E. A. McQuade, a senior elder and member of the choir committee, presents to the minister of St. Andrew's, Trenton, Ont., the Rev. Ross C. MacLean, the keys to the Memorial Organ.



A PAGE FOR BOYS AND GIRLS

by A. Norman McMillan



THE QUARREL OF THE TREES

ONCE upon a time the trees began to quarrel as to who was the wisest amongst them. The oak claimed he was because for years ships had been made from his wood. The other trees joined in and the argument waxed hot.

Then the horse-chestnut, who had been listening quietly, said in a soft voice: "Prove your wisdom. The one who can tell why I am called 'horse-chestnut' shall be given the title 'Wisest in the Forest.' Do you agree?"

The other trees thought it a good idea. They began to think of all sorts of reasons.

"Is it because your nuts are ground up as food for horses?" asked the elm.

"No," said the horse-chestnut. "Look more closely."

Then the maple exclaimed: "I know. Look at the little marks on your bark where the leaves once grew. They are shaped just like horseshoes and the nails are there, too."

"Quite right," smiled the horse-chestnut.

The other trees crowded around to look, and by this time they had quite forgotten their quarrel about who was the wisest. Peace reigned in the forest.

Do you know the horse-chestnut? Find one and look for the horse-chestnut marks.

QUIZ YOUR FRIEND

1. Of what country is St. Patrick the patron saint?
2. Is it easier to swim in fresh or salt water?
3. The children of what country were charmed by the Pied Piper?
4. What is the name of an Eskimo hut?
5. Who wrote "Treasure Island?"

COULD YOU DO IT?

MANY years ago a Christian Korean who had his hair cut like a Japanese was met by a company of his fellow countrymen who were out looking for Japanese sympathizers. They accused him of being a traitor, but he insisted that he was not—that he was a Christian.

"Have you a Bible and a hymn book?" they demanded.



C.B.C. Picture Service

Canadian Girls in Trianing meet with John Fisher ("Mr. Canada") who will broadcast on Saturday, March 14, at 7 p.m. (E.S.T.) on the activities and aims of C.G.I.T.

He produced them.

"Repeat the Lord's Prayer!" they demanded again.

He did so.

"The Ten Commandments and the Apostles' Creed and sing the Doxology."

The Christian complied with all their requests and his captors satisfied, released him.

NOW—Let's play a game. Suppose you had been captured—could you repeat the Lord's Prayer, the Ten Commandments, the Creed known as the Apostles', and the Doxology? You could? Well, let's hear you. Uh huh . . . not so easy, is it? Better get busy and learn them thoroughly.

SPRING

Spring, the sweet Spring, is the year's pleasant king;
Then blooms each thing, then maids dance in a ring,
Cold doth not sting, the pretty birds do sing—
Cuckoo, jug-jug, pu-we, to-witta-woo!

—Thomas Nashe.

ANCIENT IRRIGATION

MANY parts of Western Canada depend on irrigation for successful agriculture. Irrigation canals are man's answer to the question: "What shall we do when the rails fail?"

Is modern irrigation really modern? The answer is "No." As far back as 40 B.C. Virgil the poet wrote the Georgics, a poem which is the best-known of the ancient works on agriculture. Virgil advised farmers "to bring down the waters of a river upon the sown corn, and when the field is parched and the plants drying, convey it from the brow of a hill in channels." This seems to be the first writing on irrigation.

Said Thomas Edison, the famous inventor, when asked for a definition of GENIUS—"Two per cent is genius and ninety-eight per cent is hard work."

SAME DISH

THERE is a story of a woman who entered a beer parlour and advanced quietly to where her husband sat drinking with three other men. She placed a covered dish on the table and said, "Thinkin' ye'd be too busy to come home for supper, Jack, I've fetched it to ye here."

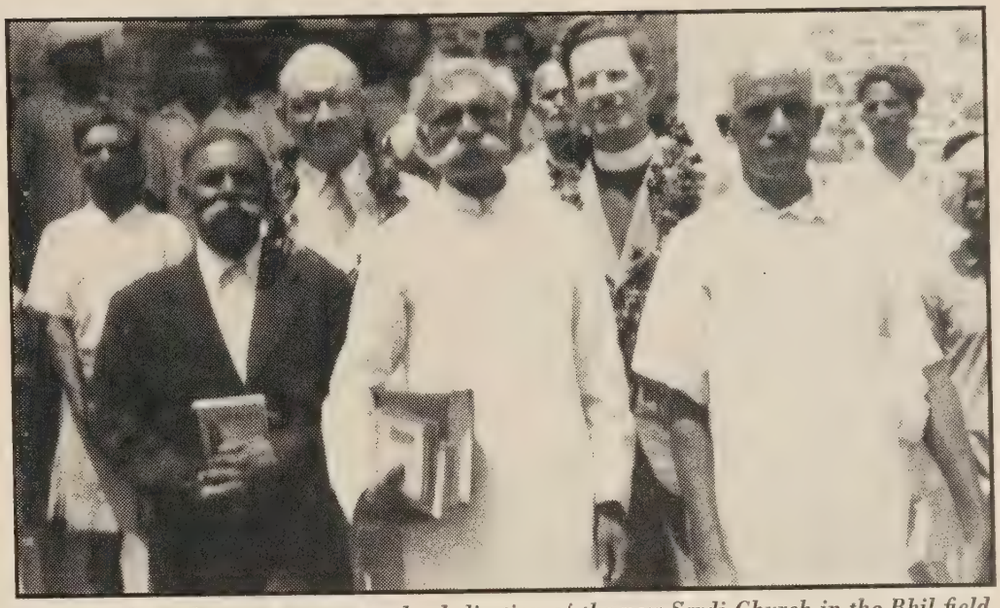
She departed and the man laughed awkwardly. He invited his friends to share the meal with him. Then he removed the cover of the dish. The dish was empty except for the slip of paper that read: "Here's hopin' ye'll enjoy yer supper. It's the same as yer wife and children have at home."

ANSWERS TO QUIZ

1. Ireland. 2. Salt water. 3. Hamelin in Germany. 4. Igloo. 5. Robert Louis Stevenson.

Bhililand missionary narrates the story of India's rise to nationhood and the vitality of the Christian Church.

India Calls To You



Indian leaders who were present at the dedication of the new Sardi Church in the Bhil field. In second row is the Rev. C. L. Wood, one of our missionary leaders in India.

By Clarence L. Wood

INDIA'S gallant attempt in the United Nations to bring a peaceful settlement in Korea indicates the new and significant position held by her today in world affairs. With her ages-long history, culture and religious faiths, she has now come into the mainstream of world history.

This important place she holds because of her strategic geographical position and also because of the uniquely bloodless struggle which brought her to her present place of independent nationhood.

"India is the key to Asia, and Asia is the key to the world." She is "a bridgehead between East and West." If these statements are in any sense true, they indicate the great importance of India today when world history is being written so graphically and so rapidly.

This great land is a secular, democratic republic, and by her constitution all religious faiths are granted freedom of worship and freedom to propagate their beliefs. This is a grand conception in a land which is religious at heart, and which has been the cradle of several world faiths and has given a home to several others. India is attached to the democratic way of life, and her long British connection has had not a small share in this happy condition.

The elections held a year ago were a unique landmark of democracy with 100,000,000 men and women voting. A larger number than ever before in history freely and peaceably elected their own representatives from many diverse and antagonistic parties. Rich and poor, high and low, men and women, too, had equal rights of franchise.

INDIA is an honoured and valued member of the Commonwealth and has happy relations with Canada and other sister Commonwealth nations. She is a recipient of most appreciated help through the Colombo Plan and this aid is being used in agricultural, scientific, educational, medical, and social schemes for the benefit of her people. It is knitting together Commonwealth nations in a unity of mutual interest, sympathy and helpfulness.

When I asked an Indian friend, recently come to Canada, what his impressions are of this land, his immediate reply was: "There is no scarcity of anything here, is there? How different from our India!" The abundance of food and other necessities of life here in Canada strikes one forcibly on returning home from an absence abroad; also the appalling waste.

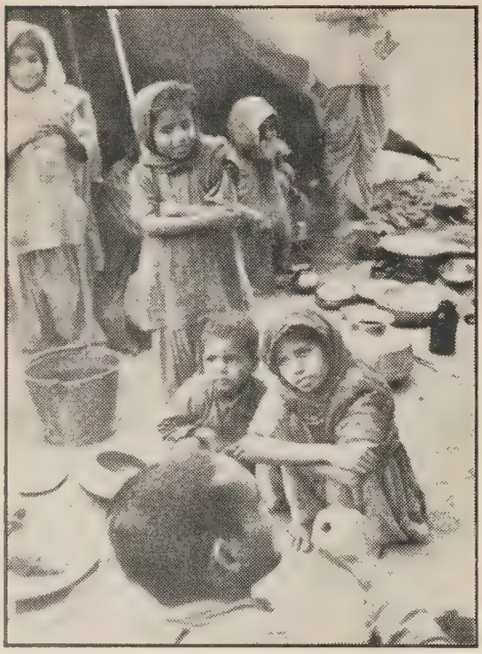
Famine stalks large sections of India today, and our Bhil field area is one of these. We have seen men and women eating boiled roots, leaves, grasses, and grass seeds. People do not ask for charity but beg for work at 10c or 15c a day to secure barely enough food to keep alive. Parents again and again say: "We can go hungry ourselves, but we cannot bear to hear the children crying for food." This was last summer, and conditions have grown steadily worse since then.

The Government and other agencies, including our own Church's Mission, have opened up relief work with the help of famine funds. As a Church we have thus had opportunity to share our abundance with the needy Bhil people, Christians and non-Christians alike. Could you be present some evening hour when the small portion of grain, or cash equivalent, is given out after a day of hard work, and hear the expressions of gratitude, you would, I am sure, be able to catch the words of our Lord: "I was an hungred and ye gave me meat." And you would feel amply repaid.

This help in time of dire need will leave memories and will forge links of fellowship and love which will not easily be forgotten nor broken. This desperate condition will continue at least until this autumn, the time of the first possible harvest if favourable rains come, and our continued help will be needed.

IT is in this throbbingly eager and desperately needy India that the Christian Church finds herself. She is at home there because Christ has found a true home in the hearts of so many of her sons and daughters. She is not numerically strong, being only about 10 millions in a population of 350 millions or more.

But the influence of Christians is far greater than their numbers would lead one to expect. They are serving their Motherland as State governors and legislators, and as doctors, teachers, chemists, nurses and technicians, and in many other capacities. They have a most vital contribution to make to the life of their home-land, and must be at their very best to do it. They must be strong spiritually and unitedly, with a living faith, strong Christian charac-



National Council of Churches
Young refugees in India wait patiently for a permanent place of abode

ter, and a passion for service in Christ's name.

Church leaders and laymen in India are fervently praying for a true and deep revival in the Church that she may be able to meet today's opportunities and the challenges of tomorrow. They crave our continued fellowship, support and prayer that they may be enabled to make this effective witness.

THERE is a strong upsurge of desire in the new India to bring medical, educational and social benefits to her teeming, needy people, and yet with all that is being done the goal still lies far, far ahead. The efforts of every agency are needed and valued, and in this the Christian Church does not lag behind, being recognized as a pioneer in all these endeavours. The Church as Christ's Body inevitably brings in Christ's name the abundant and overflowing life to body, mind and spirit, and to the family and community life. Indeed, it is in a land like India that the essentially Christian source and nature of these services can be most readily recognized. In our Bhil field the Church's impact is being made in all these areas of life, and the need is so vast that there is no unnecessary overlapping in effort.

Our Church has her medical services, including hospital, maternity care, travelling clinics, instruction in health and sanitation, and compounders and nurses training. These serve Christian and non-Christian alike. The ministry of healing is a visible sign of love, care and sympathy which is readily understood. A patient speaking of the care given to him in a Christian hospital said: "When those loving hands of the doctor touched me, it was as if God touched me." A Hindu doctor after being present at an operation in the Mission hospital remarked: "I especially liked the prayer before the operation; that makes all the difference."

Our educational programme in India is basic in building a literate Church, in bringing Christian education to children and youth, and in training an educated and effective leadership for the Church. It makes available primary education and adult literacy instruction in village congregations, and this is for Christians and non-Christians. The Teacher training classes are preparing Christian teachers to teach in our Christian schools, and also to man some of the many new Government schools for Bhils set up in our area.

Our central boarding school at Amkhut is considered a model institution for meeting the educational needs of our aboriginal Bhil people who are farmers. Government officials enjoy visiting the school, and have highly praised its high standards and effective methods, its simple yet efficient economy, and the spirit of service among its staff. Through the generous contributions of our Church in Canada scholarships are also made available to selected students from the central school for further high school and college studies, and for professional and technical training to serve their Church and Motherland.

THE primary responsibility and privilege in all the service of the Church is that of witnesses to Christ as Saviour and Lord. There are nine congregations under the guidance of the presbytery.

God has raised up from these churches devoted, intelligent and zealous ministers, evangelists, elders and lay leaders. Most of these received their training in our annual special classes or studied in our bible training school.

Two church buildings have been erected during the past year at Alirajpur and at Sardi. Alirajpur is a completely remodelled church which was made possible through a grant from the Board of Missions and donations from the congregation itself. Sardi is a village church which was constructed from funds of the congregation; gifts from friends and the voluntary donations of one day's labour by members and Christians from neighbouring churches.

The Bhil churches are poor economically, and famine conditions have not favoured financial advance. But they have continued in the full or partial support of their pastors, in meeting their congregational and Presbytery responsibilities, and in maintaining their own Home Mission enterprise. They are also most enthusiastic in their support of the new Foreign Mission effort of the larger Church body in North India of which they are a part. Last year the Church in North India commissioned an Indian missionary to Kenya in East Africa. The Bhil Christians, who, comparatively speaking, have themselves so recently accepted Christ, are now sharing in the rare privilege and responsibility of the Church in her larger missionary outreach which is her very heart and life. ★



Religious News Service
Prime Minister Jawaharlal Nehru of India, meets with leaders of the World Council of Churches at Lucknow. Left to right: Dr. Visser 't Hooft of Geneva; Dr. Martin Niemoeller of Germany; Premier Nehru; and Bishop G. Bromley Oxnam, co-President of the World Council. The World Council of Churches met in India to promote better understanding of the Asian situation.

The Sovereignty of God

By H. Beverley Ketchen

ISAIAH was referring in a grateful reminiscent mood to the most momentous experience in his life, the vision that led to his prophetic ministry. It was not unlike the experience that led to the apostolic ministry of Paul. In this case we cannot overlook the fact that the transfiguring vision was associated with the disappointment of a great loss, the death of that wise and benevolent king who had seemed essential to national strength and security.

In the year that King Uzziah died — when at first it seemed as if the bottom had fallen out of everything — the young hero-worshipper had the vision that made him the outstanding prophet in Judah's chequered history, the brilliant and fearless spokesman for God through three reigns.

For over half a century Uzziah had ruled with remarkable sagacity and success. There had been a period of prosperity and peace unparalleled in the nation's history and this young aristocrat and idealist had often worried about what might happen when that strong, astute and constructive statesman passed away. That has ever been a common, human folly, borrowing trouble, crossing bridges before we come to them, facing the future with nervous apprehension, conjuring up all kinds of possible evils.

THEN the King Uzziah, who had been considered indispensable to national welfare, died and in that year of disappointment and sorrow Isaiah "saw the Lord sitting upon a throne, high and lifted up" and that vision transformed the politician into a prophet. Ever after that his confidence was based on the sovereignty of God. It was that that made him the John Knox of Judah. And as we read the brilliant chapters of his imperishable Book, the blistering satires, the stern rebukes of iniquity in the high places, the scathing criticism of those who sat in the "seats of the mighty" we wonder that he was not silenced with violence. In neither modern Germany nor Russia would his candid criticism have been tolerated.

The natural inference from his own words is that the vision that changed his life, that inspired and fortified him through long dark and dangerous years was connected with the death of his hero, King Uzziah. He lost his political idol but he found God. Tennyson has suggested that for every loss there is "some gain to match," as a kind of universal law of compensation. But in this case the gain far *outmatched* the loss.

I think it was Dr. Jowett who wrote of a little cottage which was surrounded by stately trees. In the summer it just nestled comfortably in its little circle of glorious foliage. But when winter came the trees were stripped and the loss of the lovely sheltering greenery made possible a wonderful outlook. From its windows the eyes could then be lifted up to the hills. So God often has to take away something that we prized and even thought indispensable in order to give us something better.

It was when the brook Cherith "dried up" that the word of God came to Elijah, saying, "Arise and get thee to Zarephath." Surely the loss was greatly outmatched by the gain! When do we acknowledge the goodness of Providence? Is it not generally when Fortune smiles, when a wish has come true, when a prayer has obviously been answered, when Uzziah is holding the reins of power, or when the water is babbling sweetly in the brook Cherith? Yet when the Apostle said "We know that *all things* work together for good to them that love God" he must have included the disappointments and the losses.

SO in the year that King Uzziah died Isaiah "saw the Lord sitting upon a throne, high and lifted up." And from that time his whole attitude and outlook were changed. In the darkest days, and sometimes they were terribly dark, his confidence in the future never wavered. Those in authority might be hopelessly incompetent and even scandalously wicked, national affairs might be

National Film Board



in a state of confusion and chaos, the very survival of the nation might be threatened by haughty, godless aggressors but the prophet in the strength of his vision "never doubted clouds would break; never feared though Right were worsted, Wrong would triumph."

Some day "instead of the thorns would come up the fir trees;" some day "the swords would be beaten into plowshares;" some day "the thirsty land would become springs of water and the desert would rejoice and blossom as the rose." The West was bright because he had seen "the Lord sitting upon a throne," one who would make even His enemies praise Him. Because of that vision, Isaiah was a strong, steadying, fortifying force in days not unlike our own.

You know how it was in the reign of Hezekiah, when Jerusalem was besieged by the Assyrians. So far as the King and common citizens could see the situation was hopeless. They would either be starved into surrender or the city would be devastated by the ruthless foe. But in the face of that seemingly inevitable disaster, the prophet was unmoved by the general panic. "The Lord will turn aside the Assyrians," he said, and although they regarded him as an irresponsible fanatic, his confidence was justified. The incredible came to pass. Something happened that no military expert could explain. There was some mysterious intervention of Providence, just as there was at Dunkirk. And in the morning, there was not an Assyrian in sight. They even left their tents and food behind.

It reads like a fairy tale to be sure. The cynic might consider it "too good to be true." But the record appears not only in the history of Judah but on the tablets of Assyrian history as well.

WHAT made the difference between the outlook of the confident prophet and that of the despondent King, or the hysterical people, was his vision of "the Lord sitting upon a throne, high and lifted up."

We need such a vision in chaotic days like these. The heathen may rage and misguided ego-maniacs imagine vain things; governments may blunder and the wicked flourish for a time, but "good is the final goal of ill," because "the Lord God omnipotent reigneth" making even His enemies His servants.

Surely history is a great tonic! The progress may be almost imperceptible from year to year but in spite of everything we are advancing toward "that one far-off divine event, to which the whole creation moves."

Tennyson had the same vision as the prophet when he "dipt into the future" and saw "the federation of the world." And Robert Burns, with all his shortcomings, must have had it when he wrote that,

"It's coming yet for a' that and a' that;
When man to man the world o'er shall brothers be for a' that."

If anyone seemed to be hopelessly frustrated, if ever anyone seemed to be throwing Himself away in a lost cause, it was Jesus. But you cannot find the slightest hint of a doubt in all His words concerning the future of humanity and the world. One of His last words was, "Be of good cheer." He knew that His crucifixion would be His coronation and "for the joy that was set before Him, He endured the Cross." And the secret of His confidence lies in the words with which He closed the Lord's Prayer,

"For Thine is the Kingdom, and the power and the glory forever, Amen." ★

Christian Stewardship is the acceptance of responsibility for the honest administration of God's total entrustments to us.
—Paul H. Conrad.

Presbyterian Uniform S.S. Lessons

LESSON—MARCH 1
God's Spokesman
Amos 7: 7-16; 8: 11-12
Golden Text: Amos 3: 2

LESSON—MARCH 8
The Call of Isaiah
Isaiah 6: 1-8
Golden Text: Isaiah 6: 8

LESSON—MARCH 15
The Fall of Israel
2 Kings 17: 6-17
Golden Text: Proverbs 14: 11

LESSON—MARCH 22
Josiah's Reform
2 Kings 22: 11-13; 23: 3-5; 21-23
Golden Text: Isaiah 55: 6

LESSON—MARCH 29
The Destruction of Jerusalem
2 Kings 25: 1-12
Golden Text: Romans 6: 23

LESSON—APRIL 5
The Great Commission
Matthew 28: 1-6; 16-20
Golden Text: Matthew 28: 18



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The story behind the headlines of Soviet persecution of Jews is told by Rabbi Abraham L. Feinberg of the Holy Blossom Synagogue, Toronto, in

Jews In The Soviet Union

THE recent anti-Jewish "purge" in Czechoslovakia, accompanied by the usual Communist fan fare of trial, confession and fantastic charges, has turned world attention to the position of Jews in the Soviet Union, and the "revival" of Russian anti-Semitism. It is important to explore the back ground of Jewry under Communism.

At the outset, the Bolshevist regime was burdened with a grave handicap, namely, the vicious heritage of pre-Revolutionary Russian anti-Semitism. For generations, this malignant product of ignorance and oppression had been ingrained in the Russian people, with the active encouragement of the Czars and their retinue, one of the blackest despotisms in modern history.

Yet the Soviet Union began with bright promise. Even though the Jews had contributed almost no following or influence to the triumph of Lenin's party over Menshevism (moderate Socialism)—with which most Jewish radicals were affiliated—Lenin, himself, drafted a statute repealing all civic restrictions on the Jews that had been imposed by the Czars. Anti-Semitism was branded a legal crime; Chapter ten of the revised Constitution made full equality of rights an indefeasible law; in the 30's, Yiddish was certified as an official language in certain areas; the problem of fighting anti-Semitism received listing in the school curriculum. Finally, all ethnic groups were guaranteed free cultural development.

THE Jewish people, however, rarely obtained the benefit of that principle. Why? Theoretically, because Bolshevik dogma did not recognize the Jews as an autonomous group. In 1903, Lenin, the source of Russian Communist doctrine, described Jewish nationality as "unfounded" and "reactionary," "in conflict with the interests of the Jewish proletariat." To him, the Jews were a "caste," fit only for destruction, as he announced ten years later. For Stalin, the requirements of a nationality are a common territory and language; the Jews were scattered, and thus excluded from that classification. This denial of Jewish status as a separate cultural entity led to its gradual obliteration.

Of all minority languages, Hebrew alone was forbidden — because it heralded the revival of Jewish nationhood and was the language of the Jewish religion. Judaism, its religious functionaries, institutions and practices, became the special objects of attack; even Jewish workers' movements were discouraged; organized communal life vanished, along with the Jewish press, schools, theatre, and intellectual creativity. Today, in a population of nearly two million, there is not a single Yiddish newspaper or book-publishing firm!

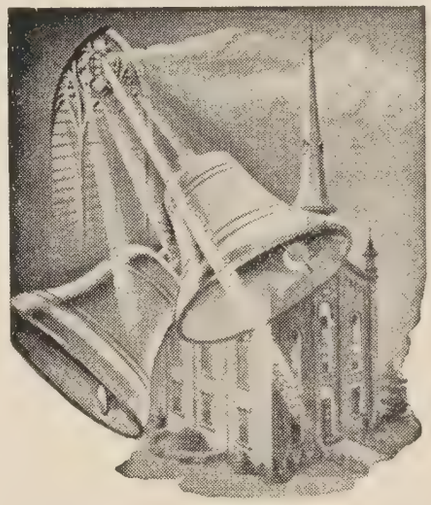
Since Lenin and Stalin demanded the assimilation of Jewry, the Soviet rulers inevitably opposed Zionism. To quote the formula of the Comintern, Zionism was "a counter-revolutionary movement of the Jewish bourgeoisie." Subsequent statements called it a "tool of British imperialism!" So its adherents in Russia were severely punished as enemies of the state.

PERHAPS there was a clash between the continued vigour of the Jewish people and the requirements of a vic-



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torious, all - absorbing Communism, which had to fit every group into a strait-jacket. Only a submissive, lifeless body, shaped by party absolutism and blind obedience, could be fully acceptable to a monolithic organism like the Soviet Union. The Jews' only sure road to survival and security as individuals lay in surrendering group identity and religious traditions.

This conflict between Jewry and the Soviet has been intensified by recent developments. First, the growth of Russian nationalism under Stalin and the "cold war" deepened Soviet fear of outside contact.

Could Jews in the Soviet Union remain unmindful of their spiritual link with universal Judaism? For years they had been hermetically sealed! Nazi barbarism and massacre rekindled their solidarity; Nazi race-propaganda renewed slumbering Jew-hatred in Russia; gratitude for American aid, and the sense of isolation, deepened a basic urge among Jews for closer relations with the West.

Second, the State of Israel has been born. Can one blame the stifled Jewry of Russia for showing enthusiasm? Many openly voiced their hope to emigrate to the "homeland." Golda Myerson, first Israeli ambassador to Moscow, was greeted by the Jews of that city with a fervent, unparalleled ovation.

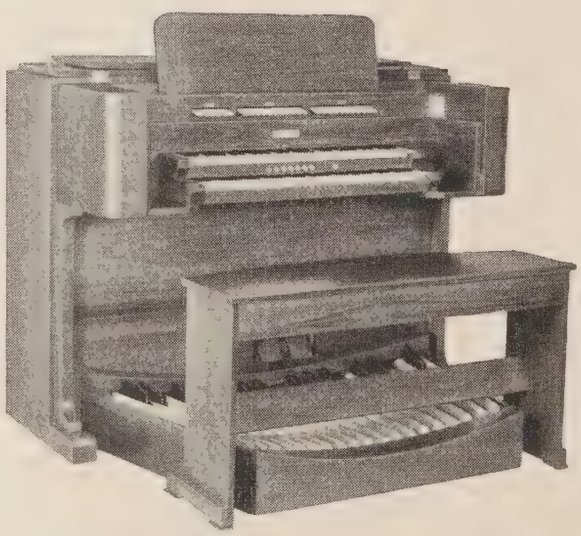
Third, Germany has recovered its military and industrial dominance in Europe, and is being courted as an ally. What more logical or effective, to please the German palate, than a dramatic attack on the "international, unreliable, cosmopolite Jew?"

Fourth, Jewry has always been a useful scapegoat, through whom to channel popular discontent. The pre-Communist Czars found it extremely helpful to bait their primitive subjects with lurid tales of Jewish wealth and wickedness; Hitler exploited the Jews of Germany as a whipping-boy on whom to place the blame for military defeat. Stalin has discovered that Jewry, symbolized even by renegades, might be a scapegoat for failure in Czechoslovakia.

Fifth, the cold war has inflated the value of international blackmail. Since the Middle East has enormous importance as a pawn on the chess-board of power-politics, what is more natural than a Soviet bid for Arab favour? Whereas Israel has disappointed the Soviets by veering towards the West, the Arab States lift a beckoning eye towards Moscow over their dark veil of feudalism and reaction. . . .

Reports from the satellite lands indicate that the Czech purge is being interpreted as official Soviet sanction of forthright anti-Semitism by elements who welcome a green-light for attacks on Jewry. My people in Communist-ruled lands are faced with grim and trying days. We send them our prayers and the deep compassion of all men moved by the historic plight of an ancient faith whose very existence testifies to the presence of moral and spiritual forces in the world. ★

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In Memoriam

MICHELE ARCANGELO CALUORI

The Italian Presbyterian Church, Montreal, suffered a great loss when Michele Arcangelo Caluori died on January 3, 1953, in his 77th year. Mr. Caluori has been identified with evangelical Protestantism among Italians in Canada for more than 55 years. He served on the session since 1923 and has often led Bible classes and taken worship services. For some years, Mr. Caluori was a colporteur with the Bible Society. He is survived by his widow, two sons and two daughters.

●

THOMAS EDWARD COULTHART

A devoted member of Morewood Presbyterian Church, Thomas E. Coulthart died on November 21, 1952, in his 78th year. Mr. Coulthart had been an elder for 26 years and one of his constant cares was the preservation of the church property. He was always on hand to give a hearty welcome to all worshippers. He leaves to mourn his passing, his wife, the former Ethel Heberlee.

●

DR. DUNCAN P. ANDERSON
DR. DAVID W. MACKENZIE

Two beloved physicians who had served on the session of the Church of St. Andrew and St. Paul died during the Christmas season. Dr. Duncan P. Anderson, senior elder, over eighty years of age, died on December 21. Two days later Dr. David W. Mackenzie, who had served on the session since 1925, also passed away. Both these men will be greatly missed.

●

J. ALEXANDER STRAITON

Knox Church, Goderich, lost a faithful elder, J. Alexander Straiton, 61, who died on January 18. Mr. Straiton had served on the session for the past 20 years and was a most devoted elder. One of his great interests was his task as secretary for The Presbyterian Record, which he performed with great diligence until stricken by illness. He is survived by his wife.

●

J. HOWARD NESBITT

St. Andrew's, Lindsay, lost suddenly on December 23, 1952, J. Howard Nesbitt, aged 57 years. Mr. Nesbitt attended St. Andrew's from boyhood and was ordained an elder in 1945. He was also a member of the Board of Trustees. He was loyal to his church, which he had served in many ways and especially as a master printer. His gracious personality won the good will of the entire community.

●

WILLIAM KERR

St. Andrew's Church, Saskatoon, lost a faithful member in the death on January 14 of William Kerr. Mr. Kerr had served for many years on the Kirk Session and always had the welfare of the congregation at heart. Surviving are his wife, one son and a brother.

●

MRS. J. KEIR FRASER

Mrs. J. Keir Fraser (nee Isabel Clark) passed away on January 3, in Charlottetown. Born in Alberton, P.E.I., she taught school until her marriage to the Rev. Dr. J. Keir Fraser. With her husband she served in manses both in the United States and Canada, coming to Alberton from 1930 to 1935. Since that time she made her home in Charlottetown where in the congregation of the Kirk of St. James she made many friends. She leaves to mourn her loss, her husband, and three brothers.

●

DR. DAVID WESLEY CLARK

A beloved physician and elder of St. Paul's, Peterborough, Dr. David Wesley Clark died late in October. Dr. Clark was graduated from the University of Toronto and came to Peterborough in 1922. He joined St. Paul's and served faithfully in the congregation.



PHILADELPHIA LETTER

By Norman F. Langford

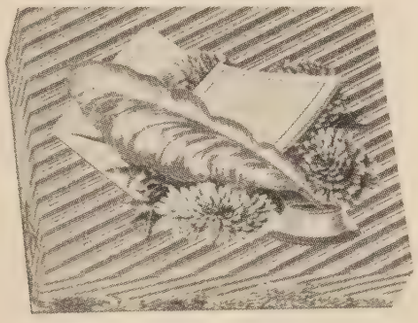
WHILE the removal of members from one community to another obviously complicates church life, one would not have supposed that this constitutes one of the most critical problems facing the Presbyterian Church in the U.S.A. Yet the Division of Evangelism of our Board of National Missions so regards it. In the latest literature released by that Division, in connection with our "New Life Advance," priority is given to "the problem of the moving member." Failure to cope with this successfully has been called "the major scandal in the Presbyterian Church."

According to the 1950 census, Dayton, Ohio, has a population of 243,872. This figure might be only of academic interest, save that it is used as a way of visualizing the extent of the losses that have been suffered in recent years through members leaving one congregation and failing to unite with another. The literature referred to above says: "Picture if you will a crowd the size of the population of Dayton, Ohio, walking out of our churches never to return and you will have some idea of the spiritual erosion that non-resident membership is bringing about."

As one means of rectifying this situation, the General Assembly asks each church to send annually to the Division of Evangelism a complete list of its non-resident members. When this is done, the information is passed on to the church nearest to the new address of the person who has moved. In the case of large cities, the information goes to a local denominational executive.

Chief stress, however, is put upon the responsibility of the church from which anyone moves. That church is expected to remind those who are going away that they will be expected to associate themselves with a congregation in the place of their new residence. It is even suggested that "a service of Godspeed" may be held, partly with a view to indicating that attachment to the original congregation has been terminated. When the members have actually moved, it is recommended that letters be sent urging a connection with the church in their new community; and, of course, it is also expected that the church to which moving members might logically go will be notified.

As pointed out in the "New Life" literature, this problem is not so acute in a Church, like the Roman Catholic, where the individual is automatically transferred to the parish in which he happens to be living. The freedom to attach himself to a congregation or to abstain therefrom creates the problem for the Presbyterian. Perhaps the matter ought to be pursued a little further, to see its theological implications. We have become somewhat careless about the concept of "congregation." The congregation is often thought of as a kind of branch of the organized denomination, rather than as the unit in which the reality of the Church inheres through preaching, sacrament, faith and fellowship. This carelessness is reflected in the increasing use of an apparently innocent term —"the local church." Strict Presbyterian parlance is more scrupulous, and insists upon the expression "the particular church." The latter seems cumbersome, but there is a world of difference between the two apparently synonymous expressions. The one designates the congregation merely as a part of the denomination as a whole; the other recognizes that the Church in its integrity exists in this particular place and congregation. Needless to say, the selection of a phrase will not change the melancholy picture. But deeper reflection upon, and teaching about, the meaning of "congregation," might do so. ★



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(March)

The Readers' Forum

Dear Editor:

In the second paragraph of his article in February Record titled "Christ's Lordship over Church and State" Mr. Coles says "The 1647 Westminster Confession of Faith, with the notable exception of its 23rd chapter, is our subordinate standard." Is it not correct to say that this chapter, as well as all the others is subscribed to in our Church, but with this proviso (Basis of Union 1875) "nothing in the aforesaid Confession or Catechisms regarding the power and duty of the civil magistrate shall be held to sanction any principles or views inconsistent with full liberty of conscience in matters of religion?"

In his book on Church Principles, the late Dr. William Cunningham says "This (the 23rd chapter), like every other part of the Confession, is a summary of the truths actually contained in the Word of God upon the point. It is a statement of what civil rulers, when they come to study God's Word, find to be the function which He has there assigned to them." Thus this rider of 1875 is taken as having reference particularly to this chapter.

Now the important question surely seems to be to arrive at the right meaning of this proviso. From what we have found out to date, this rider appears to be nothing more than a disclaimer of all persecuting principles —a rejection of any understanding of this chapter of the Confession which might lend support to any persecution on religious grounds. We believe that the fact of a similar proviso made by the Free Church in 1846 and another by the northern American church made about this time lends weight to this understanding of this qualifying clause. Thus we cannot see why Mr. Coles should state that this chapter is already removed from our standards.

Also, in fairness to our Confession, it should be pointed out that it is at least as aware of Our Lord's universal dominion as our Committee seems desirous that we should be. For example—in chapter 33 we read "God hath appointed a day wherein He will judge the world in righteousness by Jesus Christ, to Whom all power and judgment is given of the Father."

NORMAN CASWELL.

Parry Sound, Ont.

Dear Editor:

That phrase used by P. M. in his plaint about the "iron curtain against age" brings up interesting speculation if not sinister implications, which I do not like. The problem we face in the church is simply a recurrence of the old antagonism of age versus youth, experience versus inexperience. In congregations, it is accentuated by the fact that young people want young men to minister to them. Strange, isn't it, that this problem did not exist prior to 1925!

Just note the ages of President Eisenhower's cabinet. Of the ten key positions, two men are 64 years old, three 62, two 59, and three are 53. Dr. Edward S. Conant is 59, and John Foster Dulles is 64. Then Winston Churchill is older by fourteen years than any of them. Interesting, isn't it?

Truth is, a decaying body does not mean a faltering mind. Lloyd C. Douglas did his best work from 59 years on and made a niche for himself in literary annals. But not in the church! The keen alert intellect, the original genius, is unwanted; no room for such. So the age barrier remains an unfortunate feature of our present system. Yet I can hear the aged's prayer:

Dismiss me not Thy service Lord,
Since there's so much to do;
That even if I'm old in years,
Thou'lt still my strength renew;
Grant that no merely human act
May bar the real and true.

ALFRED T. BARR

Penetanguishene, Ont.

There may be reasonable argument as to the how and the where of Christian missions; there can be no argument as to why.
Walter H. Judd, M.D.

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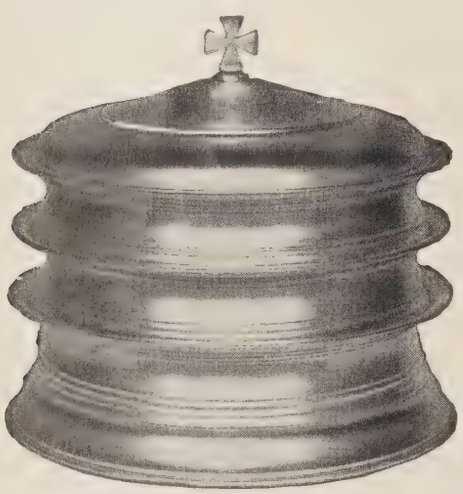
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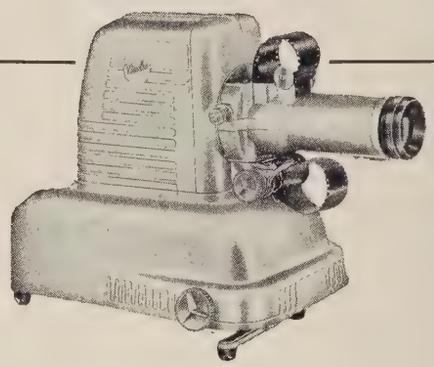
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BOOK CHAT

IN THIS NAME. The Doctrine of the Trinity in Contemporary Theology. By Claude Welch. S. J. Reginald Saunders & Co. Ltd., Toronto. $4.25. 302 pp.

● JUST WHAT is it that the doctrine of the Trinity attempts to affirm as essential to the Christian thought of God? And what is the practical significance of the doctrine for Christian faith?

These are important questions, with a special timeliness in the present stage of theological discussion. The doctrine of the Trinity is certainly in the foreground of the contemporary theological picture, and Dr. Welch gives the reasons, which are set forth in a work marked by sound scholarship and a fine perception of the full content of Christian faith. The trinitarian conception, he holds, is not just a Christian appendage to the doctrine of God, but is integral to every part of this doctrine, and thus indirectly to every other doctrine as well.

Here is an important constructive contribution to be read with interest and profit especially by ministers.

F. SCOTT MACKENZIE.

Montreal.

A FAITH FOR TOUGH TIMES. By H. Emerson Fosdick. Musson Book Co., Toronto. $1.75. 128 pp.

● WITH A KEEN awareness of world instability Dr. Fosdick stresses the urgency of a vital and triumphant faith for 'tough times.' Since there is danger of being so obsessed with big things that the vitalities lose their grip, the author discerns the necessity of a saving faith.

'Adequate power is available' declares Dr. Fosdick; and this sustaining power is indispensable for the Christian life. An overcoming faith denotes power for daily living and is evident in transformed lives. The exercise of an essential faith unites with Divine power; consequently we are able both to do and to endure. The message of this book is both stimulating and soul-quickening.

J. N. McFAUL.

Oakville, Ont.

A MAN CALLED PETER. By Catherine Marshall. McGraw-Hill of Canada, Toronto. $4.75. 354 pp.

● WHEN ONE ALLOWS for a certain amount of wifely adulation, the authoress treats a good theme with artistic touch. It is the biography of Dr. Peter Marshall, who arrived in the United States from a humble Scottish home. Although only possessing an ordinary public school education on arriving in the U.S.A., ten years after disembarkation he occupied the outstanding pulpit of New York Avenue Presbyterian Church, Washington, D.C. His amazing success in the Capitol and the theory of how he electrified the Senate with his penetrating prayers make truth more potent than fiction.

JOHN McNAB.

THE SHAPE OF SUNDAY. By Virginia Douglas Dawson and Betty Douglas Wilson. Thomas Allen, Toronto. $3.50. 372 pp.

● DEVOTEES OF Lloyd C. Douglas and his books, such as, "The Magnificent Obsession" and "The Robe," will welcome this intimate biography by his two daughters. Here is the story of the



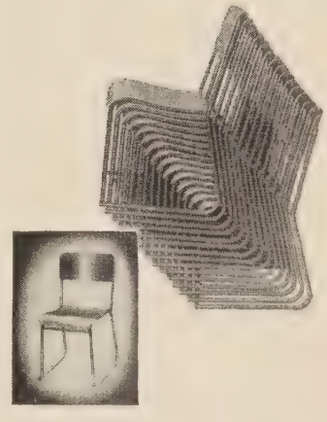
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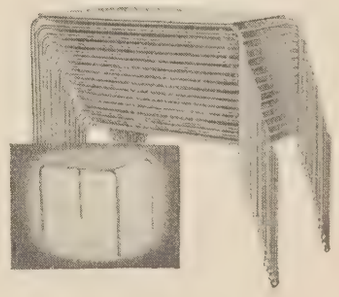
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man behind the books as a minister of small and "influential" congregations in various parts of the United States and for a short time in Montreal.

We get a glimpse at some of the problems he faced, how he met them and above all, the forces which finally shaped his life as a writer. Perhaps the greatest tribute that was paid to him was not the amazing sale of his books, but the love and admiration of his own family—those who knew him best loved him most. What finer tribute could there be!

KENNETH M. GLAZIER.
Toronto, Ont.

ONE MAN'S MIND, the auto-biography of an ex-Rationalist. By John Rowland. Ryerson Press, Toronto. $1.75. 124 pp.

● I LIVED NEAR Leighton Buzzard, one of the beauty spots of Hartfordshire, where all those arguments started which caused our ex-Rationalists to turn better. It is gratifying if a man of culture and high educational standing attains to that "ratio" which is in God and His Christ. Seriously studying all contemporary trends, philosophies and ideas, he found "in a sense" a "mental harbour" in faith, so much so that he could not help becoming a Sunday School teacher.

Mr. Rowland discarded the pride of a rationalist and, like a grown-up child, he beheld in Faith the fact of his Redeemer. It is thoroughly enjoyable reading.

JOSEPH C. OTVOS, M.D.
Oshawa, Ont.

THE BEATITUDES. By Hugh Martin. Ryerson Press, Toronto. $1.15. 92 pps.

● THE AUTHOR of this book is a Scottish minister, who, for a number of years has been editor and manager of the Student Christian Movement Press. Dr. Martin has written a number of books, the purpose of all of them, including the one under review, is to provoke group discussion amongst university students and adult classes which are looking for a medium for the deeper study of the New Testament.

The word, "Blessed," is analysed; the Beatitudes as recorded by Matthew and Luke are contrasted, and each of them are taken up in turn. This book is both scholarly and practicable and eminently achieves the purpose for which it was written.

JOHN HARDWICK
Morrisburg, Ont.

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THE LOST CHURCHES OF CHINA. By Leonard M. Outerbridge. The Ryerson Press. $4.00. 237 pp.

● A WELL-KNOWN New Testament scholar once asked, "Why don't missionaries write more? They have something of which the Western world knows practically nothing." The answer given was, "They have no time." Here, one of them, now out of China, presents a challenging study on historic Christian penetrations into that part of the Asiatic continent, and a fresh reminder that Jesus Christ was born in Asia.

The study may serve as shock treatment to correct too simplified blaming of recent expulsions from China, on Russia and the Communists. Mission sending peoples need to repent of serious faults. Without a repentant spirit, how can the West count on strength for future leadership?

HUGH MacMILLAN.

AN AUTOBIOGRAPHY OF PRAYER. By Albert E. Day. Musson Book Company, Toronto. $2.50. 217 pp.

● SOMEONE HAS SAID, "Prayer is to religion what thinking is to philosophy." The author himself says, "This half-century of pilgrimage has wrought deeply into my soul the conviction that the life of prayer is the most indispensable aspect of our career on earth." Although books on the subject of prayer are one might almost say a 'glut,' on the market, yet there is room for one like this. It is not a chronicle of "magical solutions to insoluble problems, nor a logbook of journeys over smooth roads in plush-lined chariots," but an honest attempt to write one man's autobiography of prayer.

A. W. CURRIE.
Toronto.

THE IRONY OF AMERICAN HISTORY. By Reinhold Niebuhr. S. J. Reginald Saunders, Toronto. $3.25. 174 pp.

● THIS IS A timely and important book. After the wind, earthquake, and fire of the recent American political contest, it is good to hear the still, small voice of a cool and balanced reason speaking in prophetic vein of the present world struggle. Yet the work is more than a tract for the times. Particularly in the first and last chapters, where the distinctions are subtly drawn between 'tragedy,' 'pathos,' and 'irony,' an immensely suggestive groundwork is laid for a Christian interpretation of history.

For those interested in Niebuhr's development, a comparison with the earlier 'Moral Man and Immoral Society' will be illuminating. Both books point to the discrepancies between human practice and profession, but in a strikingly different tone. In the new book, the grimace of bitterness has been replaced by the smile of amusement — perhaps because in it the simpler moralism of the earlier book has been transcended in a more thoroughly Christian vantage-point.

JAMES C. WERNHAM.
University of Toronto.

QUEBEC

Distinguished Physician Honoured By Queen

MONTREAL—One of the most outstanding of New Year honours conferred by Her Majesty the Queen was the Order of Merit given to one Canadian. Dr. Wilder Penfield, who received this high honour, is the distinguished neurologist who heads the Neurological Institute at Montreal. To Presbyterians throughout Canada, this award for distinguished service in his profession, is of special interest since Dr. Penfield is an elder of the Church of St. Andrew and St. Paul, having been ordained almost 20 years ago.

Church Extension Around Montreal

MONTREAL — Presbyterians in the Pte. St. Claire-Dorval district met on January 8 and petitioned the Presbytery of Montreal for the establishment of a congregation in this area.

Sabbath services are now being held in the Valois Park school and are conducted by Mr. R. G. McKee. Steps are being taken to organize a Sunday School and a provisional board of management has been appointed. Professor F. Scott Mackenzie of Strathmore has been named an ex-officio member.

It has also been announced in this presbytery that the St. Laurent Presbyterian Church has purchased a site near O'Brien Blvd., where a new church will be erected.

THE MARITIMES

Congregation Burns Manse Mortgage

ALBERTON, P.E.I. — The manse mortgage was burned on November 17, 1952. The minister, the Rev. G. B. Cunningham, told how the manse had been hauled to its present location in March, 1948, and then prepared for occupation.

Despite the joy of this occasion, it was marred by the fact that Mr. and Mrs. Cunningham were leaving Alberton for their new ministry at Scotsburn, N.S. Mr. Fred Clark presented a gift of money to the minister and Mrs. Cunningham was remembered with suitable gifts.



The burning of the manse mortgage at Alberton, P.E.I., in which Harold Horne, Howard Clark, Margaret A. Forsyth are shown in front. In the background are, V. J. Campbell; Mrs. Lloyd Wilkie and Mr. Ernest MacPherson.

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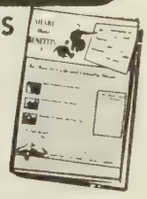
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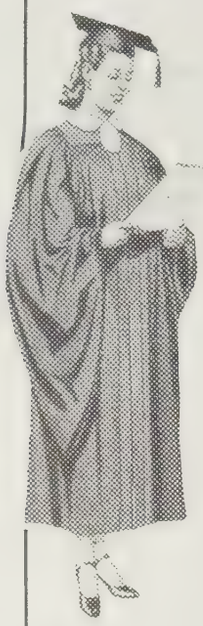


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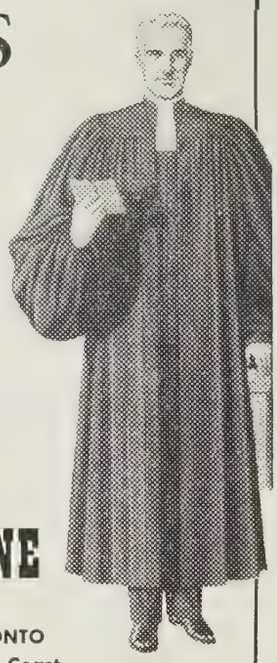


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BRITISH COLUMBIA

Moderator Visits The Penitentiary

NEW WESTMINSTER — When the Moderator of the General Assembly, the Rev. Dr. J. A. MacInnis visited British Columbia, he spoke at the British Columbia Penitentiary. He was accompanied on his visit by Dr. J. B. Skene of Central Church, Vancouver, and the penitentiary chaplain, the Rev. D. J. Gillies.

To the present inmates it was most unusual to have the privilege of hearing from prominent leaders in the ministry. Both Dr. MacInnis and Dr. Skene spoke feelingly and compellingly to a congregation of about forty, on the compulsion of the Christian religion. One of the prisoners was received into the Church by baptism. There was rapt attention on the part of this congregation.

Dedicate Church in West Vancouver

VANCOUVER—The service of dedication in the new Presbyterian Church, West Vancouver, was conducted on January 18. The church was filled to over-flowing with an estimated 275 people in attendance. The Moderator of the Presbytery, the Rev. W. M. Nicholson, was assisted by the Rev. E. L. Garvin in the dedication ceremony. The Rev. James Evans of West Point Grey preached an inspiring sermon on, "Ye have not chosen Me but I have chosen you and ordained you, that ye should go and bring forth fruit . . ." Mr. Robert Hamill, who has recently arrived from Northern Ireland to take charge, also assisted in the ceremony.

The choir of West Point Grey Church led the service of praise and the Rev. Dr. J. Alan Munro was present and carried greetings from the Moderator of Assembly and the Board of Missions.

THE PRAIRIES

Session Elected For Congregation

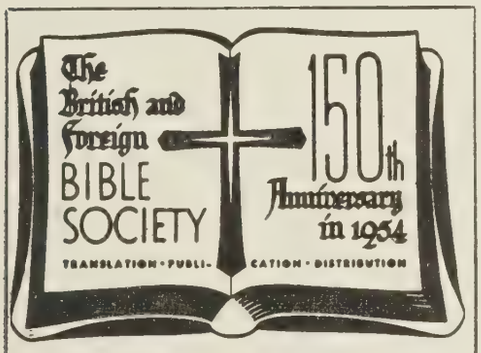
ESTEVAN, Sask. — Westminster Church held a special meeting on January 11, to elect elders to the congregation. This was regard as a forward step in the life of the church since they have not had a session of their own since 1925. The ordination of the elders will take place shortly. The Rev. Wallace MacKinnon of Knox, Moose Jaw, presided over the nomination and election of the elders.

The congregation also rejoices in the fact that on December 14, 1952, a baptismal font was dedicated in memory of the late Mrs. M. H. Scissons. The font was presented by Mrs. Alexander Murray and unveiled by Mrs. Russell Pate. Mr. H. E. Ottley, catechist in charge, received the font on behalf of the congregation.



BIBLE READING EVERY DAY

March 1—Psalm 51: 14-19.
March 2—Isaiah 1: 1-9.
March 3—Isaiah 1: 10-18.
March 4—Isaiah 2: 1-5.
March 5—Isaiah 5: 1-7.
March 6—Isaiah 5: 20-25.
March 7—Isaiah 6: 1-8.
March 8—Isaiah 11: 1-9.
March 9—Proverbs 14: 26-35.
March 10—Daniel 5: 1-8.
March 11—Daniel 5: 22-31.
March 12—2 Kings 17: 6-17.
March 13—Proverbs 14: 1-12.
March 14—Psalm 73: 1-17.
March 15—Matthew 7: 24-29.
March 16—2 Kings 22: 1-7.
March 17—2 Kings 22: 8-13.
March 18—2 Kings 23: 3-5, 21-23.
March 19—Nehemiah 8: 1-8.
March 20—Isaiah 55: 1-13.
March 21—Psalm 119: 105-112.
March 22—Psalm 19: 7-14.
March 23—Isaiah 5: 11-19.
March 24—Romans 6: 17-23.
March 25—2 Kings 25: 1-12.
March 26—Isaiah 40: 1-11.
March 27—Matthew 23: 34-39.
March 28—Revelation 21: 1-7.
March 29—I Corinthians 15: 50-58.
March 30—Matthew 26: 20-30.
March 31—Matthew 26: 36-46.



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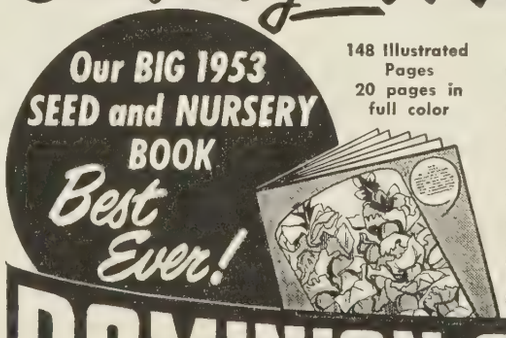
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Editorial Postscript

"SAY IT WITH PICTURES"

SPRING-TIME enthusiasts may think the editor must mean, "Say it with flowers." Perhaps so. Flowers are the pictures of awakening Nature.

But we were talking to a group of students from Knox College and the Deaconess School last week on **Adequate Church Publicity.** We mentioned pictures as well as words and the students were particularly interested in taking pictures that tell a story in themselves.

The **Record** editor welcomes good pictures. But to be reproduced for an engraving, they must be sharp and have light and shade; so make sure, even if your congregation is small that you have a good photographer.

Give us pictures that carry **action.** If you have opened a new church or reconstructed one do not send a picture of an empty church, except if it is to advertise some furniture company. Give us a glimpse of your assembled congregation.

We showed two pictures to the students from Young People's conventions. One was how to take a good picture, the other was how not. The first showed a group at a booktable more interested in the books than the photographer. It was a close-up and interesting. The "how not" picture showed several young people posed outside the end of a church and the picture taken afar off. Yes, give us pictures, but let them have human interest and be clear, not too many people shown and try to prevent posing. And, send them on time—

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(*Begins on page* 8)

his days of power, were given the choice between conversion and death.

After examining scores of witnesses and reading great numbers of documents, after our conversation in Krasic, I am left with no shadow of doubt of the guilt of Archbishop, now Cardinal, Stepinac. There is ten times more evidence against him than was ever brought against Alger Hiss. I shall always maintain my respect for the church of which he is a priest — this church which has produced authentic saints and martyrs across the centuries, which is still producing them — but I find myself morally compelled to state the facts in this case as, after the most careful examination, I find them. The red hat of this new cardinal will be blood-red. ★

Christian Youth Conference

(*Begins on page* 3)

our Christian obedience should be in the present world situation. One delegate from the Philippines said we had come "smugly assuming that we would find answers to our questions and we did not find them." The delegation from Germany went on to say that we did not find easy solutions because in a sense Christ is also for us a question —and he keeps us under pressure with His questions. He questions us through every suffering man; through every unredeemed man.

The root of the matter is that we must disturb our Church with His questions—for Christ put people before the questions of God—until our Church itself is asking questions of itself. We need repentance and heart-searching as a Church; we must identify ourselves with the world in its need and misery. We must take risks as a Church in this age of revolution. Beneath it all we must understand as never before that the reconciliation of man with man, and man with God is tied up fundamentally with the reconciliation with ourselves and God. ★

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"After suffering from asthma a long time, I almost gave up hope of finding a medicine that would help me," writes Mr. A. Desforge, East Drive, Coniston, Ont. "In cold, damp weather I choked, gasped and fought for breath. My forehead and cheek-bones ached. I am thankful to say that I learned about RAZ-MAH. It proved to be just the medicine I needed for quick relief."

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Church Calendar

Material for ensuing number must reach the office by the 5th of each month.

VACANCIES

Synod of Maritime Provinces:
Alberton, P.E.I., Rev. J. D. Mackay, Summerside.
Belfast, P.E.I., Rev. G. C. Webster, Zion Manse, Charlottetown.
Dublin Shore, West Dublin, N.S., Rev. A. Allen, Lunenburg.
Kensington, P.E.I., Rev. D. A. Campbell, New London.
Newcastle, N.B., Rev. E. H. Bean, New Mills.
Pictou, N.S., St. Andrew's, Rev. J. M. Grant, R.R. 2, Pictou, N.S.
Sherbrooke, East River, St. Mary's, N.S., Rev. R. J. Ritchie, R.R. 1, Merigomish.
Tyne Valley, P.E.I., Rev. J. D. Mackay, Summerside.
Springhill, N.S., Rev. J. J. Edmiston, Box 46, Windsor, N.S.

Synod of Montreal and Ottawa:
Chesterville, Ont., Rev. Wm. Fitzsimons, Cardinal.
Kinburn, Ont., Dr. E. G. B. Foote, 82 Kent St., Ottawa.
Montreal, Que., Italian, Rev. A. R. MacKay, 3435 Sherbrooke St. E., Montreal.
Spencerville, Ont., Rev. Eric Larsen, Box 88, South Mountain.
Vankleek Hill, Ont., Dr. D. N. MacMillan, Dunvegan.

Synod of Toronto and Kingston:
Bolton, Ont., Rev. W. J. Adamson, F 12, Bexhill Court, Toronto 18.
Burnbrae, Ont., Rev. W. H. V. Walker, Stirling.
Colborne, Ont., Rev. E. W. B. MacKay, 385 Ontario St., Cobourg.
Fenelon Falls, Ont., Rev. C. J. Beckley, Woodville.
Hillsdale, Ont., Rev. C. H. Carter, Victoria Harbour.
Leaksdale, Ont., Rev. J. K. L. McGown, Uxbridge.
Meaford, Ont., Knox, Rev. P. B. Reid, 212 Pine St., Collingwood.
Richmond Hill, Ont., Rev. A. McLean, 40 Princess Ave., Willowdale.
Thornbury, Ont., Rev. John W. Bell, Duntroon.
Toronto, Ont., Beaches, Rev. J. M. Milroy, 644 Glebeholme Blvd., Toronto.
Toronto, Ont., Fairbank, Rev. J. B. Thomson, 519 Coldstream Ave., Toronto.
Warkworth, Ont., Rev. R. D. Duncanson, P.O. Box 125, Norwood.

Synod of Hamilton and London:
Amherstburg, Ont., Rev. Scarth Macdonnell, 72 St. Louis Ave., Riverside.
Corunna, Ont., Rev. W. I. McElwain, 130 James St., Sarnia.
Fingal, Ont., Rev. H. S. Rodney, 100 Hincks St., St. Thomas.
Hagersville, Ont., Rev. W. H. Fuller, Jarvis.
Hamilton, Ont., St. Columba's, Rev. Mariano DiGangi, 35 Rosslyn Ave. N., Hamilton.
Ingersoll, Ont., Rev. R. D. MacDonald, Tillsonburg.
Kintyre, Ont., Rev. T. E. Kennedy, Rodney.
London, Ont., Knollwood Park, Rev. O. G. Locke, 610 Hamilton Rd., London.
Monkton, Ont., Rev. J. S. Williams, Milverton.
Shakespeare, Ont., Rev. F. J. Barr, 46 Church St., Stratford.
St. Mary's, Ont., Knox, Rev. Donald B. Mackay, Ontario and Waterloo Sts., Stratford, Ont.
Windsor, Ont., St. Andrew's, Rev. Wm. Lawson, Leamington.

Synod of Manitoba:
Brandon, Man., First, Rev. S. J. Sharkey, Carberry.
Lenore, Man., Rev. D. Anderson, P.O. Box 111, Neepawa.
Winnipeg, Man., St. James, Rev. J. D. Marnoch, 67 Luxton Ave., Winnipeg.

Synod of Saskatchewan:
Assiniboia, Sask., Rev. G. A. Cunningham, 1073 Athol St., Regina.
Briercrest, Sask., Rev. Wallace MacKinnon, 1135 Second Ave., N.W., Moose Jaw.

Synod of British Columbia:
North Vancouver, B.C., Dr. J. B. Skene, 1100 Thurlow St., Vancouver.
Sapperton, B.C., Knox, Rev. J. M. Pollock, Box 1357 Mission City.
Vancouver, B.C., St. Paul's, Rev. H. Lennox, 3158 W. 37th Ave., Vancouver.
Vancouver, B.C., Vancouver Heights, Rev. F. G. St. Denis, 686 West 24th Ave., Vancouver 9.

INDUCTIONS

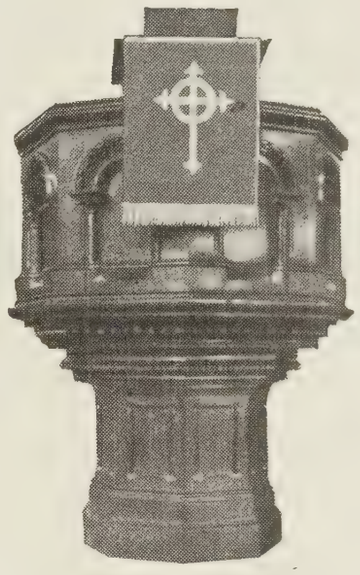
Avonton, Ont., Rev. A. Newton Reid, M.A., January 2, 1953.
Beaverton, Ont., Rev. Murdo MacInnis, February 19, 1953.
Fredericton, N.B., Rev. T. J. Watson, Th.D., January 20, 1953.
Hanover, Ont., Rev. B. F. Andrew, February 6, 1953.
Montreal, Que., Maisonneuve, Rev. W. J. Ogston Isaac, February 6, 1953.
Montreal West, Que., Rev. F. R. M. Anderson, B.D., January 21, 1953.
Paris, Ont., Rev. Walter Kennedy, M.A., January 13, 1953.

DEATHS IN THE MINISTRY

Rev. Paul C. Crath, Toronto, December 25, 1952.
Rev. J. Riddell, Port Perry, Ont., February 5, 1953.

CLERK OF PRESBYTERY

Paris, Ont., Rev. J. C. Hood, B.D., Norwich, Ont.



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Coast to Coast Broadcast

Church of the Air—Every Sunday, 4.30-5.00 p.m.

CJBC Network—Toronto, 4.30 p.m., March 15, Rev. A. W. Currie, Runnymede Church, Toronto.
CBL Network—1.30 to 2 p.m. Every Sunday, "The Way of the Spirit."
CBL Network — World Church News — Every Saturday, 1.30 p.m.
CBM—Morning Devotions, 8.15 a.m., March 5-7, Dr. Clifton J. MacKay, L. MacNaughton; March 19-21, Rev. Hector M. MacRury.
CBM—Montreal, Que., 11 a.m.; **CJAD**—7.30 p.m., March 1, MacVicar Memorial.
CFAB—Windsor, N.S., 11 a.m., Every Fifth Sunday (A.S.T.).
CFAR—Flin Flon, Man., 2.15 p.m., Every Sunday (C.S.T.).
CFCH—North Bay, Ont., 11 a.m., Every Fifth Sunday.
CFCO—Chatham Presbytery, 1.15 p.m., Every Sunday.
CFCO—Chatham, Ont., 9.45 a.m., Every Sunday, "The Presbyterian Children's Hour."
CFCO—Chatham, Ont., 11 a.m., First Presbyterian Church, Third Sunday every second month.
CFCY—Charlottetown, P.E.I., 11 a.m., The Kirk of St. James, Second Sunday each month (A.S.T.).
CFOS—Owen Sound, Ont., 11 a.m., St. Andrew's, Fourth Sunday each month.
CFRB—9.05 a.m., Every Sunday, "Your Life," Rev. Ross K. Cameron, Dovercourt Rd., Toronto.
CHEX—Peterborough, Ont., 11 a.m., St. Paul's, First Sunday each month.
CHNO—Sudbury, Ont., 11 a.m., Knox Presbyterian Church, Third Sunday each month.
CKOK—Sarnia, Ont., 11 a.m., First Sunday, St. Andrew's, and Third Sunday Paterson Memorial each month.
CHVC—Niagara Falls, Ont., 8.30 p.m., Service for Shut-Ins, Every Sunday.
CJAD—Montreal, Que., 3.10 and 11.10 Monday to Friday. 11.15 p.m. Saturday. Rev. A. MacOdrum.
CJAT—Trail, B.C., 9 p.m., Every Sunday, "Quiet Hour," from First Presbyterian Church (P.S.T.).
CJBC—11 a.m., March 1, Rev. K. M. Glazier, Ph.D., Glenview Church, Toronto.
CJBC—Toronto, Ont., "Prelude to Worship," Every Sunday at 10.05 a.m.
CJCA—Edmonton, Alta., 11 a.m., First Presbyterian Church, Second Sunday each month (M.S.T.).
CJKL—Kirkland Lake, Ont., 11 a.m., St. Andrew's, Second Sunday each month.
CJOC—Lethbridge, Alta., 11 a.m., St. Andrew's, Fourth Sunday each month.
CJOY—Guelph, Ont., 6.30 to 7 p.m., Knox Church. Every Sunday.
CJOY—Guelph, Ont., 2.30 p.m., "St. Andrew's Hour," St. Andrew's Church. Every Sunday.
CJVI—Victoria, B.C., 11 a.m., St. Andrew's, First and Fourth Sundays (P.S.T.).
CKBB—Barrie, Ont., 7 p.m., Essa Rd., Presbyterian Church, Second Sunday each month.
CKBB—Barrie, Ont., 11 a.m., St. Andrew's Church, First Sunday each month.
CKBI—Prince Albert, Sask., 11 a.m., St. Paul's. Second Sunday each month (M.S.T.).
CKFH—Toronto, Ont., 9 a.m., Green Pastures, Knox Presbyterian Church. Every Sunday.
CKGR—Kitchener, Ont., 6.30 p.m., St. Andrew's. Every Sunday.
CKIC—Sault Ste. Marie, Ont., 11 a.m., Westminster Presbyterian Church. Every Fifth Sunday.
CKNB—Campbellton, N.B., 11 a.m., Knox Church. Third Sunday each month (A.S.T.).
CKNX—Wingham, Ont., 11 a.m., Second Sunday each month.
CKOK—Penticton, B.C., 11 a.m., St. Andrew's Church. Third Sunday each month (P.S.T.).
CKPC—Brantford, Ont., 11 a.m., Central Presbyterian Church. Third Sunday each month.
CKSF—Cornwall, Ont., 11 a.m., First Sunday, 7 p.m. Third Sunday each month.
CKTS—Sherbrooke, Que., 11 a.m., Fourth Sunday each month.
CKVD—Val d'Or, Que., 7.30 a.m., St. Paul's Presbyterian Church, Every Friday.
CKWH—Whitehorse, Yukon Territory, 10.30 a.m. First Presbyterian Church. Every Sunday (Y.T.).
CKX—Brandon, Man., 11 a.m. First Presbyterian Church. Fourth Sunday each month (C.S.T.).
CBT—Grand Falls, Nfld., 11 a.m. (Nfld. time), St. Matthew's, Every Fourth Sunday.

All times given are Eastern Standard Time except where otherwise stated.

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PERSONALS

PROFESSOR **David W. Hay** of Knox College, conducted a university mission at the University of Manitoba, early in February . . . Montreal West Presbyterian Church welcomed their new minister, the **Rev. F. R. M. Anderson** on January 22 . . . St. Andrew's, Ottawa, observed their 125th anniversary on January 25, when the guest speaker was the **Rev. Professor George S. Hendry** of Princeton Theological Seminary, N.J. . . . St. Enoch's congregation, Hamilton, presented a pulpit scarf to their minister, the **Rev. Mariano di Gangi,** on January 28.

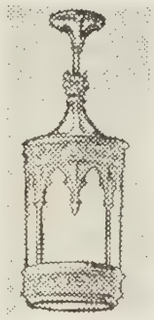
The **Rev. W. Oliver Nugent** has assumed his duties as superintendent of Presbyterian missions in Alberta and Yukon Territory . . . The **Rev. Finlay G. Stewart of Kitchener** was the special speaker at Stratford's Week of Prayer in January . . . Kintyre and also Wallacetown have extended calls to the **Rev. G. Carlyle Webster** of Zion Church, Charlottetown, P.E.I.

Hamilton Presbytery held a designation service for the **Rev. S. Moore Gordon.** appointed to labour among the Chinese in Formosa. The service took place on January 7, and Mr. and Mrs. Gordon sailed for the Far East on January 24. . . . The **Rev. R. H. M. Kerr** of Beaches Presbyterian Church, Toronto, has accepted an appointment to the new cause that has been opened at Truman Road and Bayview Avenue in Toronto. Mr. Kerr began his duties on February 22. He has also been appointed as executive secretary of the Home Missions Committee for the Toronto East Presbytery.

The Presbyterian Church at Banff, Alta., has lost its minister, the **Rev. David W. Kerr** who has become Professor of Old Testament at Gordon Divinity School, Beverly Farms, Massachusetts. The congregation has called the **Rev. Gordon Peddie** of Knollwood Park, London, who assumed his new duties on February 1. **Mr. Stanley G. Matthews,** former church editor of the **Montreal Daily Star** and member of Knox Crescent—Kensington, has completed his studies at Colgate-Rochester Seminary and has received a call to the Presbyterian Church at McGraw, New York. Mr. Matthews will continue studies at the School of Journalism, Syracuse University, N.Y., with the purpose of obtaining his Master's Degree.

Maisonneuve Presbyterian Church, Montreal, has called the **Rev. J. O. Isaac** of Tatamagouche, N.S. . . . West Point Grey Presbyterian Church, Vancouver, observed its third anniversary of the renovation of the church on December 7. This began the 14th year of the **Rev. James Evans** as minister of the congregation. . . . The **Rev. Mariano Di Gangi** of Hamilton, conducted a preaching mission in Barrie under the Ministerial Association, during the week of January 19.

St. Andrew's, Hanover and Ayton have issued a unanimous call to the **Rev. B. F. Andrew,** formerly a missionary in British Guiana . . . The **Rev. Charles McCarrol** of Bethel, Ilderton and Bryanston, has been tendered a call by Glencoe Presbyterian Church which must remain in abeyance until Mr. McCarrol's year of appointment under the Board of Missions terminates in May . . . The **Rev. E. L.** and **Mrs. Garvin** of Robertson Presbyterian Church, Vancouver, were at home on January 1, in their new manse, to members and friends of the congregation . . . The **Rev. D. Crawford Smith** of Guelph was speaker at the Week of Prayer held in Sarnia under the Ministerial Association.



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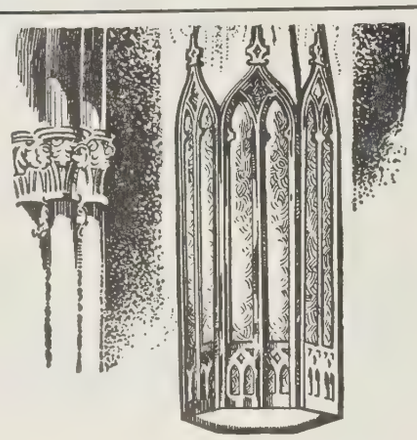


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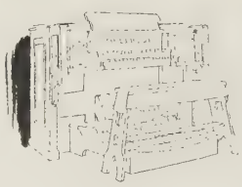
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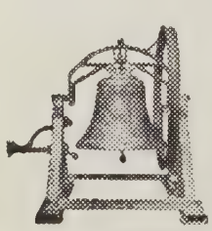
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TORONTO,
APRIL, 1953
LXXVIII, No. 4
TWENTY CENTS



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Established 1876

***EDITOR:* John McNab, M.A., D.D.**

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All contributors are reminded that the issue of the Record goes to press on the 5th day of the month preceding publication, and that all news items should reach the Editor soon after the events happen.

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Great Thoughts

IN the heart of the Easter story stands the deathless assurance that Christ lives, making Himself available to our needs . . . Christ is not a memory but a Presence —not a figure in time but a timeless figure.

Joseph R. Sizoo

The crucifixion of Christ was the last desperate act of self-defense by an inhuman world which would not part with its inhumanity. The Church not persecuted may well ask herself if she really is the Church.

Martin Niemoeller

God's presence everywhere makes us safe everywhere. We are in his strong hand, no matter how thick the darkness or how terrifying the assault of trouble.

Earl L. Douglas

An egotist is a person who suffers from too much vitamin "I" in the system. *Outdoor Indiana*

If half the people who complain about Church being dull and dead had kept open their communications with God by prayer and Bible study, they would have less to say about their Churches and more to say about the Church's message. Tom Rees.

A lot of people think religion can be a kind of extra—like golf or tennis. They fail to realize that religion is a prime necessity of life.

Canon Bryan Green.

God hides nothing. His very work from the beginning is revelation—a casting aside of veil after veil, a showing unto men of truth after truth. On and on from fact divine, He advances until at length in His Son Jesus He unveils His very face. George Macdonald

Isn't it strange how 19 drops of water can keep 20 people away from church? *Highways of Happiness*

In the churches of the western world, the question is not whether you are for or against Communism. The question is whether your "No" to Communism is pronounced almost wholly on a political basis, or whether it is pronounced at a spiritual level. The deepest "No"—and the most effective resistance to Communism—is that pronounced on a spiritual level.

W. A. Visser t' Hooft

The stature of a land is not measured by a surveyor's instrument, nor the greatness of a nation by the census-taker. *Lester B. Pearson*

If you're centred in yourself, you're a problem; if you're centred in God, you're a person. Oren Arnold

Treachery built a cross; indifference keeps Christ on it.

T. N. Tiemeyer

A PRAYER FOR EASTER

O God of Easter, Who hast beautified the fields with flowers, we give thanks to Thee for the coming of springtime in the soul of man. We praise Thy Name that Jesus rose victorious over sin and death so that in a world of hate and greed, love was enthroned triumphant.

We rejoice that Thou hast delivered us from the powers of darkness and assured us that because Christ lives, we too shall live. Grant therefore, O Living God, that Jesus may ever stand among us, so that Thy whole Church may feel the quickening power of His victory.

Hear us, therefore, we beseech Thee, that we may worthily celebrate His glorious resurrection. Help us to rise above the earthly to the heavenly, so that by dying unto sin we may live only unto Thee and at last find in Thy Presence, the life that is forevermore. Through Jesus Christ our Lord. Amen.

RELIGIOUS WORLD NEWS

MISSIONS -- EVANGELISM -- REPORTS FROM A CHANGING WORLD

Bible Is Japan's Best Seller

TOKYO, Japan—More than twelve million Bibles have been sold in Japan from 1949 to 1952. The dearth of paper and also printing facilities kept down the sales in 1949 but an ample supply of paper was obtained before the end of that year.

The Bible has been translated into colloquial style which was considered necessary for the younger generation who do not understand the literary style of the regular Japanese translation. It is estimated that there are now one million persons in Japan who attend Christian churches. Those who do not go to church but who are classed as Bible readers may in time become adherents or members. It is remarkable the number of non-churchgoers who are reading the Bible, which is Japan's best seller.

Queen Enjoins Dutch To Have Faith in God

THE HAGUE, Holland—Queen Juliana spoke to her people as they were recovering from the worst floods to hit Holland in 500 years. She appealed to them to have faith in God and said, "God now calls upon our powers of resilience and upon our faith in Him. Where there is distress, God's blessing is near."

Members of the Church's General Synod toured the flooded areas and found that every pastor had remained with his flock to the end, or been evacuated only with the last group of his parishioners to be rescued. The Netherlands Bible Society distributed free copies of the Scriptures to all evacuees as they reached the relief centres.

Bishop Otto Dibelius had the Council of the Evangelical Church in Germany make immediate provision to give aid to the flood victims in Holland as well as the refugees from East Germany.

Canadian Book Highly Commended

NEW YORK—The Religious Publishers Group of the United States of America has released a list of 26 books for Lenten and Easter reading. The choice was made at the request of the publishers by Professor Roland H. Bainton, author of "Here I stand"—a biography of Martin Luther.

The second book that appears on this selection is by a Canadian, the Rev. Dr. A. Ian Burnett, minister of St. Andrew's Presbyterian Church, Ottawa. Dr. Burnett's book that is recommended is "Lord of All Life." It is the only Canadian selection in a choice that embraces European, British and American scholars.

Noted Japanese Christian Passes

TOKYO, Japan—Miss Michi Kawai, a Christian leader in education and evangelism, died on February 12, at the age of 75. She was born into the family of a Shinto priest and after conversion to Christianity attended Bryn Mawr College, Pennsylvania, from which she was graduated in 1904.

The late Dr. Caroline MacDonald was responsible for turning Miss Kawai into Y.W.C.A. leadership and after Dr. MacDonald resigned her post as general secretary, Miss Kawai became her immediate successor.

Throughout her life, Miss Kawai, both in Christian circles and throughout the nation has been a leader. She helped to promote the United Church of Christ in Japan and was one of the co-founders of the Japanese International Christian University.

Canadian Assists In Lenten Services

SYRACUSE—The Syracuse Civic Lenten services were held this year in First Baptist Church, Syracuse, N.Y. One Canadian, Professor C. Ritchie Bell of the Presbyterian College, Montreal, was included among the speakers sharing the programme. Dr. Robert McCracken of Riverside Baptist; the Rev. Ralph Sockman, Madison Avenue Methodist; and the Rev. George A. Buttrick of Madison Avenue Presbyterian, all of New York, were also speakers on the Lenten programme.

Schweitzer Returns to Lambarene

Dr. Albert Schweitzer, 77-year-old Protestant medical missionary, has returned to Lambarene, in French Equatorial Africa. He has now spent 38 years in the African jungle . . . Under the Notre Dame Church in Nazareth, an early Byzantine 4th century church has been unearthed. Under the ancient church the ruins of a synagogue that probably dates from the first century B.C. were also found.



Religious News Service

PROTESTANT GROUP HONOURS NEGRO BALLPLAYER

Jackie Robinson, Star second baseman of the Brooklyn Dodgers (left) receives a framed citation at a dinner of the Protestant Council of Churches. The award was presented to Mr. Robinson for his "splendid Christian character and untiring interest in the good and welfare of young people."



George H. Davis Studio

Church school children enjoy taking lessons in religious art.

Humanity's Day of Jubilee

By Joseph R. Sizoo

THE HEART of the world is kneeling once again before the moving story of the Resurrection. Like bells of hope—clear, resonant, harmonious—the song of the risen Christ rings over land and sea.

One of the amazing and hopeful characteristics of this confused and frustrated age is its increasing reverence for the Easter Festival. Each year affection for it grows. That is one of the hopeful signs of the times. Easter has become humanity's day of jubilee. It is the one day whose sunrise is awaited by untold millions. Indeed, there are those for whom it is their only excursion into the spiritual world. The person who said religion has lost its hold on people must have died the night before Easter dawn. We know now that the history of the modern world began when angels in shimmering white announced, "He is not here: for He is risen." It is a day that fires the flames of faith. It puts a song in the heart and iron in the blood. If you were to take Easter out of the calendar, the bottom would drop out of the universe.

Chesterton once wrote: "A real Christian who believes should do two things: dance out of the sheer sense of joy, and fight out of the sheer sense of victory." Why is this so? What makes this day so profoundly significant for our time? What does it say to us in this hour of tension and bewilderment?

FIRST, Easter is the story of a discovery—the discovery that Christ lives. He is alive in the world. It has taken one deep fear out of life—the fear of death (being alone.)

Have you ever thought how visibly disappointed the disciples must have been with the events of those last few days? Calvary was to them an irretrievable disaster. It seemed like the closing of the book—the last goodbye. There was nothing left but to pick up the broken threads of life and walk back into endless loneliness. Betrayed by those he trusted, scourged by those he loved, and with a scarlet camp mantle flung contemptuously across his shoulders, crowned with a crown of thorns, Jesus had carried his cross to an outlaw's grave. Now the setting sun held no vistas. He who had been born in a borrowed manger had ridden to triumph on a borrowed beast and

been laid away in a borrowed tomb. The last act of devotion the disciples could render was to prepare and anoint his body for burial. If they had thought He would rise again, they would have brought garlands and fruit. Not a single disciple believed that He would live again.

Then something happened. Out of the sepulchral gloom of the garden of the Arimathaean came the glorious song, "He is risen." The disciples were not alone. He had walked back into their lives. Death had not changed him. His love had not ended; His compassion had not folded up; His forgiveness had not shriveled. Time and space had not changed Him. He knew Mary by her voice, Peter by his faults, and Thomas by his doubts.

IN THE heart of the Easter story stands the deathless assurance that Christ lives, making Himself available to our needs. We do not make our way alone through this world. As surely as he walked the dusty roads of Palestine, so surely He accompanies us on every highway. As surely as He gave sight to the blind and healing to the sick, so surely does He open our eyes to the spiritual world and heal the hurts of life. As surely as He stilled the storm, so does He calm the tempests that rage in our souls, and brings us peace.

Christ is not a memory but a presence, not a figure in time but a timeless figure. When doors close and life tumbles in, when the lamps go out and the lights begin to flicker, when hope no longer sees a star and love no longer hears the rustling of the leaves, when horizons lose their crimson and skies become leaden, when it is touch and go—then comes a voice saying, "Trust Me; you are not alone; be not afraid, I live."

Whittier wrote it

No fable old, no mystic love, no dream
of bard and seer,
No dead Christ standing on the shore
of the oblivious years.
But warm, sweet, tender, even yet, a
present help is He;
And faith hath still its Olivet and love
its Galilee.

AND because He lives, we too shall live. In answer to the age-old question, "If a man die, shall he live again?" Easter declares, "As in Adam all die, even so in Christ shall all be made alive." The souls of the righteous are in the hands of God. No torment shall touch them. When the heart cries out, "Father, tell us where are they?" the answer comes, "In my keeping night and day." Over the broken waves of life comes the golden glow: "He that believeth in Me, though he were dead, yet shall he live. And whosoever liveth and believeth in Me shall never die."

We shall see them again in that better country where the boatman with the silver oars takes us across the river that has no bridge, where the air is redolent with eternal spring, where we never grow old, never know pain, never know weariness, and where God shall wipe away all tears from our eyes. They have fought a good fight, finished their course, kept the faith, endured as seeing Him who is invisible, borne the testimony of a good conscience. Their robes have been made white in the blood of the Lamb, and for them all the trumpets have blown on the other side.

Because you live though out of sight
and mind,
I will, so help me God, live bravely too.

Dr. Sizoo is a well-known summer preacher in Canada. For 12 years, he was minister of the New York Avenue Presbyterian Church, Washington, D.C. Then, he was called to the Collegiate Church of St. Nicholas in New York. This sermon is reproduced by the courtesy of The Chaplain, Washington, D.C.

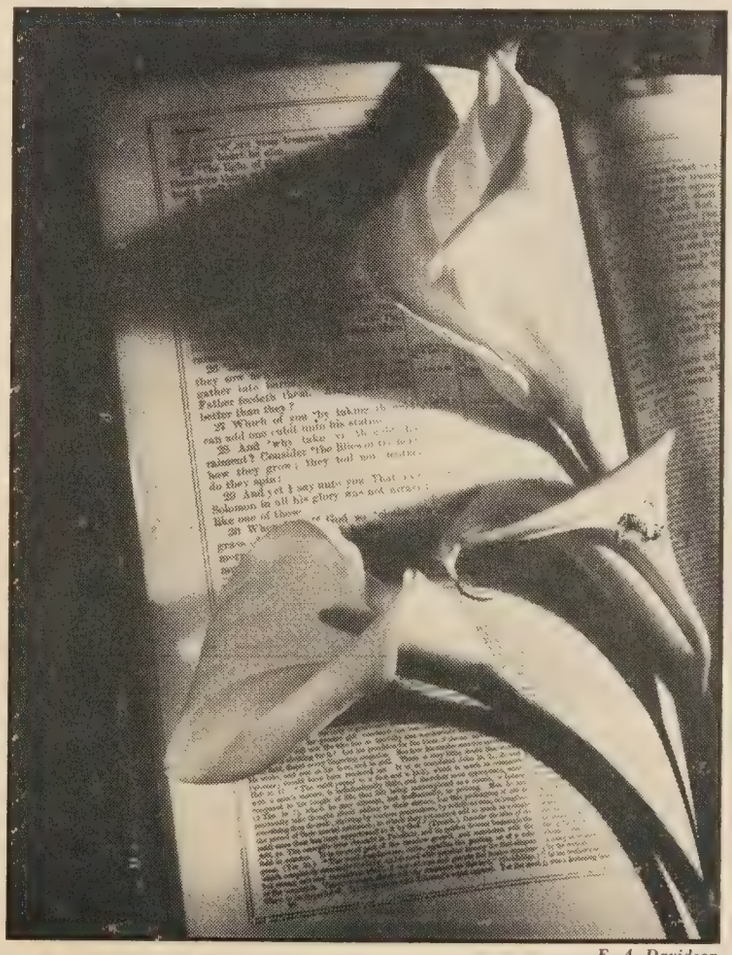
BUT there is more to Easter. It goes deeper. Easter is not only the discovery that Christ *lives*. What is even more important, it is the discovery that Christ *triumphs*. It takes out of life not simply the fear of death but the fear of defeat. It holds before us the guarantee not only of endless living but of victorious living.

What gladdened the disciples was not merely that Christ survived death but that He conquered death. It was not so much an event in the physical world as an event in the spiritual world. Easter is not the story of a resuscitation but the account of a resurrection.

If Christianity had ended in a cross, we should never have heard of it. If it offered nothing beyond Calvary, it would be a religion of despair. If Christ had died and remained in a grave, then what Mephistopheles said to Faust would be true: "The ultimate value of everything is nothing."

Easter changed a martyrdom into a triumph; it turned a disaster into a coronation. On Good Friday the world said "No;" on Easter Sunday, God said "Yes." There is no grave deep enough, no seal imposing enough, no guard powerful enough, no stone heavy enough, to keep Him in the grave. The world learned for the first time that hate, violence, greed, are not the most potent forces on earth. Calvary does not settle the issue nor close the book.

THE political double-crossers who scourged our Lord did not speak



E. A. Davidson

Consider the lilies.

the last word; they only wrote themselves into oblivion. The crafty men who tried to push Him out of the world did not speak the last word; they only got themselves laughed at. The traitors who sold Him short did not speak the last word; they only dug their own graves. It was true 2,000 years ago. It is still true. That is why Easter is the essence of everything that makes life worth living. It means that truth is more powerful than error, that principle is more eternal than expedience, that giving is more divine than getting, that sharing is more lasting than saving.

That needs saying today. We live in a badly frightened world. We seem like people who walk on streets that have no foundation, who live in houses that do not shelter, who eat food that does not nourish. Life has become so complex and complicated that we have become entangled by our own ennui.

Many believe what Clarence Darrow said to me one night: "Life is an unpleasant interruption of nothingness." A kind of irrationality rests upon our world. Issues seem confused. The age is full of misgivings, anxieties, and uncertainties. We have become fussy and panicky. We are slinking back into ugly moods, sour tempers, and bickering cynicism. Things seem to be getting out of hand. Despair is gnawing at the lute strings of life. Some are cynical, shrugging their shoulders and saying, "What's the use?" Many are already despairing of a new world before we have finished laying the foundations.

You will hear people say: "Good will is a wonderful thing, but it won't work; kindness is a supreme virtue, but don't expect anything to happen because of it; brotherhood is a golden dream, but only a dream; forgiveness is a hollow hope; hunger will always gnaw; pain will always prevail; disease will always ravage; ignorance will always have a toe hold; and the four horsemen of the Apocalypse will always ride.

TO such an age comes the Easter Festival. We can look class hatred, racial bitterness, and crass secularism in the face and say: "You can't win." Evil hasn't a ghost of a chance. In the long run of history, wrong-doing is a dead-end street. God is still God; Christ is still Christ; love is the most omnipotent thing in the world. Issues in which God has a stake may be deferred and postponed but they cannot be defeated. History is coming out somewhere. History belongs to God.

I am willing to believe that many things happening in this world today are not in accordance with the will of God, but nothing happening in this world today can defeat His will. What holds the universe together is not chemistry but spirituality, not blind chance but eternal purpose. We are held by a love that will not be defeated.

THE fundamental question which every reformer, social worker, political leader, every sufferer for truth, must ask is this: Is it worth while; will anything come of it? The struggle for truth, freedom, justice, good will—has it a gambler's chance in this world? For all our struggling, we seem no painful inch to gain.

Here we are seeking to live in peace and good will with all mankind. We want no one's land, no one's territory.



Ewing Galloway Photo

I know we say it blunderingly. Sometimes we blow hot, sometimes we blow cold. But in spite of everything and underneath everything we want to live, let live, help live. Yet all this is evil spoken of and wilfully misinterpreted by some nations.

What is the answer? Patience. Lincoln was right. You can fool all the people some of the time, and some of the people all the time, but you can't fool all the people all the time. One day when this insanity ends—as it will end—and the angels of their better selves get a chance, people will break through that Iron Curtain and welcome us in friendship. That may be difficult to believe, but it is infinitely more difficult to believe the only other possible alternative.

On Easter you hear the ageless assurance: there is no evil powerful enough, nor hate bitter enough, to keep the things of Christ in the grave. Truth crushed to earth will rise again. It may be postponed, but not conquered; deferred, but not defeated; defaced, but not effaced.

To the man who *thinks*, life is a comedy; to the man who *feels*, life is a tragedy; but to the man who *believes*, life is a victory. The moral ventures you make, the costly loyalties you endure, the unrequited love you suffer, the holy dreams you dream, are not in vain. Greed and hate are only illusions. At best they are like rockets displaying fantastic cascades of stars for the moment. But they soon fade and burn up.

SPIRES outlast spears; altars are more lasting than armament; freedom, truth, love, belong to the stuff of eternity. They are as invincible as light, as inviolable as sunbeams.

If we could lay hold of that assurance, turn it loose in the world, implement it in our time with courage, imagination, and vision, this bewildered age would have a new birth of freedom. The Sermon on the Mount will outlast a blood purge. The Cross will outwit the hammer and sickle. Jesus Christ will outlive Karl Marx. Not Pontius Pilate, but Jesus, speaks the last word. A man is a poor Christian who does not feel the steadying power of this story in the pilgrimage through the year. Take heart! This is Easter! Jesus Christ triumphs!

He hath sounded forth the trumpet that
shall never call retreat;
He is sifting out the hearts of men
before His judgement-seat:
Oh, be swift, my soul, to answer Him!
be jubilant, my feet!
Our God is marching on.

When you turn Easter loose in your life, you can write as though angels guided your hand, sing as though choirs invisible warbled in your soul. You can act as if you have nothing to lose; you can live as if nothing can "throw" you.

Over the tumult and tumbling of worlds, through the dilemmas and misgivings that crowd our lives and haunt our age, comes the deathless assurance, "Alleluia; for the Lord God omnipotent reigneth!" ★

It Is Not Death To Die

It is not death to die,
To leave this weary road,
And, midst the brotherhood on high,
To be at home with God.

It is not death to close
The eye long-dimmed with tears,
And wake in glorious repose,
To spend eternal years.

It is not death to fling
Aside this sinful dust,
And rise on strong, exulting wing,
To live among the just.

Jesus, Thou Prince of Life,
Thy chosen cannot die!
Like Thee, they conquer in the strife
To reign with Thee on high.

—George Washington Bethune.

A service of worship for Easter week.

He Walks With Us

By O. Mary Hill

AS the girls are assembling, have the pianist play softly some of the Easter hymns.

Opening Hymn: No. 337.

Tune: Aspiration.

"Now may He who from the dead
Brought the Shepherd of the sheep,
Jesus Christ, our King and Head,
All our souls in safety keep.

"May He teach us to fulfill
What is pleasing in His sight,
Perfect in us all His will,
And preserve us day and night."

Leader: "Abide with us, for it is toward evening, and the day is far spent."

One of the loveliest stories about the first Easter is told by St. Luke. Do you remember how two of the disciples, sadly mourning their dead Lord, went together on a Sunday walk to the village of Emmaus? As they walked, a stranger joined them and they soon found themselves telling him about the events of the past week, and of their dead Lord. Let us listen to that story again.

Reading: Luke 24, verses 13 to 33.

(*One of the girls might give the reading, but make certain that she studies it carefully beforehand. If you have a copy of the new Revised Standard Version, she might read from that.*)

Leader: The whole message of Easter is that Jesus lives today and walks with us along the way as once He walked and talked with these two disciples.

Let us pray together that His presence may be with us just as surely as it was with them.

Prayer: (by the leader).

"Lord Jesus, in the days of old,
Two walked with Thee by waning light;
And love's blind instinct made them bold
To crave Thy presence through the night;
As night descends we too would pray,
O leave us not at close of day.

"Day is far spent and night is nigh;
Stay with us, Saviour, through the night;
Talk with us, teach us tenderly,
Lead us to peace, to rest, to light;
Dispel our darkness with Thy face,
Radiant with resurrection grace."

Girls: (together)

"The hours of day are glad and good
And good the gifts Thy hand bestows—
The body's health, the spirit's food,
And rest, and after rest repose.
We would not lose day's golden gains,
So stay with us as daylight wanes.

"Nor this night only, blessed Lord;
We every day and every hour
Would walk with Thee Emmaus-ward,
To hear Thy voice of love and power.
And every night would by Thy side
Look, listen, and be satisfied."

—J. A. Noble.

Leader: After the joys of Easter week were over, and Jesus had gone away from them, the disciples went out into the world to carry on His work. And as they spread throughout the ancient world to found His Church, they must have often remembered His words to them before He was crucified. From them, they drew fresh strength and courage. Let me read these words to you, that you may carry them with you on your own journey. Reads St. John 14, verses 7 to 17.

Hymn: (To be sung to the tune Melcombe, No. 367 in the Book of Praise.)

"O Son of Man, who walked each day

(*Turn to page* 31)



Knoop from Monkmeyer

Easter sunrise service in the Hollywood Bowl, California.

What Makes a Congregation Outstanding?

By John McNab

ONE of our contemporary religious journals, *The Christian Century,* has done an excellent job in analyzing twelve of the great churches of the United States. This analysis embraced various denominations, and rural, as well as metropolitan areas.

Like any study, objection may be raised to the manner in which it was conducted, but doubtless, the value of the study has been of help not only to men in the pulpit but to kirk sessions and other leaders in the pews.

Last summer, we decided to begin such an analysis of a few of our Presbyterian churches in Canada. St. Andrew's, Windsor, was our first choice and we had planned to go there when the sudden death of the late Dr. H. M. Paulin cast a shadow over the entire city and this was intensified in the congregation.

An analysis of the things that made St. Andrew's such an outstanding church was made difficult because of the loss of their leader but we ventured to go with the expectation of finding something about the secret of its greatness.

St. Andrew's is a down-town church in a border city that has grown from 50,000 to a population of 180,000 in a score of years. When the church was burned during the ministry of Major J. C. Tolmie, it was decided to move it from its proximity to the Detroit River to a more central position. Here it is now in the heart of the business district with the largest hotels half a block and a block away; here it is within ten minutes of the surging city of Detroit with its practically open Sunday and yet it has a membership of 2,018.

One of our first inquiries was, "How greatly does American life influence the religious life of Windsor?" We found a variety of opinions and in some instances, complete disagreement. Great stacks of Sunday newspapers were evident in the hotel lobbies; the Detroit papers seem to have a wide circulation in Windsor. Nevertheless, deep in the churches there is that Canadian loyalty to their own denominational ties that seldom seeks religious inspiration on the other side. The only known worshippers who go to the city of Detroit are those who worship in the small strange sects that mushroom in American cities. However, the open Sunday across the border conflicts with attendance at Sunday evening services and many leave the quiet of Windsor to share in the hurly-burly of the great motor city of Detroit.

Undoubtedly, the magnet around which St. Andrew's was built was their minister. For 37 years, Dr. Paulin was instant in season and out of season. Every Communion saw 30 or 40 new members. Despite the constant procession of Presbyterians coming and going to the border city, St. Andrew's grew from several hundred to pass the two thousand mark.

First of all, his friends would tell you that the major attraction was Dr. Paulin's personality and the power of his preaching. On Monday mornings, he was busy at his desk with the text for the following Sunday before him. Customarily he wrote a sermon of 45 minutes in length and then rewrote, revised and pruned until it never passed the twenty-minute mark.

How he kept abreast of the times in his reading no one could quite explain but on almost every subject he was thoroughly informed. Did this stellar preacher confine himself to his own church? The reply is an emphatic "No!" As a visitor, he was indefatigable and particularly in the hospitals it was nothing for him to spend one or two hours visiting not only patients belonging to St. Andrew's but patients from other denominations and Presbyterians from any part of the province that were in the institution. Wherever there was



Ian Hart, Windsor

The first anniversary of the Chinese Auxiliary of the W.M.S., which meets in St. Andrew's, Windsor. Most of these women have come to Canada within the last two years.

sickness he never failed and the solace of his comforting words will never be forgotten so long as the present members of St. Andrew's are alive.

Another source of his magnetism was his interest in the affairs of the community. He early attached himself to the Chamber of Commerce and he grew with that growing organization. Seldom was he absent from a meeting and he sat on its executive planning its policy and influencing its leaders. In consequence of his leadership with men, St. Andrew's has many strong leaders within the congregation both in the session and on the board of managers.

The church has also been the centre which other organizations have come to look upon as their home. Alcoholics Anonymous meets weekly in St. Andrew's and their wives are at home in the kitchen serving coffee and sandwiches after the meetings. The Chinese section of Windsor also seems to make its centre in the congregation. Young Chinese who came recently from the Far East, found in Dr. Paulin, a friend and they and their families have attended the church and become part of the organizations. Even the Ministerial Association of the Border Cities has St. Andrew's as their meeting-place and when the Detroit ministers come across yearly, St. Andrew's is the church where they gather.

Reference has been made in a previous issue to the fact that St. Andrew's has been unselfish in the establishing of other Presbyterian churches in the city. One of their first congregations was Westminster which afterwards went into the United Church of Canada. They also established Knox and organized Riverside and Dr. Paulin, himself, collected some thousands of dollars for all of these churches.

During our visit to Windsor it was inevitable that the question should arise about the value of the long pastorate. Dr. Paulin had been 37 years at St. Andrew's since he began in Windsor in 1915. The consensus was that where a man has staying quality there is great value in the long pastorate. Dr. Harry Nobles of the Baptist church, said to us, "Paulin was a fixture—he belonged to the congregation and to the community." Besides, he said, Dr. Harry Mick was 18 years in Central United; Dean Harding must have been almost 16 years in All Saints, while Dr. Nobles himself has been 21 years in Temple Baptist Church.

So, the story of St. Andrew's is the story of a great personality. From Episcopalian, United Church and Baptists came the same testimony: "Dr. Paulin was a great soul." Never was a minister so universally respected and on the day of his funeral, the greatest gathering of Windsor clergy that has ever been known attended, among whom were several Roman Catholic priests, including the rural Dean of Essex. The Christian Church can always make its influence felt when it has an outstanding leader. ★

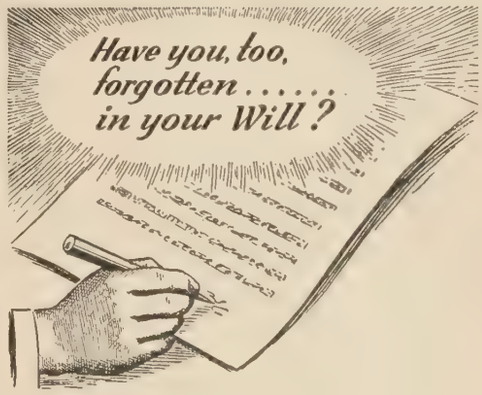


Frank Wansborough, Windsor

Part of the worshipping congregation of St. Andrew's, Windsor, taken on a January Sunday, 1953.



April 1 — Matthew 27: 11-25.
April 2 — Matthew 27: 26-38.
April 3 — Matthew 27: 39-51.
April 4 — John 19: 38-42.
April 5 — Matthew 28: 1-6; 16-20.
April 6 — John 15: 12-21.
April 7 — Luke 5: 1-11.
April 8 — Mark 5: 35-43.
April 9 — Mark 9: 2-10.
April 10 — Luke 15: 1-7.
April 11 — John 4: 6-15.
April 12 — 1 Peter 1: 18-25.
April 13 — John 6: 66-69.
April 14 — Matthew 18: 21, 22; 19: 27-30.
April 15 — Mark 1: 29-39.
April 16 — Mark 3: 7-16.
April 17 — Matthew 16: 13-20.
April 18 — Matthew 16: 21-26.
April 19 — 1 Peter 1: 1-9.
April 20 — Luke 5: 1-8.
April 21 — John 13: 2-17.
April 22 — Mark 14: 26-32.
April 23 — Mark 14: 66-72.
April 24 — John 21: 15-19.
April 25 — Acts 3: 1-10.
April 26 — 1 Peter 2: 18-25.
April 27 — John 1: 35-42.
April 28 — John 6: 5-10.
April 29 — John 12: 20-28.
April 30 — Mark 13: 1-10.
May 1 — Luke 2: 25-33.
May 2 — Matthew 6: 1-8.
May 3 — Psalm 1.



You did remember your own family but did you forget to remember the work of Christ's Kingdom?

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DR. E. A. THOMSON

PRESBYTERIAN CHURCH IN CANADA

63 St. George Street Toronto

EDITORIAL

Christianity's Lost Radiance

LAST EASTER, a New York newspaper protested against "The Carnival of Commercialism," that made hideous the Easter Sunday parade on Fifth Avenue. Cheap and tawdry advertising commercials were in full swing close to Fifth Avenue Presbyterian Church and St. Patrick's Roman Catholic Cathedral. It nauseated many who do not even rejoice in the risen Lord of Life.

Commercialism has crept into all our Christian festivals. Many connect Santa Claus with December 25, but forget it is the birthday of a King. Successive seasons have continued to enthrone the materialistic aspect of Christmas. Easter may not have reached such depths of commercialism everywhere, but even in Christian circles many are more bonnet-conscious than they are of His resurrection.

Nevertheless, throughout most of the Christian world reverence for Easter grows. After the Reformation, there was a considerable portion of Protestantism that failed to emphasize the Christian year. Now the birth, death, resurrection and ascension of Christ are an inseparable part of our Christian observance. For through Easter we come to share in that one life that won the victory over death.

It is because we have not followed the Lord closely enough that we have lost the radiance of that resurrection dawn. And that follows from the lack of intensity in seeking *first* the kingdom. If we were steeped in the truths of the New Testament, then we would rejoice in the miracle of Christ's resurrection.

The Christian should come to this Easter season saying as Dr. R. W. Dale of Birmingham repeated over and over again, "He lives, He lives, I know He lives." Our faith is centred not on a tomb in the garden, but on a risen, exalted and omnipotent Christ. He arose in triumph, and he has promised us deliverance from this present evil world.

The joy that is placed within us *now* as well as the "joy that is set before us" comes from our Saviour. He conquered sin and He overcame death and His victory gives us the assurance of power to overcome. Jesus hath "set eternity in our hearts." Hence you can say, "It is not I who live but Christ who lives in me: and I have actually felt His presence and His power." The evidence is mine, "I know that my Redeemer liveth." With the persecuted Savanarola we can say, "They may kill me if they please; but they will never, never tear the living Christ from my heart."

The Ventriloquist's Dummy

POSSIBLY the best known dummy in the world is Edgar Bergen's Charlie McCarthy. Many persons have listened to the patter of the master ventriloquist through his wooden contrivance. But there are fewer persons actually aware that all over the world, "dummies" are echoing the words of a far-off leader in the Kremlin.

Today the pattern of the "confessions" extracted in the satellite countries of Russia are no longer accepted at face value outside of the Iron or the Bamboo curtain, irrespective of the impression that is created inside. "Confessions," as such are doubtless the echoes of those who are either prosecuting or those who are persecuting the victims behind the scenes. The latest persecutions appear to be directed against those of Jewish lineage because of both their independence and their religious outlook beyond the confines of a particular national dictator. Again, in most instances, "confessions" are extracted according to pattern.

A little book, which is a Penguin Special, *The Communist Technique in Britain,* by an ex-communist, Bob Darke, narrates how victims of the Communist Party in Britain are bludgeoned into complete subservience. Through cross-examinations in their own homes, or at "People's Courts," they are relentlessly pursued until they speak in the language of the Marshal of the Kremlin. And, think of it, this is in Britain.

Little information has seeped out of China during the last six months. Occasionally someone steals across to Hong Kong but there is an accumulated amount of evidence that Chinese Christians have been subject to concentrated periods of "brain washing." The Chinese government does not want to abolish the Christian Church, but it wants to use it.

There has been created by that government a "Three Self Reformed Church," and its members have had to denounce all past connections with missionaries and missionary achievements. They must also show that their political thinking has been improved and that their "patriotism" is above everything else. Here many Christians refuse to conform and one of the most notable, Dr. T. C. Chao, is under house arrest, because of his placing God above government and his recognition of the world-wide mission of Christianity. So there are many who do not echo the voice of either Malenkov or Mao and perhaps we who are safe should not be overly censorious of those who re-echo the party line under the stress of brutal persecution.

Even in the Dominion of Canada there are some who echo the voice of the Kremlin. Some who have accepted substantial "peace prizes" from the late Marshal Stalin, others allegedly have enormous political funds to aid communism in the forthcoming federal elections. Let us be wary of these figures, who speak for an aggressive political power, and speak not the language of freedom.

Preaching Mission In Armed Forces

ACROSS CANADA preaching missions have been concluded on all R.C.A.F. stations. These began in mid-February and whilst it is too early to assess results, we must welcome the efforts that have been made to intensify the place of religion in the lives of our men and women in the armed services.

These evangelistic missions remind us of the constant daily efforts made by chaplains in Navy, Army and Air Force. There are over one hundred Protestant padres and their work is meeting with ever increasing appreciation and response. Some of the men and women in each branch of the armed services are very young. So fathers and mothers, sweethearts and friends, must find comfort in the fact that in Korea, Germany, France and the British Isles there are spiritual guides pointing them to the Captain of their salvation.

Leaflets used in the Air Force mission are written vividly in language the young people will understand. In a world where fear and panic prevail among those who expect the worst, the airman is advised, "Don't Panic," "Be Still and Know That I am God." ★

Presbyterian Alliance Examines Status of Churchwomen

By The Editor

THAT the Christian Church has lagged far behind in its recognition of women was claimed by Dr. Hugh Thomson Kerr at the annual meetings of the Presbyterian Alliance at Buck Hill Falls, Pa., on February 25.

The Western Section of the Alliance was told that "various movements in modern times for the emancipation of women have owed more to sociological and secular forces than to the witness or impact of the Christian Church." From a Biblical point of view, Dr. Kerr insisted that the Bible implied that "in the sight of God male and female have equal status and that no function in human or ecclesiastical society ought to be denied to women simply because they are women."

The speaker warned the Alliance that the question of the place of women in the Church must not be allowed to "bog down" over the controversial problem of ordination. He pointed out that it was conceivable that women could be given "formal status" and still be denied "actual function." Nevertheless, Dr. Kerr maintained, "Women should have an integral part in the life of the Church."

The Alliance heard Dr. Harrison R. Anderson of Fourth Presbyterian Church, Chicago, plead for the renovation of the church where John Knox had ministered in Geneva. He said it was in a horrible state of disrepair and that we should assist in keeping the property up to the standards of the St. Pierre Cathedral. It was further suggested that the Western Section might suggest to the World gathering of Presbyterianism that a suitable monument to John Calvin be built near the cathedral. It was felt that a fund should be raised in the Western Section, if not elsewhere, that might create scholarships to send outstanding theological graduates to Geneva for summer study. Let us make Geneva a "Reformed Centre" where Presbyterians from all over the world might readily come together.

Dr. Eugene Carson Blake gave some pen-pictures of notable personalities at the Lund Conference. One comment that he made which should be passed on was that the younger churches and their representatives are chagrined with the slowness and the complacency of the older churches. Another speaker on the Lund Conference was Dr. John Newton Thomas of Richmond, Va., who regretted that while Christians acknowledge their oneness in Christ, they were unable to sit with each other at the Table of our Lord.

Dr. James I. McCord, Professor Systematic Theology at Austin Presbyterian Seminary, Texas, called upon Presbyterian and Reformed Churches to lead in the fight for civil and religious liberty. He said, "We have not led the fight hitherto. Unless we begin to move out in this area, we shall be found to be much longer on history than we are on action."

Rev. Ernest E. Long of Fairmount-Taylor Church, Montreal, viewed with alarm incidents in the Province of Quebec which have given rise to religious tension. He listed such things as discrimination against French Canadian Protestants by Roman Catholics; the padlock law; the peculiar censorship; interference with letters in the mails; and the Roman Catholic Holy Day by-law in Montreal.

President John A. Mackay of Princeton Seminary said that the whole future of the ecumenical movement depends on whether the Church will be found to be possessed of a sense of mission.

The Western Section approved a resolution deploring the disruptive influence of Mr. Carl J. McIntire. Attention was called to the fact that for more than adequate cause, Mr. McIntire was dismissed from the ministry of the Presbyterian Church, U.S.A., in consequence of which his standing as a minister is not recognized by any of the member communions. Mr. McIntire, who lives in Collingswood, New Jersey, has been conspicuous for his attacks on all cooperating Protestant groups.

Dr. John H. Gardner, Jr., minister of First Presbyterian Church, Baltimore, was elected chairman of the Western Section, succeeding Dr. Addison H. Leitch, United Presbyterian, Pittsburgh, Pa.

The next meetings of the World Presbyterian Alliance will be held at Princeton, New Jersey, from July 27 to August 5, 1954, when eleven ministers and laymen of the Presbyterian Church in Canada may attend.

The World Council of Churches will meet in Evanston, Illinois, on August 15, 1954, when two delegates have been authorized from our Church. This will be the first meeting of the World Council since Amsterdam, 1948.



Dr. and Mrs. Thomas Draper, who work in the Canadian Presbyterian Hospital at Jobat, among the Bhil patients.

Union Rally Held by Christian Endeavour

MONTREAL—In Peter's confession, "Thou art the Christ," the members of the Montreal Christian Endeavour Union were brought face to face with "The Greatest Thing in the World," the theme of the annual rally held on February 21 in MacVicar Memorial Presbyterian Church. Mr. John Johnston, M.A., of Presbyterian College, theme speaker, exhorted the delegates to make their pledge and accept the responsibilities of Christian service.

Mr. Gerald Doran of Presbyterian College was re-elected president of the district organization. The attendance banner was presented to the MacVicar Young People by the Rev. J. K. Ross Thomson.

GIFT TO DEACONESSES

MANY persons plan to do something, some time, for the Church, or for some phase of the work of the Church. Then, they get no further than the plan. Fortunately, all our folk are not so remiss.

There are always those who have a concern for the Church sufficiently serious to put their plans into action and these are the people who really make possible the forward movement of the Church.

One family has been concerned about the renumeration paid to deaconesses. They know a great deal about the devoted service given by deaconesses in many departments of the Church. Fortunately, the persons named have been able to do something about it. For several years, every graduating deaconess in the Church has received a gift of $40 from these good folk.

ACROSS THE DOMINION

BRITISH COLUMBIA

Central Minister Tenders Resignation

VANCOUVER—The Rev. Dr. J. B. Skene tendered his resignation as minister of Central Presbyterian Church. It became effective on February 28. Dr. Skene came to Vancouver in October 1939, and has occupied this pulpit for over 13 years. He has served as moderator of the Synod of British Columbia and was also elected Moderator of the General Assembly in 1941. He is the only Vancouver minister that has ever been Moderator of the Assembly.

During his ministry in this city, Dr. Skene has been noted for his forthrightness and courage as a preacher. Apart from his own congregation, he has taken a deep interest in the affairs of the presbytery and has also served on the executive of the Canadian Club. Mrs. Skene has rendered devoted and distinguished service to the congregation as organist and choir leader.

Dr. and Mrs. Skene have left for Los Angeles and later will travel to eastern Canada and leave on April 24 for a visit to Great Britain, where Dr. Skene will represent the Presbyterian Church at the General Assembly of the English Presbyterian Church early in May.

Youth Leaders Honoured

VANCOUVER—One hundred young people of the Presbytery attended a Valentine party at Kerrisdale Church on February 16. The Rev. James Evans, convener of Christian Education, introduced Mr. R. Nalos. Mr. Nalos presented three bursaries in memory of his wife to leaders in Young People's activities.

First prize of $100 went to Ian McGlashan of Kerrisdale Church; second prize of $75 to May Bennett, Fairview Church; and third prize of $25 to Murray Garvin of Robertson Church. The president of the provincial executive, Margaret Mackay, announced "Campers Night" to be held in Central Presbyterian Church on March 14.

Organ Presented by Women's Guild

VANCOUVER—The Women's Guild of St. Columba's Presbyterian Church presented a new organ for dedication on January 11. Mrs. H. W. Wright, president of the Guild, made the presentation and Dr. Thomas Murphy of Marpole, who is the interim-moderator, dedicated the organ to the glory of God.

Presbytery Organizes New Congregation

KELOWNA—Due to the increasing number of Presbyterians in the city of Kelowna, the Presbytery of Kamloops decided that a congregation should be formed. The Rev. J. O. Denny began preaching here in the fall of 1950. He was succeeded in June, 1952, by the present minister, the Rev. J. D. Gordon of Vernon.

During this period the congregation has been indebted to First Baptist Church for the use of their building for worship each Sunday afternoon. It was revealed at the annual meeting in February, that a membership roll of 22 persons had been established; a session formed; a board of managers elected, and a leaders' guild organized.

The congregation will be called St. David's and it is hoped that Mrs. C. P. Young, whose work as a deaconess since November 1952, has greatly aided the minister, may be appointed to care for the congregation. Plans have been made to purchase a site for a church.

Churches Conduct Preaching Mission

NELSON—Nine out of the ten Protestant churches in Nelson, cooperated in the conducting of a preaching mission from February 9 to 19. The missioner was the Rev. Wayman K. Roberts of First Baptist Church, Vancouver.

One of the outstanding marks of this mission was the fine work accomplished by the lay representatives from all cooperating churches. They assisted in leading the services; reading the scriptures, and leading in prayer. The mission was the first of its kind ever to be held in Nelson. The Rev. L. S. Van Mossel is the Presbyterian minister.

Presbytery Inducts Scottish Minister

CRANBROOK—The Rev. William Black of Glasgow, Scotland, was inducted into Knox Church, Cranbrook, on February 20. The service was presided over by the moderator of the Presbytery of Kootenay, the Rev. D. G. M. Herron. The Rev. L. S. Van Mossel preached and the Rev. W. G. Robertson gave the charge to minister and congregation. A warm welcome was given to Mr. and Mrs. Black and their boys.

Presbyterians Begin New Era

KIMBERLEY—A new era for the Presbyterian Church in Kimberley began on February 8, when the new St. Andrew's Church was opened. It was a highly emotional experience for those who filled the beautiful sanctuary since the congregation has been without a church building for almost four years.

The new structure, which has drawn widespread interest and comment because of its architecture, is only partially finished. A memorial hall will be completed in late spring after which will come the dedication.

The building was flooded with sunlight as the Rev. Douglas Herron, minister, spoke on the subject, "Why a Creed?" He thus introduced a series of sermons surveying the faith of the Church, to mark the new era for the congregation.



National Defence Photo

Capt. the Rev. J. D. Howson, formerly of Fredericton, N.B., chatting with a group of young soldiers in Korea who have attended the Communicants' Class.

CANADIAN ASHRAM

under the leadership of
Dr. E. Stanley Jones and Associates
from July 11-17, 1953.
at Alma College, St. Thomas, Ontario.
under Department of Evangelism,
Canadian Council of Churches.
write the
Rev. L. S. Albright,
97 St. George Street, Toronto 5.

THE PRAIRIES

Form Church School Training Classes

MEDICINE HAT, Alta.—The Presbyterian Training School in Medicine Hat added an extra activity during the last week of January. They began teacher-training classes for Riverside Mission and St. John's Church. Twenty-two teachers attended and all were deeply appreciative of the instruction given and felt that the classes were worthwhile.

The curriculum included the English Bible; methods of teaching; the sects; and Christian doctrine. Those instructing were the Rev. John Brent, superintendent of the Training School; Miss M. Quickfall; the Rev. George Dobie, superintendent of missions for Saskatchewan, and the Rev. R. L. Taylor of St. John's, Medicine Hat.

The Training School is a busy place and is providing accommodation for the Riverside mission as well as training the young people so that they may be better fitted for the work of the Church.

Rebuild Large Pipe Organ

CALGARY, Alta.—Grace Church, at the present moment, is in the midst of rebuilding its pipe organ. It is expected to cost about $18,000. At the annual meeting on February 4, the question of erecting a new church in south-west Calgary, on land that is owned by the congregation, was left in the hands of a small committee. The congregation has grown to such an extent that members of session consider that the time has arrived to appoint an assistant minister to help Dr. Frank S. Morley.

Register Disapproval of Liquor Outlets

EDMONTON, Alta.—The Associated Temperance Forces of Alberta passed a resolution at their annual convention which welcomed a noticeable trend towards sobriety during the Christmas season of 1952. Since this trend contributed to emphasize a Christ-centered Christmas, the convention commended the trend and expressed the hope that this high standard might be maintained at all social functions throughout the year. The convention registered its disapproval of any extension of outlets for liquor sale in the province.

Celebrate Opening of Church Hall

MELFORT, Sask—Although this congregation is without a resident minister, services have been conducted regularly and during 1952 a full size basement was added under the church; fluorescent lighting installed; and a modern, well-equipped kitchen and oil-heating unit. Much of this was done by volunteer labour and the project was completed at a total cost of $7,500, all of which has been paid.

The interior of the church requires renovating and at a banquet presided over by the Rev. Russell T. Hall of Tisdale, on January 29, it was decided to proceed with the renovation at once.



A sacred concert was presented by the Burns Memorial Church choir in Georgetown, British Guiana. In the drama depicting Ruth in the fields, the part of Boaz was played by Joseph Williams and Miss Dorothy Seecharran played the part of Ruth.

Congregation Receives Gift of Pulpit Bible

FLIN FLON—A new pulpit Bible was presented to St. Andrew's congregation in memory of the late Rev. Dr. Robert Johnson. The presentation was made by Thomas Hunter for the anonymous donor, a member of St. Andrew's, Saskatoon. The gift was received by the minister, the Rev. George Johnston, following which prayer was offered for the reading and hearing of the Word. A sermon was preached on how the Holy Scriptures have been transmitted to our age.

Renovation in Process At First Church

EDMONTON, Alta.—First Church is on the last lap of an extensive redecoration and renovation. The sanctuary was reopened for services on March 1. There is a rich blending of the natural wood stains in the furniture with a beige tinting of the plaster. The arched dome over the chancel is in blue. It is hoped to complete this part of the renovation with the installation of a new carpet on the floors throughout.

The church school auditorium has been brightened and rearranged. In all probability, there will be a youth chapel with adjoining classrooms. A kitchen is attached to the youth club room and is a source of joy to young and old. Special rooms have been arranged for the Babyfold, nursery and beginners departments. This is a delight to the young parents. The finishing touches in the Scout room are being applied by the boys themselves. The estimated cost of the renovation is $15,000 and the spirit of the congregation has been marvellous throughout.

Make Presentation To Faithful Workers

ROSETOWN, Sask.—An address of appreciation was given by the Rosetown congregation to Mr. and Mrs. Earl Brownlee, prior to their departure, on February 15. Mr. Brownlee since he returned from World War Two, has been most active as a member of session; chairman of the board of managers, and superintendent of the church school.

The session and board presented him with a suitable gift on behalf of the congregation; the church school presented him with a pen, and Mrs. Brownlee was presented with a gift from the Young Women's Auxiliary on account of her labours on their behalf.



A PAGE FOR BOYS AND GIRLS

by A. Norman McMillan



The Prize Design

IN A CERTAIN college a prize was offered for the best design for an Easter card. All worked hard except one, who seemed kept from trying by illness. She felt the disappointment keenly. On a flower-stand in her room stood a rose-bush whose flowers were gone and leaves withering, and by its side a beautiful lily just opening. She could think of nothing but the prize and her own uselessness. Pointing to an ugly caterpillar on the rose-bush, she exclaimed, "That is just like me."

Her friend replied, "Out of such caterpillars butterflies are born." Soon afterward on the lily was a beautiful butterfly which had left the skeleton of the caterpillar in the rose-pot. The sufferer cried out, "I have the design for my picture."

When the award of prizes was made, her picture of the butterfly on the lily gained the prize.

Easter speaks to us of newness of life.

"Youth of the world, arise,
Courage and service bring,
Life, full and free, before you lies,
Make Christ your Saviour-King."

An Easter Quiz

1. Who mistook Jesus for the gardener?
2. Who owned the tomb in which our Lord was laid?
3. What two disciples were missing from the Upper Room when Jesus appeared after His Resurrection?

Religion In Stamps

APPEARANCE of a beautiful bi-coloured Canadian commemorative stamp honouring the International Red Cross reminds us of the basic Christian motivation of this great organization which has the cross as its symbol.

The history of the International Red Cross is that of man's first successful effort to apply the Christian ideals of charity across the boundaries of race, nation, and creed through a secular organization.



It was nearly 100 years ago, in 1854, that Florence Nightingale, a brilliant and sensitive English nurse, went to Crimea, in south Russia, where Britain and her allies were engaged in a war with the armies of the Czar. She was appalled by the unspeakable conditions of disease and suffering she found among the wounded there, and returned home determined to do something.



Meanwhile, in 1859, Henry Dunant, a wealthy industrialist of Geneva, Switzerland, saw similar conditions in neighbouring Italy during the war of Italian Unification. He organized a corps of volunteer workers to bring aid. Afterward he proposed that an organization be set up in *advance* to meet the needs of war and catastrophe.

In 1863, in cooperation with Miss Nightingale and other pioneers, he promoted an international convention in Geneva. Inspiration for the symbol of the Red Cross came from the Swiss flag which has a white cross against a red background. The colours were reversed, and the new organization born at Geneva then had a neutral flag whose symbol, a red cross against a white field, convey very graphically its mission of charity and healing for the wounded, maimed, and homeless.

Tussaud's Wax Museum

IF YOU ARE one of those lucky boys or girls who will be going to the Coronation in London you will want to visit the famous Madame Tussaud's Wax Museum.

This museum of wax figures began in Switzerland in the year 1757. Later it was moved to Paris, France and in 1802 to England. Several times it has been destroyed by fire but nothing could daunt its courageous head. A new and better museum arose from the ashes of the old.

During one year alone, no fewer than 750,000 people passed through the exhibition doors to view the famous and infamous characters modelled therein. There you will see figures of leaders of state, members of the Royal family, American President, Church leaders, men of literature and even "Mickey Mouse." Men whose glory shall live forever are there—David Livingstone, Captain Scott, Francis Drake.

In the "Chamber of Horrors" are depicted wax figures of men and women known for their evil deeds. As we view them we shall be reminded of the fact that "crime does not pay."

The museum employs doormen who have practised muscle control so well that they are often mistaken for wax figures. Many visitors have been embarrassed when they realized that the figure they have gazed at so intently is a person of flesh and blood and not the wax figure they imagined.

Why a Ship Is She

THE WORD "ship" is masculine in French, Spanish and Portugese and possesses no sex in Teutonic and Scandinavian. Perhaps the custom of calling ships "she" can be traced back to the Greeks, who called them by feminine names, probably in respect for Athene, goddess of the sea. The English speaking sailor has no such reasons. The ship to him is always a lady, even though she is a man-of-war. She possesses a waist, collars, stays, lace, ties, bonnets, ribbons, chains, watches and many distinctly feminine attributes.

A Prayer

LORD JESUS, give me a thankful heart and keep me from ill-temper and grumbling. Keep me cheerful when things go wrong and my plans are upset. Forgive me if I have sinned this day or been troublesome, and keep me through this night from all harm. Grant that I may love Thee always.

Amen.

Answers To Quiz

1. Mary Magdalene; 2. Joseph of Arimathaea; 3. Thomas and Judas.

The Readers' Forum

The World's Homeless

Dear Editor:

Most timely is your editorial in the February issue, "What is your Church Doing?" Ever since we saw those hopeless, pathetic faces of "Some of the World's Homeless," (March 1952) many Presbyterians looked for a concerted effort, a "call" from the Church to contribute funds—but none came!

The Canadian people have been moved with compassion over the floods in England, Belgium and Holland; their sympathetic understanding called for immediate financial aid—God bless all who responded.

But why the neglect of the Arab refugees, "Christ's other children" who are bewildered and starving? Since the Canadian Council of Churches has not seen fit to take the lead, surely our own denomination could make an effort —never let us forget that Jesus used the five loaves and two fishes to feed the multitude!

Your editorial should help to arouse interest. Our minister told us of the plight of the world's homeless (in contrast to our own good fortune) but having no definite directions, one is apt to neglect one's duty. I've a donation to make, but where?

Yours sincerely,
BLANCHE ARMSTRONG
Burlington, Ont.

Visits Korea

Our new address is—
137 Gekko Cho,
Meguro Ku,
Tokyo, Japan.

Dear Editor:

I have just returned from a very interesting three weeks trip to Korea. I went with three Southern Presbyterian missionaries who are preparing for work in Korea. We travelled more than 1500 miles through Korea in a jeep and visited most of the Southern Presbyterian mission stations as well as the Seminary at Taegu which is sponsored jointly by the northern and southern churches. We saw orphanages, refugee camps, amputee projects, we visited the leper hospital and attended many Korean churches. It was an insight into the life and attitudes of our Koreans here in Japan. I visited some of the home churches of our pastors here. Everywhere evidences of vitality in the church were to be found. It was a thrilling experience to visit a church that has come through the trials of the past half century as the Korean church has and feel that there has been triumph with each setback.

Recently the little Korean church in Yokohama was dedicated. It was a cold Sunday and the church was crowded with Koreans and foreigners. It was heated by a tiny coal stove and it became quite warm inside. Mr. Rumball preached and he was followed by several others, both missionaries from Korea and pastors in the church. It was inspiring to see a church dedicated that has had such a struggle. This church was lost during the war. The congregation is very small and they are poor, but the pastor, who is keen, has worked very hard and has done much of the work himself to get his church paid for and dedicated. His family is still in Korea but we are hoping that soon he will be able to bring them out to be with him.

We enjoy keeping in touch with the church at home through the RECORD.

Yours sincerely,
Donald H. Powell.

Donation for Relief

Dear Editor:

I am enclosing a donation of Forty dollars for famine relief among the Bhils in India. I hope it may relieve some family in distress and be a blessing to them.

A MEMBER OF THE W.M.S.
Havelock, Ont.

Bhil Famine Continues

Dear Dr. Cameron:

Conditions are still bad in Bhililand and in some ways we are much worse off on account of famine than we were last year. The government has not brought in any stock of grain. They cancelled the ration arrangement and there was some illegal traffic and taking of grain over into the surrounding provinces where the price was better. So, they stopped all movement temporarily and now have some new arrangement with miles of red tape so that we do not know where we are as yet. Also, the price has gone even higher than before.

The government has started to do some roadwork but nothing at all in comparison with the need. We have been told that their financial year ends in March and that they are at the bottom of the purse and have to wait for the new financial year before they can launch out on any large scale expenditure. It sounds reasonable but in the meantime many people are suffering. We seem to be reaping the harvest of a long period of undernourishment with more cases of sickness than ever before. We have been trying our best to make work so that our Christian people and as many more as we can help, may not suffer unduly. We are certainly grateful for the money that has been given.

Yours sincerely,
A Bhil Missionary

Revival in Hebrides

Dear Editor:

In your February issue it was suggested by a reader that more stress be laid upon a correspondence column. To me this is an excellent idea. The readers then have a chance to express their opinions and pose questions which are puzzling them.

My attention recently was drawn to the words Keswick and Keswick Convention. Would you please enlighten me in some way, on its purpose and members and history?

I understand that a "revival" has been experienced in the Church of Scotland on the Island of Lewis in the Scottish Hebrides. At the last Keswick Conference, the Rev. Duncan Campbell spoke of this revival at some length.

Since a revival of Christianity in our own country is sought, I would like to obtain or read more about this revival which swept the island. Would it be possible to obtain information concerning the details and outcome of it? It apparently started early in 1951.

Thank you for publishing such a fine Christian magazine. May many find a blessing through the reading of the messages contained.

Yours sincerely,
WILFRED M. MONCRIEFF
Cannington, Ont.

Dr. Hulda Niebuhr, Professor of Christian Education at McCormick Theological Seminary, Chicago, will deliver the address at the graduation service of the Missionary and Deaconess School, at Knox College, on April 21, at 8 p.m.

Voice from Australia

Dear Editor:

I was particularly interested in what is reported concerning *The Presbyterian Record*. I do not know how you managed to avoid putting up the subscription rate; but I am sure it is a policy which will ultimately pay dividends. In Victoria we used to get *The Messenger* for 7/6 per annum. Now it is £1. 5s., and losing money to such an extent that they do not want new subscribers. In any case, the younger section of the community probably would feel this too much to pay —with all costs so high and being saddled, as so many are, with the great expenses of paying off houses, education of children, and the like . . .

Our Victorian picture must be typical of many—perhaps most religious papers. It is gratifying that your excellently produced magazine looks set to weather whatever economic storms are ahead. How you keep up a constant standard is truly amazing—to which the increased circulation is the most effective tribute.

F. MAXWELL BRADSHAW
Victoria, Australia.

Presbyterian College, Montreal, expects to have Professor George S. Hendry, formerly of Scotland, and now of Princeton Theological Seminary, N. J., deliver their convocation address in the Church of St. Andrew and St. Paul, on April 28, at 8 p.m.

When Paul Preached On Mars Hill

by Christos G. Vais *

THERE is no doubt that Paul the Cilician Pharisee is the great central figure in Apostolic History, and the outstanding missionary to the Gentile world.

The Culture and Arts of Athens

ATHENS has a long and continuous history with a rich archaeology and charming mythology. There are many valuable antiquities in that city. One of them is the Acropolis, for the rock has been the nucleus of the city of Athens.

The primitive inhabitants who, according to the classics, were Pelasgians, fortified this Acropolis Hill with huge walls made of blocks of stone.



Christos G. Vais

Top picture shows the rocky nature of Mars Hill where the Greeks took St. Paul

The Acropolis of Athens. The three boys shown are the children of the Rev. C. G. and Mrs. Vais: George, Timothy, and Velis, taken before they sailed for Canada in September 1948.

Not far from the Acropolis one discovers the Temple of Olympian Zeus, chief of the Olympian gods. There is also the ancient Athenian market, called "Keramikos," the place of excavation today; the Propylaea of Parthenon and other antiquities.

The Temple of the goddess Athena, called Parthenon, is on the Acropolis. This Temple was built between 447 and 438 B.C. of fine marble and had the close attention of Pericles and was supervised by Phidias, the great Athenian sculptor. It is the most perfect example extant of the Doric order.

A continuous sculptured decoration ran around all sides of the Temple, showing the sitting gods and the standing heroes of the race. Various precious offerings were placed from time to time in the Temple, one of which was the colossal copper statue of Athena, an inspired work of Phidias. These are all proofs of the respect and veneration shown toward the divine, and of love towards works of art.

Outstanding among antiquities in Athens is Mars Hill. It is a rocky Hill. At the foot of that Hill there was a significant Temple, which was built for Mars or Ares, the god of war. Mars was one of the twelve Olympic gods, the son of Zeus and Hera. On that Hill, according to the ancient mythology, the action of Orestes, son of Agamemnon and Clytemnestra took place by the Olympic gods. Since pre-historic time, this has been the court for the trial of murder cases. Today the highest Court in Greece is called Mars Hill, or "Areos Pagos."

Grecian Culture and Religion

SINCE ancient times, Athens, in spite of the calamities of the Peloponnesian war, continues to be the centre of culture and artistic movement in Greece. Isocrates, Demosthenes, Aeschines, Lysias, were the political and juridicial stars and orators in highest degree. Xenophon continued the work of Thucydides in the Attic dialect. The Socratic teaching and the theories of Plato and Aristotle opened the way to a new philosophy. The Attic Art reached its highest expression with the capable and talented Praxiteles. . . .

The religion of the Greek tribes in Greece and that of the races in the East was an idealized presentation of the daily life of the time. The primi-

tive Greeks believed in the existence of many divine powers. Natural powers were personified and were worshipped as gods. The highest of all gods were the Olympic. Here we have a clear idea of anthropomorphism and polytheism.

The Pelasgian religion was different in character from that of Homeric. According to Herodotus the gods of the old religion had no names and images; they were simple gods.

In the course of time, the Greek people came to know the various gods, and thus we have the formation of the Hellenic Pantheon. Such a Pan-Hellenic recognition of the different gods formed a religion which was the bond that held together the Greek race. Needless to say that such a pagan religion with its dumb Delphic Oracles could not remain as such through the centuries. It was, indeed, a Christless world! Thus its decay was at hand. Mankind was dissatisfied with the pagan worship and ceremonies. Morally, humankind was searching for the UNKNOWN GOD, whose soul was love.

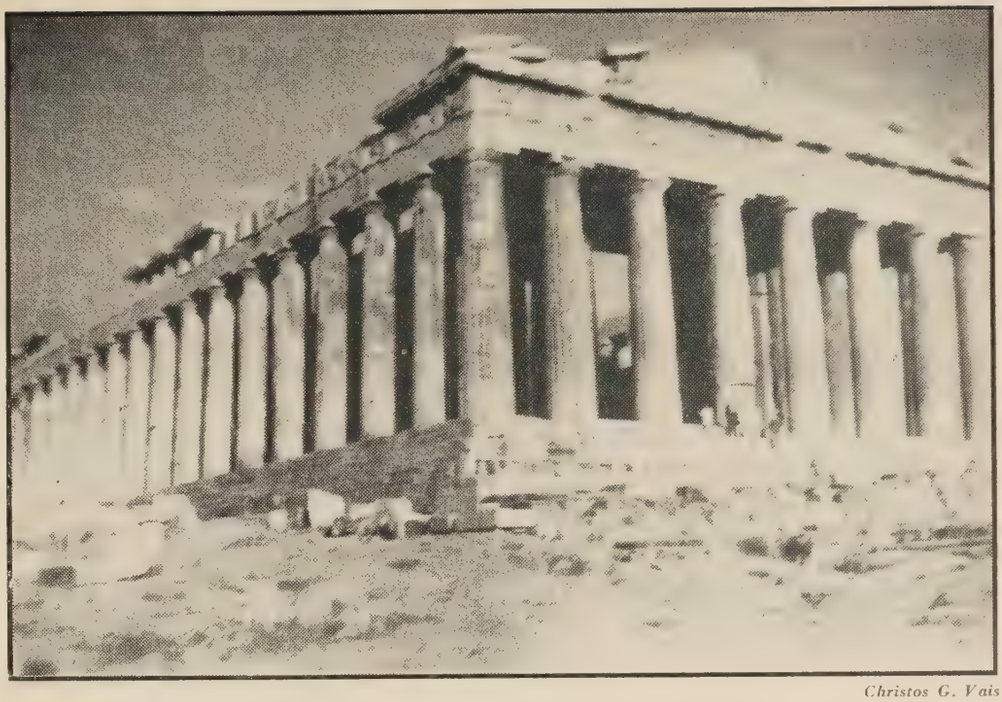
Christianizing the Athenians

PAUL was born in Tarsus. Tarsus was the capital of Cilicia in Asia Minor and a great centre of trade and education. He was an educated Pharisee; not only a Jewish scholar, but also a profound independent thinker and a great Apostle. His devotion to extend Christianity was indeed unconditional. His field was the Graeco-Roman world. His main and deep desire was the cause of Christ to be known everywhere. Living in the midst of the prevailing culture of the world which was Hellenic, he had received a regular Greek education. Paul was a Palestinian Hellenist.

Paparregopoulos, the Greek historian, tells us that the Greek language was the direct instrument for the extension of the Christian religion. It could not be otherwise, because the prevailing language throughout the East was the Greek language.

Paul was compelled to leave Berea because of the hostile Jews who followed him from Thessalonica. Thus he passed on to visit the metropolis of Greece. Athens was the home of a great university; and the place of philosophers of various schools; and the most religious city.

Among the various deities in Athens, Paul found an altar with the inscription TO THE UNKNOWN GOD. Such altars were many throughout the Graeco-Roman World. According to Pausanias, there were more gods in Athens than in the whole country; and the satirist Petronius tells us that it was easier to find a god in Athens than a man.



Christos G. Vais

The Temple of Parthenon at the Acropolis.

The lacking point in the life of the Greek people was their ignorance concerning the Unknown God. Here comes Paul's contribution to the Greek world. He preached the incarnate God to the people around the Acropolis of the Olympic gods. "Then Paul stood in the midst of Mars' Hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, to the Unknown God. Whom therefore ye ignorantly worship, him declare I unto you." (Acts 17: 22, 23.)

To the Stoics and Epicureans, Paul was a babbler and a lecturer of a new doctrine. And yet the result was that Dionysius the Areopagite and Damaris and some others accepted the faith. (Acts 17: 34.) Paul's intention was to proclaim the Gospel to the inhabitants of the land. Athens must have seemed to him a ready place to receive the new religion. His skilful use of the altar to the Unknown God is too characteristic as we read it in the 17th chapter of the Book of Acts. It was the text of his discourse. He preached to them the One Living and True God and Jesus Christ the Saviour of the World. The altar to the Unknown God was his point of contact to approach the Athenians. Paul received no persecution here.

It is indeed true that to Paul the most beautiful statue was only an idol and the temples the houses of pagan gods. His discourse was proper and excellent: "Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device." (Acts 17: 29.)

Mars Hill is still the place which through the preaching of the great Apostle still condemns modern idolatry; and declares worship to One Living and True God, revealed in Jesus Christ our Lord. ★

**Mr. Vais, who is the Presbyterian minister at Bracebridge, was born in Greece. He preached and lectured in Athens.*

KNOX CONVOCATION

During the past number of years attendance at Knox College convocation has been so large that overflow crowds had to be accommodated in the foyer. The Senate of the College has decided to hold its next convocation on Tuesday, April 28, at 8 p.m., in Convocation Hall, University of Toronto, which has been placed at their disposal by President Sidney Smith of the Toronto University.

The special speaker who will address the graduating class is the renowned leader in evangelism, Professor Elmer Homrighausen of Princeton University, New Jersey.

JUST SUPPOSE

JUST SUPPOSE the Lord would begin tomorrow to make people as sick as they claim to be on Sunday.

JUST SUPPOSE the Lord should take away the child whom the parents use as an excuse for staying away from church.

JUST SUPPOSE the Lord would make people as poor as they claim to be when asked to help finance His program.—U.E.A.

The Immortal Hope

By R. J. McCracken

THAT THERE IS a life beyond death is one of the most universal convictions of the human race. Sociologists report that it is more widespread even than belief in a God or gods. Men have difficulty in reconciling themselves to a theory involving their own ultimate extinction. Their hope of immortality is intuitive and inbred. The intellect, the heart, the conscience demand it. There is an undiscourageable, inextinguishable assurance in man, rooted in something which he feels is of the very essence of his being, that death cannot be the end.

Thou wilt not leave us in the dust.
Thou madest man, he knows not why.
He thinks he was not made to die.
And Thou hast made him! Thou art just.

That is a conviction common to many religions. It is at the heart and centre of the Christian religion and is sustained and supported there by four beliefs: the first, the imperishableness of love; the second, the nature of man; the third, the character of God; the fourth, the resurrection of Christ. Let us glance at each of them in turn.

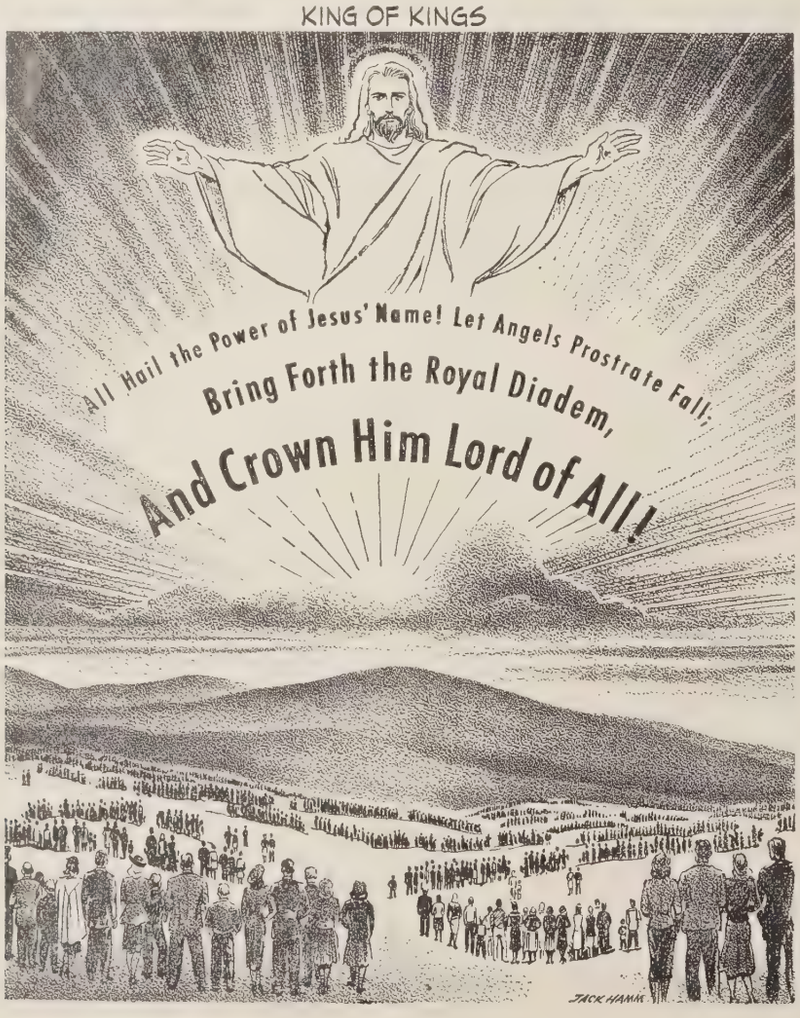
Dr. McCracken is the minister of Riverside Church, New York City, one of the greatest pulpits in the United States. He was prior to leaving Canada the professor of Systematic Theology at McMaster University. He is well-known throughout our Church.

FIRST, the imperishableness of love. Love is stronger than death. Time and space are powerless to destroy it. In its nature it is, like God Himself, immortal. When Dr. W. R. Matthews, the Dean of St. Paul's Cathedral in London, broadcast four talks on immortality he received from interested listeners some 1900 letters. About them he commented, "If there is any lesson to be learned from the letters I have had, it is that love is the main source of the desire for life beyond death."

The greatest grief of life is the parting of friends, and where a life has been entwined with that of another, the grief beggars description. Love is oneness and cannot endure separation; it refuses to believe that the separation can be permanent. Robert Browning grounded his faith in immortality on the imperishableness of love. After the death of his wife he wrote, "O thou soul of my soul! I shall clasp thee again. And with God be the rest."

If he was mistaken, if we are never to meet again those who have gone from us, if death writes FINIS over everything, it is indeed the greatest of all evils. It leaves in the heart an aching void that nothing can ever fill. But that is not the Christian conviction. Said William Penn, "They that love beyond the world cannot be separated by it. Death cannot kill what never dies, nor can spirits be divided that love and live in the same Divine Principle. If absence be not death, neither is theirs; death is but crossing the world, as friends do the sea; they live in one another still."

There you have the persuasion of the first Christians. Do you want to know how they laid hold of the triumphant assurance which has ever since been the inspiration of multitudes? It was because they were certain that they were bound indissolubly to their Risen Lord by the bonds of a love that was stronger than death. Their love for Him, and even more His love for them—that was the foundation of their hope. So we have the sublime peroration of the eighth chapter of Romans: "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through him that loved us. For I



am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

NOW LET us pass to a second consideration. The Christian Hope is grounded not only on the imperishableness of love but on the nature of man. One of its foundational elements is the value of every individual in the sight of God. Christianity affirms that man is made in the image and likeness of God and that he has in him the breath of divine life. It stresses the incalculable worth of human personality.

"What," asks Jesus, "shall it profit a man"—not a rich man, not a wise man, not a good man, but a man—"if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?" "There is joy in the presence of the angels of God over one sinner that repenteth." If man has such value it is surely inconceivable that death should be the end of everything for him, that he should be blown out of existence as a candle is blown out, that he should be obliterated and annihilated. It is not only inconceivable, it is irrational.

As one thinker after another has expressed the matter, if there is no other life, then this world is a stupid joke. And whose joke? Readers of Olive Schreiner's "Story of an African Farm," will recall how Bonaparte came upon Waldo when he was engrossed over a little mechanical device, an affair of wheels and chips of wood, which it had taken the lad nine months to put together, and how after making a show of interest in it, Bonaparte tramped on the machine and crushed it in the sand.

Is that how God treats human personality? Will He do what we loathe and despise a Bonaparte for doing? Do you remember how Jesus states the case, "If ye then being evil know how to give good gifts to your children how much more your heavenly Father?" A parent would never consent to the extinction of a child. Is God likely to think of such a thing? Jesus will not have it so.

AND NOT only because of the intrinsic nature of man but because of the character of God. Jesus' faith in immortality is an immediate inference from his faith in God as Father. Take what he said to the Sadduccees who did not believe in the resurrection from the dead. God, he told them, is not the God of the dead but of the living.



Eva Luoma

"Towering o'er the wrecks of time."

That is implicit in the fact that He said to Moses, "I am the God of Abraham and of Isaac and of Jacob." God was the Guardian and Guide of those men. He watched over and protected them all their life long. What for? Was it to see them wither and wilt and die? Could he be content to leave them in the dust? No, says Jesus, nobody who knows what God is, tolerates such a conclusion. Everything, you see, is grounded on the character of God, on His goodness, His faithfulness, His Fatherliness.

It would be a denial of God's own nature if His children could be overcome by death. To enter into fellowship with God is to enter into a relationship that death cannot enter. He to whom God has given His friendship is one with Him for ever. A God who at the last could leave men in the grave would not be the God whom Jesus knew.

SO WE COME to the foremost ground of the Christian Hope—the Resurrection of Christ. The first disciples were never unmindful of the factors we have been taking into account—the imperishableness of love, the intrinsic nature of man, the character of God—but the rising again of their Master from the grave was the event that first begot in them a lively hope of resurrection from the dead.

He had overcome death; he could not be holden by it; he was living in the power of an endless life; and by his rising again he had abolished death and brought life and immortality to light. Nowhere do we find the arguing from a general resurrection to the resurrection of Jesus; they see in the resurrection of Jesus the guarantee of their own.

"But now," cries Paul, "is Christ risen from the dead, and become the first fruits of them that slept." And again, "God both raised the Lord and will raise up us through his power." And again, "If we have grown into Him by a death like His, we shall grow into Him by a resurrection like His." That is the Christian faith. And what a faith it is!

It makes the coward spirit brave
And nerves the feeble arm for fight,
It takes the terror from the grave
And gilds the bed of death with light.

Those who have made it their own can lift up heart and voice in the triumphant affirmation of the *Te Deum*: "Thou art the King of Glory, O Christ . . . When thou hadst overcome the sharpness of death, Thou didst open the Kingdom of heaven to all believers."



THE LIVING BIBLE. Edited by Robert O. Ballou. Macmillan Co., Toronto. $4.75. 730 pp.

● MANY EDITIONS of the Bible have been produced during the last few years. Among these have been one or two excellent study editions. Ballou, with great artistry and devotion has produced for contemporary readers, a shortened version of the King James Bible.

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JOHN McNAB.

PRAYER ACCORDING TO THE CATECHISMS OF THE REFORMATION. By Karl Barth. Trans. by Sara F. Terrien. The Ryerson Press, Toronto. $1.75. 78 pp.

• LECTURES DELIVERED by the most influential theologian of our time in seminars at Neuchâtel are here adapted from stenographic records and beautifully translated from the French. Part One is a series of comments on the problem of prayer in general, on prayer viewed as a gift of God, and on prayer considered as an act of man. Part Two is an interpretation of the Lord's Prayer in the light of the teaching of the Reformers. The words of Luther, Calvin and the authors of the Heidelberg Confession are texts expounded, elucidated and interpreted by one who believes, as they did, that prayer "puts us in rapport with God and permits us to collaborate with him." A little book of depth and insight that enriches the literature of devotion.

S. MacLEAN GILMOUR.

COMMUNION THROUGH PREACHCHING. By Henry Sloane Coffin. S. J. Reginald Saunders. Toronto. $3.00. 124 pp.

● A COMPREHENSION OF conditions in the world and in the Church; of the function of preaching and the vagaries of the preacher, is revealed by this writer as he presents the claim and necessity of preaching the Word in these days—days not unlike any other age or time—in which the application of the Gospel to life, both in its presentation by the preacher and its reception by the believer, must indicate God's coming into the world in His reconciling Revelation of Himself.

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RICHARD STEWART.
London, Ontario.

THE NEW ROAD FROM BETHLEHEM. By the Rev. Philip W. Lilley, M.A. Blackie & Son, Glasgow, Scotland. 8/6. 166 pp.

● THE REV. PHILIP W. LILLEY is a minister of the Church of Scotland who enjoys a reputation as a pulpiteer of high rank. Urged to publish some of his sermons, he has written out 20 of them in "The new road from Bethlehem." Numbers of people in the pews will find these treatises helpful and stimulating to their religious life. Ministers will discover choice quotations and illustrations which they can make effective in their preaching ministry.

E. A. THOMSON.
Toronto, Ont.

LILACS IN THE DOORYARD. By Marian Keith. McClelland and Stewart, Limited, Toronto. $3.75. 256 pp.

• A FURTHER STORY OF the Lairdale, Georgian Bay, farming community is brought to us in Marian Keith's latest refreshing novel. After being gravely wounded overseas, Padre Dallas Laird, and his bride, Ellen, return to the community and occupy the Old Home Place that he may regain his health. The Down Below Wilsons, the Up Above Wilsons, with the love story of Maggie Bell Blair interwoven, and Sandy, the tawny collie, are the main characters. Those who became familiar with this setting in *As a Watered Garden,* and *Yonder Shining Light,* will not wish to miss this delightful tale.

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It is, however, through his "Devotions" that his influence has remained throughout the generations. Dr. Higham contends that they have a relevance and power for our own times and circumstances because they deal with man's fundamental needs and longings for the guidance and help of God in all his affairs.

WILLIAM ORR MULLIGAN
Aurora, Ont.

THE FUNERAL ENCYCLOPAEDIA. Edited by Charles Wallis. (Harper Bros., N.Y.) Musson Book Co., Toronto. $3.95. 327 pp.

• SELDOM DOES ONE find a minister's manual for funeral services that can be recommended without hesitation. Usually they are rather gloomily written and rather inexpensively printed. Here, we have at least a hundred suggested addresses by outstanding ministers on the Resurrection theme and the hope of immortality. There is also an anthology of poems for such services and pastoral prayers.

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• A DRAMATIC TALE of adventure written by an Ontario-born authoress before she was seventeen. Pam and Allan O'Neill investigate the theft of a sailboat and find themselves involved in many perilous adventures with rascally criminals. It will delight both teen-agers and older lovers of ships and sailing men.

A. NORMAN McMILLAN.
Caledonia, Ont.

STRENGTHENED WITH MIGHT. By Harold Wilke. Ryerson Press. $1.75.

• HAROLD WILKE was born without arms. That fact would have been enough to crush the spirit and enthusiasm for most of us, but not Harold Wilke. It was my privilege to know him at Union Theological Seminary, New York, and to admire his brilliant mind and marvellous adaptation to life. This book is a look into the mind and spirit of a handicapped person and how he overcame many obstacles to become a chaplain, teacher and now a minister. There is real help here for all handicapped persons—and are we not all conscious of some limitation? There is an insight here for our dealing with handicapped people. Wilke points us to the secret of his power to overcome, the God by whom we are strengthened with might by his Spirit in the inner man.

KENNETH M. GLAZIER.
Toronto.

FROM THIS DAY FORWARD. By Kenneth J. Foreman. Outlook Publishers, Richmond, Va. $1.50, Cloth $1. 71 pp.

• EVEN IF FAMILIARITY does not breed contempt it is apt to make us pay less attention than we might to what is frequently heard. This is certainly true of church services repeated with no variation. It is refreshing indeed to find the familiar words of the marriage service examined almost phrase by phrase with understanding and affection, as is done in this book. Such a treatment of the service brings the whole of it alive.

This should have great value for all ministers who have to use the service frequently, and I believe this book would be a splendid thing to put into the hands of couples contemplating marriage. It would certainly help them to understand the service better.

COLIN F. MILLER.
Ottawa, Ontario.

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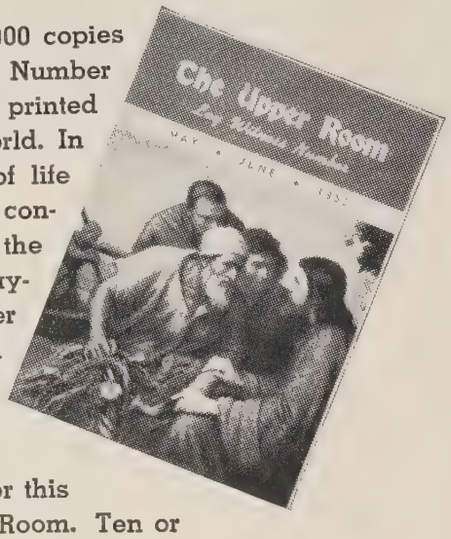
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Christianity Must Minister to the Whole Man

by W. J. McKeown *

THE former Canadian Overseas Council met in Toronto on March 3 and 4, under its new name. Miss Laura K. Pelton, of our Church, as chairman, presided over the meetings of the Department of Overseas Missions of the Canadian Council of Churches. She announced that the Rev. J. H. Puxley, formerly of the Student Christian Movement at the University of Toronto, had been appointed secretary.

The Council was fortunate in having Dr. Norman Goodall as guest speaker. Dr. Goodall, who is the secretary of the International Missionary Council in London, England, spoke of his recent visit to India, Burma, Malaya, the Philippines and Japan. He said it was difficult to generalize with regard to India but on his last visit in 1947, when India had attained national status, there was an exhilaration and buoyancy, particularly among students. Now, the disillusionment had come and they found a great difference between the dream and the reality, between the aspiration and the achievement. Perplexing economic problems beset the new nation and Indian knows that she has not been able to provide a short-cut to end the woes of the world.

The Church's opportunity at this hour is to bring to them a full-orbed Christianity that has a political, social, economic, and spiritual emphasis. The challenge is there, "Thou shalt love the Lord thy God, with all thy heart, with all thy mind, and with all thy strength, and thy neighbour as thyself."

Dr. Goodall continued to show that in countries like Burma and Malaya, eight years after World War II has ceased, thousands of fellow-Christians are living under strain and danger in areas where sabotage and persecution is rife.

Japan has passed through the most tumultuous of modern convulsions. The old order may not come back unless the intelligentsia need it to recapture the emotions of the people. We must realize that our obligation is to minister to the total man. We must lift up Christ and Him crucified.

Dr. Goodall emphasized that Willingen felt that those who go out to foreign lands in the interests of trade and commerce ought to be missionary in spirit. In their vocations they ought to be witnesses unto Christ. As Christians we must act together until the deep and far-reaching movement of the Holy Spirit rests upon the activities of the whole Church of God. ★

* *Minister of Drummond Hill congregation, Niagara Falls, Ont.*

Across the Dominion

ONTARIO

Laymen Organize At Grass Roots

NIAGARA FALLS—"When I look out on this glorious sight of this church filled to capacity with men, I can only say what a thrill it gives me to see that Presbyterianism is on the march in the Niagara peninsula." This was the statement of Bamber M. Hannigan as he spoke to laymen from the Niagara Presbytery meeting in Drummond Hill, Niagara Falls, Sunday, February 22. The Laymen's Association, which is a grass-roots movement, sponsored the service, which was conducted by the Rev. W. J. McKeown, minister of Drummond Hill, assisted by Mr. R. S. Bissett, president of the Association. Radio station CHVC carried the service to all those unable to attend.

Mr. Hannigan stressed the responsibilities resting on the laymen to be up and about the business of the Kingdom of God, as he reminded them of the rich tradition that is ours in the faith. "If the men would only put as much effort into their church work as do the women, we would see far reaching results," he said.

Quickening Comes in Historic Church

STONEY CREEK—Cheyne Church which actually began in 1844 and was bought back from the United Church in 1927, has shown signs of new life in the last few months.

On February 8, the active communicant membership was doubled with the reception of 28 new members. Professor Donald V. Wade of Knox College, dispensed the Sacrament. In addition, four new elders have been ordained by the Rev. Dr. W. I. McLean of Hamilton.

There are other signs of vigorous life: a choir has been formed and gowns will soon be purchased; the W.M.S. has now become a unit of the congregation; and the Y.P.S. meets weekly.

The church building and the church school rooms were completely renovated and a new manse has been purchased on property adjacent to the church. The Rev. Finlay G. Stewart was present to dedicate a new pulpit fall, Communion table runner and Bible markers. James A. St. Marie, fourth year Arts student, is the missionary in this congregation.

Progress Made By Congregation

TORONTO—The Logan Geggie Memorial Church, Queensway, reports encouraging progress in the growth of the congregation, 35 new members having been added to the Communion Roll in 1952. Through a financial campaign, augmented by a splendid contribution from the Women's Association, a substantial increase has been made in the Building Fund. The congregation which presently meets in the Community Hall, hopes to commence work on a church building in the near future.

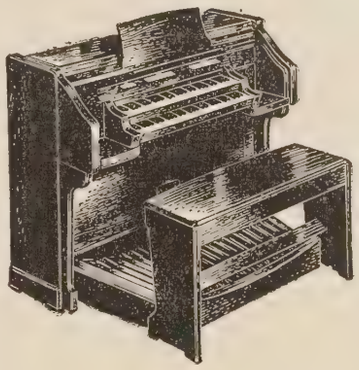
Much of the progress made is due to the service of the student minister, Thomas H. Boyd.

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By Wayne E. Oates. Primarily for ministers and pastoral counsellors, this book pleads for a "pastoral" use of the Bible for the spiritual guidance and comfort of man, as opposed to the "penal" method of wielding it as a threat to enforce moral behaviour. $3.00.

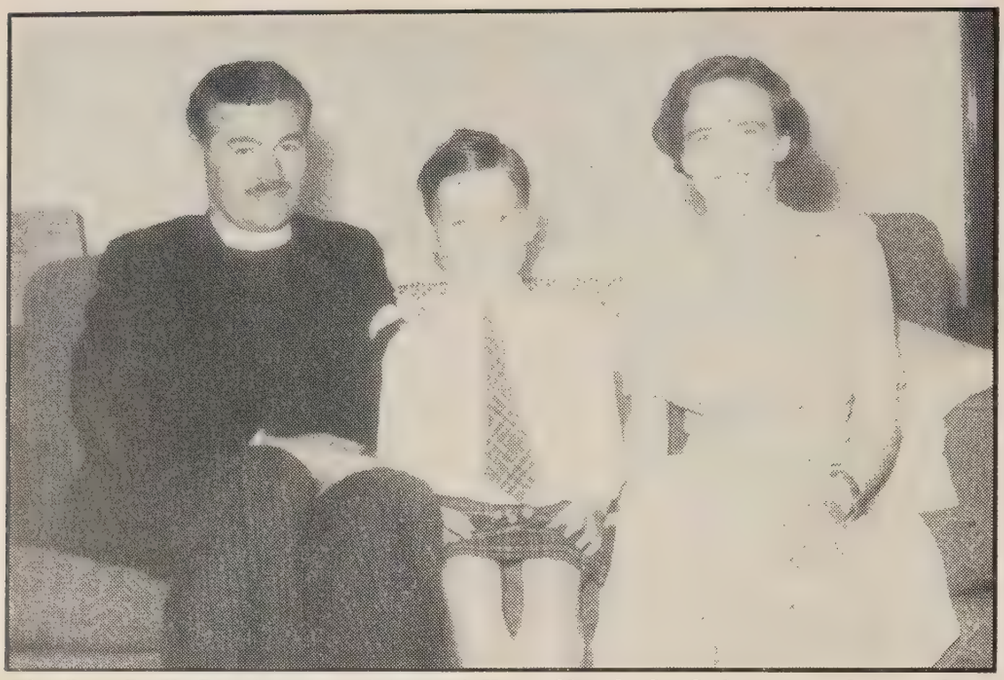
THE MISUNDERSTANDING OF THE CHURCH

By Emil Brunner. A discussion of why the Church today, both Roman and Protestant, is so very different from the *Ecclesia* in Primitive Christianity. The author uses the conclusions of New Testament research of the last fifty years. $2.25.

THE NEW ROAD FROM BETHLEHEM

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THE RYERSON PRESS
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The Rev. R. H. Beattie, now minister of Knox Church, St. Catharines, and formerly at Carnoustie, near Dundee, with his wife, who is a medical doctor, and their son. This congregation has just enrolled all its families, over 400, to receive The Presbyterian Record direct to their homes.

Congregation Honours 38 Years of Service

GALT—Warm and sincere tribute was paid to a Christian gentleman and his wife, when Central Presbyterian congregation honoured Dr. and Mrs. M. B. Davidson on February 21. For 38 years, Dr. Davidson has been pastor, friend and adviser to the members of Central, and he now retires after 43 years service in the Presbyterian Church. Love and respect were shown on the faces of the people as each spoke to him. There was no doubt of the place that he also held in their hearts.

In an address given by R. W. Meikleham, he said that the prayers of the congregation had been answered in the restoration of Dr. Davidson to better health. Special tribute was paid to the wonderful support that Mrs. Davidson had given her husband. Mr. Meikleham said that Dr. Davidson had not only served with distinction as a minister but he had been valued as a friend.

In his reply, Dr. Davidson said that as he looked back more of joy than sadness filled his heart and he was most grateful for the tribute paid to his wife. A cheque and radio were presented by J. M. McGregor and W. C. Barrie on behalf of the congregation. R. M. Hastings was chairman of the reception.

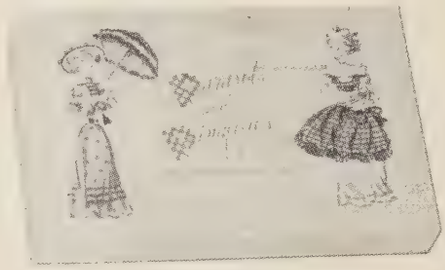
Service of Rededication

HAMILTON—A rededication service was held on February 8, for the teachers and officers of Erskine Church school. Prior to the sermon, the Rev. Allan G. MacKenzie, minister, ordained nine elders into the congregation. This addition to the eldership was necessitated by the loss of two elders in 1952, and the increase in membership of over 80 persons.

Laymen's Group Formed in Knox

ELORA—The laymen of Knox Presbyterian congregation held a banquet on February 11 when the ladies of the Church Service Club provided dinner. Mr. Hugh Lloyd of St. Andrew's, Guelph, was the speaker and Mr. Wm. Lowe of St. Andrew's, Fer-

(*Turn to page* 26)



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(April)

PERSONALS

PROFESSOR D. K. Andrews, Ph.D., of Knox College, is leaving on April 3, for the Holy Land. His headquarters will be the American School of Oriental Research, where he will do intensive study and also become acquainted with the land, which is the background of the Bible. He will get to know its geography and take some part in archaeological expeditions that are now digging in that country. **Dr. Andrews** hopes to spend a short period in Egypt and Syria and will return by air via Athens and Rome about the beginning of July. . . . The **Rev. Fred Sass,** formerly of Armour Heights, Toronto, began his new ministry on March 1, at the Lakeshore area of Montreal. . .

The Moderator of the General Assembly, **Dr. J. A. MacInnis,** will represent our Church at the Assembly of the Church of Scotland and at the Free Church of Scotland, opening on May 19. **Dr. MacInnis** will also attend the United Free Church Assembly on June 8. . . . Our Church will be represented at the English Presbyterian Assembly on May 4, by **Dr. J. B. Skene,** formerly of Central Church, Vancouver. . . . The **Rev Dr. Frank S. Morley** of Grace, Calgary, who is to exchange with the minister of Whiteabbey Presbyterian Church, near Belfast, has been requested to represent the Church at the Assembly of the Presbyterian Church of Ireland, on June 8.

Dr. F. Scott Mackenzie will be our delegate to the Presbyterian Church, U.S.A., at Minneapolis on May 26. . . . St. Andrew's Presbyterian Church, Windsor, which has the largest membership in our denomination, has called the **Rev. H. S. Rodney** of Knox, St. Thomas. . . . First Church, Trail, B.C., has extended a call to the **Rev W. J. Moorhead . . . . The Rev. H. M. Clow** of Chatsworth has been called to Fairbank Church, Toronto.

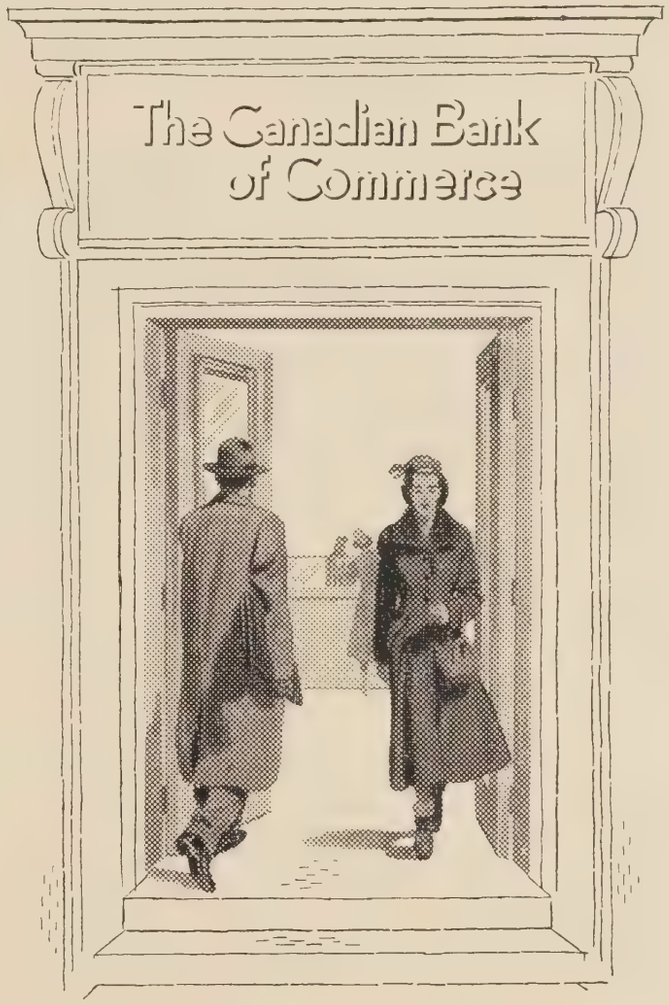
The **Rev. S. Moore** and **Mrs. Gordon** have arrived in Taipeh, Formosa, and are delighted to be there. They will share accommodation for the present, with the Rev. James and Mrs. Dickson. . . . The Presbytery of Montreal were entertained to dinner by the Moderator, the **Rev J. Douglas Wilkie** and his wife.

The **Rev. J. D. Marnoch** was named president of the ministerial association of greater Winnipeg, on January 13. Guest speaker at the meeting was the **Rev. Dr. W. G. Maclean** of First Church, Winnipeg, on "The Ideal Ministry." . . . There appears in another section of the *Record*, a poem by the **Rev. Dr. John McNair** of London, Ont., who reached his 90th birthday on October 18, 1952, and forwarded this poem for our consideration. . . The **Rev. Dr. J. Lewis W. McLean** of Victoria, B.C., has been enjoying a two-weeks vacation in mid-February at Honolulu, Hawaii.

Principal Robert Lennox of Presbyterian College, Montreal, conducted the anniversary services at Knox, Campbellton, on February 15, which was Students and Colleges Sunday. **Dr. Lennox** also conducted the 123rd anniversary of St. Andrew's, Toronto, on March 1. . . The **Rev. D. Burton Isaac** of Knox, Weyburn, Sask., conducted the 28th anniversary of First Presbyterian, Regina, on February 15.

The **Rev. David P. Rowland, M.C.,** conducted the 79th anniversary of Erskine Church, Ottawa, on February 22. . . St. Andrew's, Burk's Falls, marked its 72nd anniversary on February 8, when the minister, the **Rev. Walter Jackson,** conducted both services. . . The recently organized **young people's society** of **New Liskeard,** (minister, the **Rev. G. W. Murdoch,**) met in the church school on February 15 to hear the coast-to-coast Students and Colleges broadcast. This was followed by discussion on the need for recruits for the ministry and a get-together supper. . . . . When St. David's Church, Tiney River, N.S. celebrated its 130th anniversary, the **Rev. J. A. McGowan,** minister, conducted the services. . . **Presbyterian College students** attended the Institute of Religious Radio Broadcasting which was held in Kildonan Hall on January 27.

The **Rev. Harold R. Pickup,** Director of Immigration, has been seriously ill in a Montreal hospital . . . The **Rev. Robert Barr** of Knox Church, Toronto, owing to serious illness has been granted a six months rest . . . The **Rev. A. Newton Reid,** after an eight years ministry at Colborne, has started auspiciously in Avonton, Ontario.



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(ACROSS DOMINION from page 24)

gus, led in a sing-song. Following a question period and a discussion of the place of men in the Church, a Laymen's Organization was formed. President is Mr. Douglas Atkinson; vice-president, Mr. James Burnett, and secretary, Mr. James Kerr.

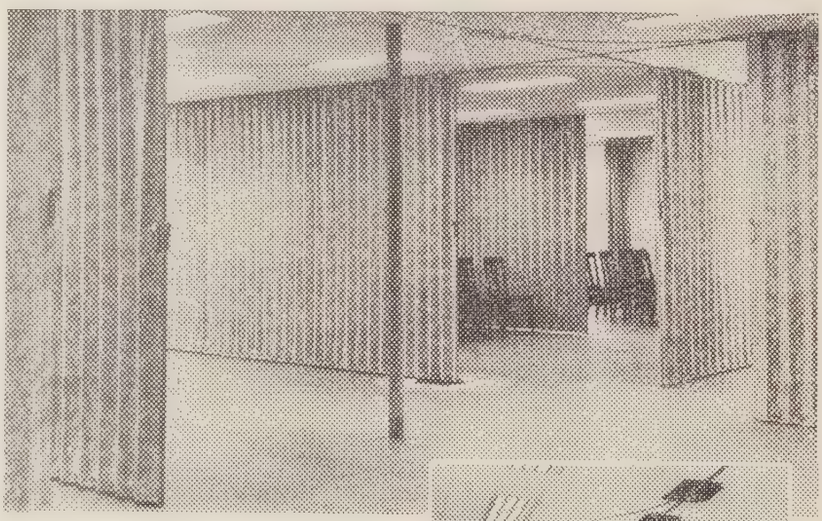
151st Anniversary Is Celebrated

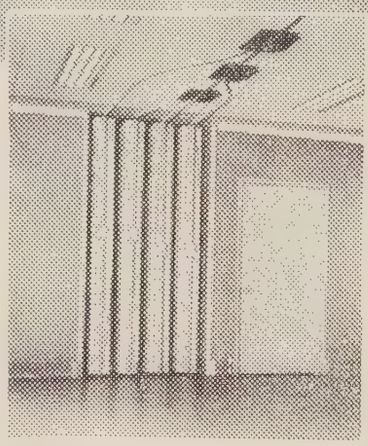
NIAGARA FALLS—Large congregations attended the 151st anniversary services of Drummond Hill Church on March 1. The guest preacher was Professor A. L. Farris of Knox College, Toronto, who spoke on the Presbyterian tradition symbolized in the Burning Bush. Lundy's Lane United and Chippewa Presbyterian joined Drummond Hill for the anniversary services in the evening when Professor Farris spoke on "The truth shall make you free." At the fireside hour following the service, Professor Farris gave an illustrated lecture on historic Edinburgh. The evening prayer broadcast for shut-ins from this congregation began its second year on the same anniversary date.

Minimum Stipend for Deaconesses

TORONTO—The Board of the Missionary and Deaconess Training School would call attention to the fact that the General Assembly's minimum salary for graduate deaconesses is $1,400 plus a minimum of $400 living expenses. This applies to all graduate deaconesses, whether serving in a local congregation or under the Boards of the Church.

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St. James Burns Church Mortgage

TORONTO—The burning of the mortgage at the annual meeting of St. James Church was a memorable event. This was the first Presbyterian Church erected in Toronto after the disruption of 1925.

All members present at the opening and dedication of the church came to the front while Mr. Wm. Woods the only remaining elder of the first session and Mr. Gordon Campbell, who moved at the first meeting that a church be built, held a silver tray. Mrs. J. Shields placed the document on the tray and Mrs. Chas. Chapman ignited the paper. The Rev. I. B. Kaine is minister.

Y.P.S. Celebrate First Anniversary

BRANTFORD—Alexandra P.Y.P.S. celebrated its first year of organization on February 17. Seventy-five persons sat down to an enjoyable dinner at which the guest speaker was R. D. Tannahill. Mr. Tannahill told the group that they must be willing to work hard and to make sacrifices as they enter upon their life work.

The meeting was presided over by Gavin Angus and the Rev. J. R. Esler, minister, presented a charter which contained the names of the original members of the Alexandra Young People's Society.

Voluntary Labour Improves Church

ARTHUR—Voluntary labour by the men of the Arthur congregation has been responsible for the redecoration of the church school hall and rooms, as well as the vestibule. The Y.P.S. redecorated the vestry; the stained glass windows of the church have been repaired and releaded, and the church tower has been strengthened.

The congregation is proud of the improvements that have been made to the church property through the zealous work of the members. The Rev. Arthur Leggett is minister.

Honour 18 Members of 50 Years Service

BARRIE—Essa Road Presbyterian Church, Allandale, at its 50th anniversary supper on November 24, 1952, honoured 18 of its members who had given over 50 years service. Each was presented with a certificate. Another presentation was made to John Fleetham, efficient clerk of session, who has retired after 47 years service on the railroad. The Rev. A. C. G. Muir, minister, conducted the anniversary services and the Rev. Alex Nimmo was guest preacher.

The spiritual interpretation of life teaches us that all human life is sacred; that we are members one of another; that the things which we have in common are greater than those which divide; that each is his brother's keeper.

—W. L. Mackenzie King.

Disastrous Fire Burns Home of Missionary

A DISASTROUS fire swept through the residence of the missionary at Mistawasis Indian Reserve on January 29. This large frame house, owned by the federal government, was burned to the ground.

The Rev. Dr. W. W. Moore, veteran missionary on the reserve had lived there as a child when his parents were missionaries among the Indians. The government gave the use of the building to the Presbyterian Church without cost, so long as any member of the Moore family was employed as missionary on the reserve.

A lamp fell from a table and in a few minutes the whole place was ablaze. Dr. Moore lost all his personal belongings. He possessed a valuable collection of historical documents and Indian bric-a-brac that can never be duplicated. At present, Dr. Moore is living in a disused one-room schoolhouse near the lovely church on the reserve.

Purchase Land For New Church

WINNIPEG, Man.—Land has been purchased by Calvin Presbyterians for the erection of a new church. At a congregational meeting on January 28, the plans for the building of the new sanctuary were discussed. The progress of this congregation has been of such a nature that it can increase greatly if they are able to erect a new building. The Rev. Dr. Dean C. Smith is the minister.

Presbyterian Uniform S.S. Lessons

LESSON—APRIL 5
The Great Commission
Matthew 28: 1-6, 16-20
Golden Text: Matthew 28: 18

LESSON—APRIL 12
A Fisher of Men
Luke 5: 1-11
Golden Text: John 15: 16

LESSON—APRIL 19
Peter, the Disciple
John 6: 66-69, Matt. 18: 21-22, 19: 27-30
Golden Text: John 6: 68

LESSON—APRIL 26
Peter Learns Humility
John 13: 2-14
Golden Text: John 13: 16

LESSON—MAY 3
Andrew
John 1: 35-42, 6: 5-10, 12: 20-22
Golden Text: John 1: 41

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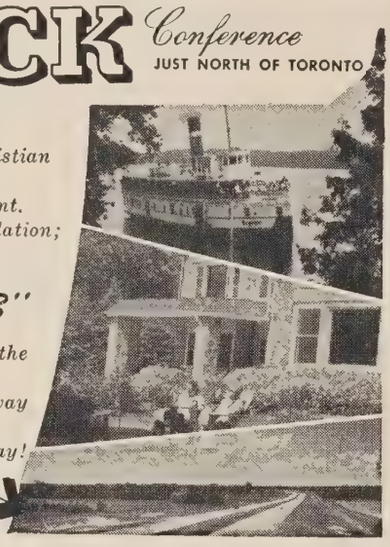
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CHRIST THE KING

by Mariano Di Gangi *

THE General Assembly's Joint Committee on Church and Nation, considering the question of the Church's relationship to the kingdoms of this world, has been led to study and stress the truth that Christ is King.

Now there are those who say that Christ is not King. They limit His authority to religious matters and say that the devil dominates the affairs of men. They imagine that Christ has postponed His kingdom for the present "Church age" and that He will be King when He returns to reign.

There are others who exist in revolt against Him, treating His claims to sovereignty either with cold indifference or open hatred. They crown Him with thorns, clothe Him with purple and present Him with a reed as they ridicule His royalty. Still others affirm that even though Christ is King, the Pope is Christ's vicar and thus has the right to rule over the Church and over the temporal powers of this world.

We believe that Jesus Christ is the King of kings and the Lord of lords. There can be no neutrality. We are either subject to Him or we live in revolt against Him. There can be no exemption. He is Lord over all. Crucified and risen from the dead, He claims that all has been given unto Him in heaven and on earth. Because of His universal kingship, He may send forth His disciples to preach the gospel in all the world and assure them of His abiding presence. We may find a word of command and of comfort and of conquest in the King's great commission to His warriors. (*Matt.* 28: 18-20).

Power and peace are to be found in the faith that Jesus Christ has ascended to the right hand of God the Father Almighty. When we know that He can cause all things to work together for our good, when we are aware of His care for our preservation unto the glory of the world to come, we shall be unafraid. A true acknowledgment of His sovereignty saves us from hypocrisy, makes us strong to resist the tyrant, liberates us from mere tradition, leaves us able to reject mere novelty. Our obedience to Christ the King is an evidence of our freedom as the people of God.

Just what is the extent of Christ's rule. Does His kingdom have to do with matters like money and politics and culture? Does the sovereignty of Christ have any bearing upon social unrest, international disorder, economic injustice, and domestic grief? Does Christ the King have any relation to the labour union and the civil state and the service club and the local school? The unbelieving worldling and the inconsistent Christian rob Christ of His royal glory by refusing to acknowledge His sovereignty over every sphere of human endeavour.

But we must work and pray in faith, we must look forward in hope, for the day when the kingdoms of this world shall become the kingdom of our Lord

and of His Christ. The King will return in glory, to judge the quick and the dead, manifesting openly His unique sovereignty. Then shall every tongue confess that Jesus is Lord, to the glory of God the Father. "Even so, come Lord Jesus!" (*Phil.* 2:9-11; *Rev.* 22:20).

**The Rev. Mariano DiGangi is minister of St. Enoch's Church, Hamilton.*

GATE OF BETHLEHEM

O Gate of Bethlehem! that didst hear
The cry of Rachel, when she passed,
Her life hope stilled:
O teach us what we know not now
We shall hereafter know, and hope
Be yet fulfilled.

O Gate of Bethlehem! Boaz vowed
His kinsman's fortunes to redeem,
His home rebuild:
Lead us, who are so greatly blessed,
To aid those fainting by the way,
Their home to shield.

O Gate of Bethlehem! David's heart,
When men brought waters from thy well,
Was deeply moved:
Shall we, whose gallant sons maintained
Our cherished liberties of life,
Ungrateful prove?

O Gate of Bethlehem! where no room
Was found for Mary and her Son
Within the inn:
My busy burdened heart, give heed
To Jesus standing at the door,
And let Him in.

London, Ont. —John McNair

Grace Presbyterian Church
CALGARY

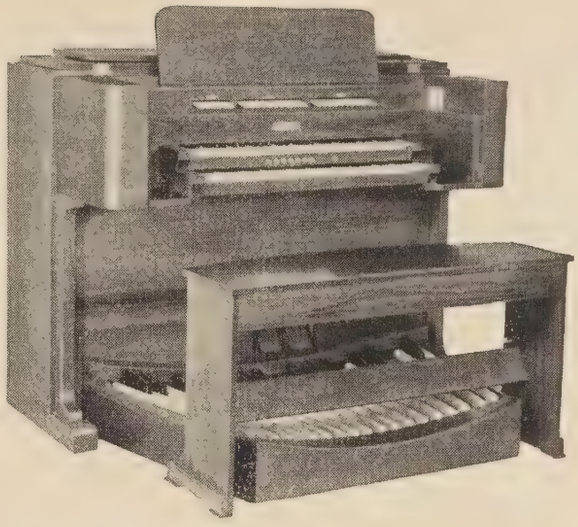
has decided to invite inquiries for an assistant minister for pastoral visiting and for Christian education. He would preach occasionally. Those interested are asked to write Dr. Frank Morley at Grace Church, 15th Avenue and 9th Street West, Calgary, for further particulars.

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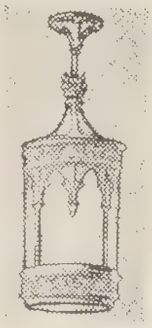


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CKLB—Oshawa, Ont., Morning Devotions 9.05 a.m., Apr. 6-11, Rev. Stuart Coles.

QUEBEC

Memorial Tablet Unveiled

MONTREAL—A bronze tablet, presented by the members of his family, was unveiled to Justice Eratus Edwin Howard, on February 8, at the Church of St. Andrew and St. Paul.

This tablet commemorated the fact that Justice Howard had been elected to the session of the congregation and had served faithfully for six years until his death. Dr. R. J. Berlis, minister, conducted the dedication.

THE MARITIMES

Special Services Are Observed

CAMPBELLTON, N.B.—Youth Week was observed in Knox Church by a special youth service on the evening of February 8. Assisting in the service were representatives of the girls' and boys' work, while the C.G.I.T. and Junior Choir led the service of praise. Miss Barbara Campbell, a representative from the Maritimes to the C.G.I.T. National Camp, spoke on the activities and importance of C.G.I.T.

On Students and Colleges Sunday, February 15, the anniversary of the congregation was observed and this service was broadcast. Principal Lennox was special preacher, as mentioned in *Personals*. Rev. T. A. A. Duke is minister.

Mark Centenary of McLeod Migration

MIRA GUT, (C.B.)—One hundred years ago, a band of Scottish emigrants left Cape Breton under the leadership of the Rev. Norman McLeod. This group sailed to Australia and later to New Zealand, where a great celebration of the Nova Scotia migration took place on January 3. The clans gathered at Waipui, and the main street was dotted with tartans. Almost every lapel bore a ribbon indicating that the wearer's ancestors came in one of the six pioneer ships.

Each year an anniversary service is held in St. Ann's C.B., in memory of the migration on the grounds of the Rev. Norman McLeod's old church.

SUMMER EXCHANGE

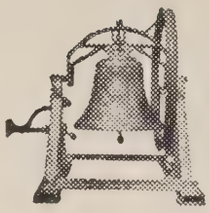
Minister of Abbotsford Church, Kirkcaldy, Fifeshire, Scotland, Rev. M. W. Cooper, M.A., desires exchange with Presbyterian minister summer of 1954. Contact Professor A. L. Farris, Knox College, Toronto.

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He Walks With Us

A service of worship for Easter week.

(Begins on page 7)

An humble road, serene and strong,
Go with us now upon life's way
Our comrade all the journey long.

"If light and joy should be our part
Then share with us the shining hour;
If clouds should come, speak to our hearts
Thy word of comfort, love and power.

"So shall we talk in happiness
So shall our tasks with love be fraught,
If Thou art near to mark and bless
The labour done, the beauty wrought.

"O Son of God, Who came and shed
A light for all the ages long,
Thy company shall make us glad,
Thy fellowship shall keep us strong!"
—Nancy Byrd Turner.

Leader: Let us pray.

"Abide with us, O Lord, this night, that the brightness of Thy love may be around us, and that the darkness be not dark. Abide with the sick, the sorrowful, the forsaken, the weary, O Lord, to strengthen, to comfort, to cheer, and to give rest. Abide with us through life . . . and forsake us not, but bid us be of good courage, for Thou art with us still." Amen. ★

RADIO

CBM—Morning Devotions 8.15 a.m. Apr. 2-4, Rev. J. D. Wilkie; 13-15, Rev. A. Ross Mackay; 27-29, Rev. W. C. Goodrow.

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A great, new book, "THE TRANSISTOR MIRACLE," was distributed at the demonstration. It tells the fascinating story of this historical achievement in electronic science and the production miracle of its amazingly low price.

This book, published by Acousticon Research Laboratories, has been made available, absolutely FREE, to every hard of hearing person. All you have to do to receive a copy is mail the coupon below.

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Church Calendar

Material for ensuing number must reach the office by the 5th of each month.

VACANCIES

Synod of Maritime Provinces:
Alberton, P.E.I., Rev. J. D. Mackay, Summerside.
Belfast, P.E.I., Rev. G. C. Webster, Zion Manse, Charlottetown.
Dublin Shore, West Dublin, N.S., Rev. A. Allen, Lunenburg.
Kensington, P.E.I., Rev. D. A. Campbell, New London.
Newcastle, N.B., Rev. E. H. Bean, New Mills.
Pictou, N.S., St. Andrew's, Rev. J. M. Grant, R.R. 2, Pictou, N.S.
Sherbrooke, East River, St. Mary's, N.S., Rev. R. J. Ritchie, R.R. 1, Merigomish.
Tatamagouche, N.S., Rev. J. A. McGowan, River John.
Tyne Valley, P.E.I., Rev. J. D. Mackay, Summerside.
Springhill, N.S., Rev. J. J. Edmiston, Box 46, Windsor, N.S.

Synod of Montreal and Ottawa:
Chesterville, Ont., Rev. Wm. Fitzsimons, Cardinal.
Kinburn, Ont., Dr. E. G. B. Foote, 82 Kent St., Ottawa.
Montreal, Que., Italian, Rev. A. R. MacKay, 3435 Sherbrooke St. E., Montreal.
Scotstown, Que., Rev. W. R. Adams, 1162 Portland Ave., Sherbrooke.
Spencerville, Ont., Rev. Eric Larsen, Box 88, South Mountain.
Vankleek Hill, Ont., Dr. D. N. MacMillan, Dunvegan.

Synod of Toronto and Kingston:
Bolton, Ont., Rev. W. J. Adamson, F 12, Bexhill Court, Toronto 18.
Burnbrae, Ont., Rev. W. H. V. Walker, Stirling.
Colborne, Ont., Rev. E. W. B. MacKay, 385 Ontario St., Cobourg.
Fenelon Falls, Ont., Rev. C. J. Beckley, Woodville.
Hillsdale, Ont., Rev. C. H. Carter, Victoria Harbour.
Leaskdale, Ont., Rev. J. K. L. McGown, Uxbridge.
Meaford, Ont., Knox, Rev. P. B. Reid, 212 Pine St., Collingwood.
Richmond Hill, Ont., Rev. A. McLean, 40 Princess Ave., Willowdale.
Thornbury, Ont., Rev. John W. Bell, Duntroon.
Toronto, Ont., Beaches, Rev. J. M. Milroy, 644 Glebeholme Blvd., Toronto.

Synod of Hamilton and London:
Amherstburg, Ont., Rev. Scarth Macdonnell, 72 St. Louis Ave., Riverside.
Corunna, Ont., Rev. W. I. McElwain, 130 James St., Sarnia.
Fingal, Ont., Rev. H. S. Rodney, 100 Hincks St., St. Thomas.
Hagersville, Ont., Rev. W. H. Fuller, Jarvis.
Hamilton, Ont., St. Columba's, Rev. Mariano DiGangi, 35 Rosslyn Ave. N., Hamilton.
Ingersoll, Ont., Rev. R. D. MacDonald, Tillsonburg.
Kintyre, Ont., Rev. T. E. Kennedy, Rodney.
London, Ont., Knollwood Park, Rev. O. G. Locke, 610 Hamilton Rd., London.
Monkton, Ont., Rev. J. S. Williams, Milverton.
Shakespeare, Ont., Rev. F. J. Barr, 46 Church St., Stratford.
St. Mary's, Ont., Knox, Rev. Donald B. Mackay, Ontario and Waterloo Sts., Stratford, Ont.

Synod of Manitoba:
Brandon, Man., First, Rev. S. J. Sharkey, Carberry.
Lenore, Man., Rev. D. Anderson, P.O. Box 111, Neepawa.
Winnipeg, Man., St. James, Rev. J. D. Marnoch, 67 Luxton Ave., Winnipeg.

Synod of Saskatchewan:
Assiniboia, Sask., Rev. G. A. Cunningham, 1073 Athol St., Regina.
Briercrest, Sask., Rev. Wallace MacKinnon, 1135 Second Ave., N.W., Moose Jaw.

Synod of British Columbia:
North Vancouver, B.C., Dr. J. B. Skene, 1100 Thurlow St., Vancouver.
Sapperton, B.C., Knox, Rev. J. M. Pollock, Box 1357 Mission City.
Vancouver, B.C., St. Paul's, Rev. H. Lennox, 3158 W. 37th Ave., Vancouver.
Vancouver, B.C., Vancouver Heights, Rev. F. G. St. Denis, 686 West 24th Ave., Vancouver 9.
Vancouver, B.C., Central, Rev. W. D. G. Hollingworth, 3312 Royal Oak S., Burnaby.

INDUCTIONS

Cranbrook, B.C., Rev. William Black, February 20, 1953.

DEATHS IN THE MINISTRY

Rev. H. R. Horne, LL.B., D.D., Toronto, Ont., February 14, 1953.

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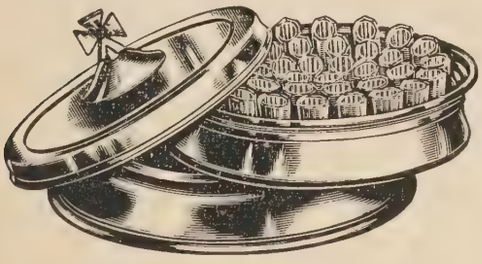
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In Memoriam

REV. H. R. HORNE, LL.B., D.D.

The Rev. Dr. Henry Russell Horne died on February 14 in Toronto after a long illness. He was in his 88th year.

Born in Manilla, Ontario, Dr. Horne was educated at the University of Toronto, where he received degrees in arts and law and in 1893 was graduated in theology from Knox College. He received a call from Chalmers Church, Elora, that year and served this charge for thirteen years. During the First World War he ministered to St. Andrew's Church, Cobourg. In the period prior to Church Union, he was secretary of the committee for the continuance of the Presbyterian Church in Canada and travelled throughout the various provinces.

After Church Union he was appointed synodical missionary for Saskatchewan and Western Manitoba, to which was added later the province of Alberta. During the period of the depression and drought in Western Canada, no one did greater service for the dried-out areas than Dr. and Mrs. Horne. They were indefatigable in the work that they accomplished to provide clothing and the necessities of life for those in this belt.

Dr. Horne retired in June 1942 and came to live in Toronto. The Doctorate of Divinity was conferred upon him by Knox College in 1949. His wife, the former Helen W. Shortreed, was one of our outstanding leaders among women in the cause of missions. She died in 1946. Dr. Horne is survived by two sons, Douglas and Gordon, and one daughter, Helen.

•

FRED T. GARBUTT

The unexpected death of Fred T. Garbutt, 44, on January 30, deprived Knox Church, Kincardine, of one of its youngest and most esteemed elders. During his eight years of association with the congregation, Mr. Garbutt had identified himself with all phases of church activity. He is survived by his wife, the former Anne Gray, and a son.

•

JOHN A. MORRISON

Calvin Church, French River, N.S., lost a faithful elder on February 8, when John A. Morrison died in his 88th year. Ordained to the eldership in 1925, failing health during the last few years prevented him taking an active part in the congregation. He is survived by three sons and four daughters.

•

WILLIAM H. THOM

An esteemed elder of Knox Presbyterian Church, Auburn, Ont., William H. Thom, died on January 25. He had been a faithful elder for 23 years and is survived by one daughter and two sons.

•

WILLIAM HETHERINGTON

A well-beloved elder of St. Andrew's, Fenelon Falls, William Hetherington, died on November 20, 1952, in his 92nd year. A member of St. Andrew's from boyhood, he was elected to the eldership in 1927. He rendered faithful service to his church, and served at the last Communion prior to his death. Mr. Hetherington is survived by his wife, the former Jane Britton, and five sons.

•

MURDOCK MACLEOD

A faithful elder of Ashfield Presbyterian Church, Murdoch MacLeod died on January 10. He was most devoted in the support of the work in his own congregation and was a strong supporter of missions. Many of the leaders at Kintail Camp will gratefully remember the services he rendered.

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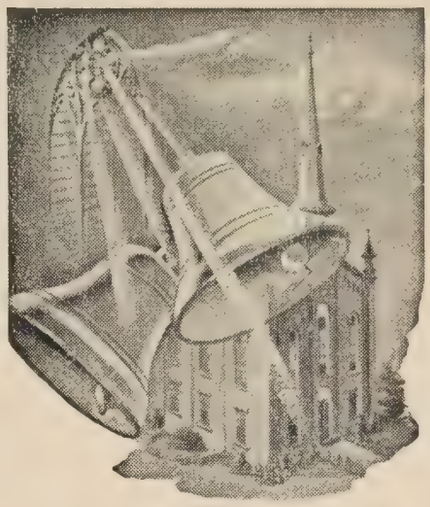
JOHN R. MILLER

A faithful member of St. Stephen's Presbyterian Church, Creston, B.C., and an elder for 21 years, John R. Miller, died in December. Mr. Miller was born in Londonderry, Ireland, 77 years ago and came to Creston in 1913. Surviving are four sons and two daughters, all members of St. Stephens.

•

MRS. P. C. ZAVITZ

Drummond Hill Church, Niagara Falls, lost a beloved member by death, Mrs. P. C. Zavitz, on February 21. She was organist of the church for many years and since 1942 organist emeritus. Mrs. Zavitz founded the Mission Band and here made her great contribution to the church and community through the boys and girls. Due to ill health, she resigned as president of the W.M.S. at the end of 1952 with the enviable record of having her society always reach its yearly allocation. Before her death she requested that friends contribute to the W.M.S. rather than send flowers. This fund has already passed the $300 mark.



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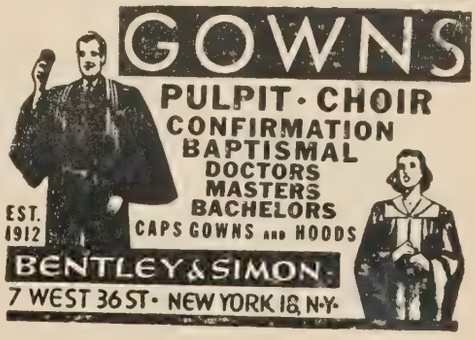
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Presbyterians Lead in Religious Census

GALT—Figures for religious denominations in the 1951 census show that almost 50% of the local church people are staunch Presbyterians or stout supporters of the Church of England. Presbyterians in this city are the leading denomination, numbering 4,736, whilst the Church of England numbers 4,481.

This city was early settled by Scottish emigrants and United Empire Loyalists and the strong Presbyterian element that has been a marked factor in Galt's growth continues to the present time. Knox's Church is the largest Presbyterian church with a membership of over 1,000.

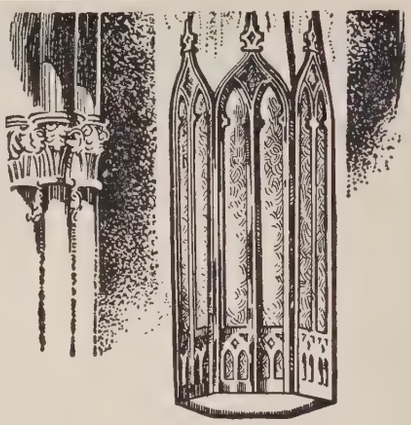
Church School Dedicated

SAULT STE MARIE — Westminster Presbyterian congregation had the joy of opening a new memorial hall on February 10. The Moderator of the Presbytery of Algoma and North Bay, the Rev. C. W. Quinn, conducted the dedication service after he had received the keys of the building from H. J. Campbell. Others assisting in the service were the Rev. J. H. Williams, minister of the congregation, the Rev. Donald Douglas of Sudbury, and Mr. William Glennie, Sudbury.

The new hall, which cost in the vicinity of $70,000, will provide ample accommodation for all church activities. The architecture is Gothic in design and the interior of the auditorium is of unusual beauty. Provision has been made for basketball, volley ball, and badminton. Class rooms are provided in the lower hall for the junior school while other church school rooms and a fully equipped kitchen are provided in the lower hall. Representatives from the District Ministerial Association and from the Mayor brought felicitations to the congregation.

Presbytery Plans Visitation Evangelism

HAMILTON—A successful conference on visitation evangelism was held by the Presbytery of Hamilton, February 23 - 24. The special speaker was the Rev. William G. Bell of First Presbyterian Church, Baldwinsville, N.Y. Mr. Bell told from his own experience what the "New Life Movement" has meant to the Presbyterian Church in the U.S.A., where tens of thousands of new members have been added. The campaign opened with a luncheon meeting for ministers and elders. A mass inspirational service was held that evening in St. Paul's Church and the campaign closed on the following day with an informal planning group of ministers to carry the programme of visitation evangelism to all the congregations in the Presbytery. The Rev. Charles Carnegy, Presbytery's convener on Evangelism, planned this gathering.



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Church of the Air—Every Sunday, 4.30-5.00 p.m.

CJBC Network—Toronto, 4.30 p.m., Apr. 19, Rev. James A. Crabb, Saint John, N.B.
CBL Network—1.30 to 2 p.m. Every Sunday, "The Way of the Spirit."
CBL Network—World Church News—Every Saturday, 1.30 p.m.
CBL—Morning Devotions, 8.15 a.m., Week of Apr. 26, Rev. J. G. MacGillivray, Bonar, Toronto.
CBM—Montreal, Que., 11 a.m.; **CJAD**—7.30 p.m., Apr. 26, Stanley Presbyterian Church.
CFAB—Windsor, N.S., 11 a.m., Every Fifth Sunday (A.S.T.).
CFAR—Flin Flon, Man., 2.15 p.m., Every Sunday (C.S.T.).
CFCH—North Bay, Ont., 11 a.m., Every Fifth Sunday.
CFCO—Chatham Presbytery, 1.15 p.m., Every Sunday.
CFCO—Chatham, Ont., 9.45 a.m., Every Sunday, "The Presbyterian Children's Hour."
CFCO—Chatham, Ont., 11 a.m., First Presbyterian Church, Third Sunday every second month.
CFCY—Charlottetown, P.E.I., 11 a.m., The Kirk of St. James, Second Sunday each month (A.S.T.).
CFOS—Owen Sound, Ont., 11 a.m., St. Andrew's, Fourth Sunday each month.
CFRB—9.05 a.m., Every Sunday, "Your Life," Rev. Ross K. Cameron, Dovercourt Rd., Toronto.
CHEX—Peterborough, Ont., 11 a.m., St. Paul's, First Sunday each month.
CHNO—Sudbury, Ont., 11 a.m., Knox Presbyterian Church, Third Sunday each month.
CKOK—Sarnia, Ont., 11 a.m., First Sunday, St. Andrew's, and Third Sunday Paterson Memorial each month.
CHVC—Niagara Falls, Ont., 8.30 p.m., Service for Shut-Ins, Every Sunday.
CJAD—Montreal, Que., 3.10 and 11.10 Monday to Friday. Rev. A. MacOdrum.
CJAT—Trail, B.C., 9 p.m., Every Sunday, "Quiet Hour," from First Presbyterian Church (P.S.T.).
CJBC—11 a.m., Apr. 26, Rev. J. G. MacGillivray, Bonar Church, Toronto.
CJBC—Toronto, Ont., "Prelude to Worship," Every Sunday at 10.05 a.m.
CJCA—Edmonton, Alta., 11 a.m., First Presbyterian Church, Second Sunday each month (M.S.T.).
CJKL—Kirkland Lake, Ont., 11 a.m., St. Andrew's, Second Sunday each month.
CJOC—Lethbridge, Alta., 11 a.m., St. Andrew's, Fourth Sunday each month.
CJOY—Guelph, Ont., 6.30 to 7 p.m., Knox Church. Every Sunday.
CJOY—Guelph, Ont., 2.30 p.m., "St. Andrew's Hour," St. Andrew's Church. Every Sunday.
CJVI—Victoria, B.C., 11 a.m., St. Andrew's, First and Fourth Sundays (P.S.T.).
CKBB—Barrie, Ont., 7 p.m., Essa Rd., Presbyterian Church, Second Sunday each month.
CKBB—Barrie, Ont., 11 a.m., St. Andrew's Church, First Sunday each month.
CKBI—Prince Albert, Sask., 11 a.m., St. Paul's. Second Sunday each month (M.S.T.).
CKFH—Toronto, Ont., 9 a.m., Green Pastures, Knox Presbyterian Church. Every Sunday.
CKGR—Kitchener, Ont., 6.30 p.m., St. Andrew's. Every Sunday.
CKIC—Sault Ste. Marie, Ont., 11 a.m., Westminster Presbyterian Church. Every Fifth Sunday.
CKNB—Campbellton, N.B., 11 a.m., Knox Church. Third Sunday each month (A.S.T.).
CKNX—Wingham, Ont., 11 a.m., Second Sunday each month.
CKOK—Penticton, B.C., 11 a.m., St. Andrew's Church. Third Sunday each month (P.S.T.).
CKPC—Brantford, Ont., 11 a.m., Central Presbyterian Church. Third Sunday each month.
CKSF—Cornwall, Ont., 11 a.m., First Sunday, 7 p.m. Third Sunday each month.
CKTS—Sherbrooke, Que., 11 a.m., Fourth Sunday each month.
CKVD—Val d'Or, Que., 7.30 a.m., St. Paul's Presbyterian Church, Every Friday.
CKWH—Whitehorse, Yukon Territory, 10.30 a.m. First Presbyterian Church. Every Sunday (Y.T.).
CKX—Brandon, Man., 11 a.m. First Presbyterian Church. Fourth Sunday each month (C.S.T.).
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TORONTO
MAY, 1953
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the Presbyterian Record

Official organ of The Presbyterian Church in Canada

Established 1876

***EDITOR:* John McNab, M.A., D.D.**

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All contributors are reminded that the issue of the Record goes to press on the 5th day of the month preceding publication, and that all news items should reach the Editor soon after the events happen.

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Great Thoughts

THERE are clergy and congregations who have such small understanding of the faith that "they think missions are a kind of hobby carried on by the Church instead of their belonging to the very being and fidelity of the Church." P. J. Forsyth.

Missions are cheaper than war. The cost of making the first two atom bombs was two billion dollars. This amount would have put 10,000 missionaries in the field for 100 years at $2,000 each a year. Why will man spend his resources to destroy lives and property, when he could use them to do so much good?

From, "Let the Facts Speak."

Ye are a royal priesthood, a holy people, a peculiar people, in order that ye might preach the wondrous works of Him Who has called you out of darkness into His marvellous light.
1 Peter 2:9.

The Communist believes that bread and justice can be secured only through Communism. I believe that both can be secured through what we call the democratic system—but only if we use the democratic system aggressively and realistically and purposely to get them.
Stringfellow Barr.

The Churches are ministering to a procession. Follow the people to the suburbs? . . . The city's hoards are sweeping in many directions. . . . Too many churches are like anxious passengers on an aeroplane, seeing the motley crowds passing below them and fearing to reach out to them lest they crash. Eventually they just run out of gas.
W. J. Villaume.

When Moody and Sankey conducted evangelistic campaigns they were speaking not only to people who knew their Bibles, but to men and women, whose consciences were vividly aware of right and wrong. The modern evangelist is speaking to a generation which does not know its Bible and which has no moral certitudes.
David H. C. Read.

Lack of sunshine in life is responsible for most of the world's ailments. Warren.

It is very hard to send your children in one direction when you are going in another. Selected.

If God and man can enter into fellowship, man must matter to God. And if he matters to God he must share God's eternity.
Robert J. McCracken.

Is it not a familiar fact that our assurance of immortality wavers and flickers in secret concord with our habits? Does not our sense of God wax and wane with our loyalty to duty and our practice of private prayer?
H. R. Mackintosh.

PRAYER FOR A NEW PENTECOST

FOUNTAIN of Truth and Grace, whose Spirit brooded over the earth and gave it form and light and life, we praise Thy first wonderful creation. We rejoice that fresh power descended at Pentecost inspiring Thy Church to a full proclamation of the finished work of Christ.

Spirit divine, do Thou come once again as a rushing mighty wind, so that our love may become as a flaming fire. Open our darkened minds and burdened souls so that the beauty of Christ's truth may pour through us to a true Pentecost. Grant that Thy presence and power may not be confined to the hallowed walls of our churches but may invade the streets and marketplaces and homes of every land. Come, thou mighty spirit, come.

We pray, O loving God, that Thy Church may become conscious of its mission. Guide and endow all its members, everywhere, to become messengers of Christ and witnesses to His saving grace. Revive Thy work, in this time of spiritual famine, so that righteousness may run as an overflowing stream to all the ends of the earth and Jesus Christ be crowned Lord of all. Amen.

RELIGIOUS WORLD NEWS

MISSIONS -- EVANGELISM -- REPORTS FROM A CHANGING WORLD

Scottish Moderator to Participate in Coronation

LONDON, England—That the Church of Scotland will participate officially in the Coronation of Queen Elizabeth II, on June 2, was announced by the Archbishop of Canterbury, Dr. Geoffrey Francis Fisher.

Dr. Fisher said that the Moderator of the Assembly of the Church of Scotland, the Right Rev. G. F. Jeffrey, will hand the Bible to the Queen, immediately after she has taken the oath. In explaining the new departure, Dr. Fisher said:

"The Oath refers to the two Churches in the United Kingdom—the Church of England and the Church of Scotland—whose position in regard to the State is established by law. These are the only two Churches whose position is thus specially recognized and to whose protection the sovereign is committed by declaration and oath.

"While these two Churches are separated by differences in doctrine, worship, discipline and government—one being an Episcopal Church and the other a Presbyterian Church—they both equally regard the Holy Scriptures and appeal to them.

"It has, therefore, seemed altogether right and fitting that both Churches should be associated, through the Archbishop of Canterbury and the Moderator of the General Assembly of the Church of Scotland, in presenting the Bible."

As the Moderator hands the Bible to Queen Elizabeth, Dr. Fisher will say, "Our gracious Queen, to keep Your Majesty ever mindful of the law and the gospel of God as the rule for the whole life and government of Christian princes, we present you with this book, the most valuable thing that this world affords."

Then, Dr. Fisher said, the Moderator will add:

"Here is wisdom; this is the royal law; these are the lively oracles of God."

Representatives of many denominations will be allotted seats at the Coronation ceremony and some of these will walk in the procession. But the Anglican Primate said, "it would be ridiculous if all churches were given a little bit to do in the service."

The place of the presentation of the Bible in the service has also been altered. In other coronations, the presentation followed the actual crowning but in the forthcoming ceremony it will follow the taking of the Oath since this will bring it in order of the "proper sequence of thought, action, and prayer."

The people, in the Recognition accept the Queen as their Sovereign and claim her as such. In the Oath, the Queen binds herself to govern according to established principles of constitutional government in Church and State, to uphold law and justice in mercy, and to maintain the laws of God and the true profession of the Gospel.

"Then, the presentation of the Bible is made to declare that the sanctity of both compacts—the people's and the Queen's and the well-being of both rest upon the revealed truth of God contained in Holy Scripture.

"Thus the three foundations are truly laid, and the solemn rite of crowning can proceed. First, the Witness to the Word and then the beginning of the Sacrament of Holy Communion."



Miller Services

Interior of Westminster Abbey. In left foreground are the Chairs of Estate; on right is the King Edward Chair in which the Coronation act takes place; behind this is the Queen's Throne.



Helen Bricker

The symbolism of Christian medical missions is shown at work. This is a mobile medical clinic which is carried forward on the Bhil field by Miss Isabel McConnell, Reg. N.

Sponsored by our Young People throughout Canada, Miss Bricker gives her impressions of the New India.

A Globe Trotter's Diary

NO. 4

By Helen Bricker

LIFE is always full of surprises in India. The last two or three days of 1952, following the Travancore conference, were spent in Bombay. Margaret Kennedy and I proceeded to blister our feet sightseeing and shopping in that great city. It is a city full of contradictions. It looks western but it seethes with masses and masses of people who are anything but western in appearance and thinking.

One afternoon we made a tour of part of the Crawford market in Bombay. We saw miles and miles of the type of home where the lower classes in Bombay exist. In the upper storeys, three and four and five floors above the shops, families live in one room and the whole building will have one lavatory. Marg. says the filth and stench and musty darkness is like the setting for a horror story.

On New Year's Eve we caught the 9.30 train for Dohad. The second-class (women's) coach was a little room across the train with two upper and two lower berths. We bolted ourselves in for the night, threw open the windows and bolted down the shutters, a precaution that is necessary because there have been many thieveries on the railroads. Nice restful thoughts to put one to sleep. Nevertheless, thieves or no thieves, I slept like a child. In the morning we awoke to discover we were sleeping in a bed of ashes. Cinders had been flying through the shutters, coating our beds and our faces with a scratchy covering.

Thursday, January 1, 1953.

WE had slept merrily through the turning of the year and awoke to a hot, sunshiny January 1st in Bhililand. The wind was whipping up clouds of dust, the baked-dry world was glaring in the January sun, even the people looked parched, and the animals dehydrated.

We succeeded in oozing out of the compartment between piles of travelling equipment. On the platform we were greeted by a smiling Indian, Cyril by name, who neatly piled us and our luggage into the "Land Rover," and we were bouncing along the road to Dohad in record time.

Of all the countrysides I have seen, this was the most arid. The green of the trees stood starkly against the straw-coloured hillsides. Here and there some farmer, who had been fortunate enough to get some irrigation, would have a bright green field—it would be almost startling to the eyes in all the burnt landscape. On the way we met miles of people working on the roads. This is a part of the government scheme of relief work for this famine-stricken area.

We had only been travelling a short distance when we appeared to take to the fields in the "Land Rover." I was amazed to discover that this packed down trail through fields and streams was also a main road built as a famine-relief-scheme. It seems to me here in Bhililand that I have never before quite understood the Bible reference to "dry, parched land, wherein no waters be," or, again, "as panteth the hart after the water brooks."

Strangely enough, if they get enough rain, they somehow manage to make ends meet. But they have had three years with insufficient rain—and the government schemes for irrigation will not make much impression for many years. How I wish we would do something to help them basically with their agriculture!

The sight of the mission bungalow at Mendha was welcome and inviting. Here Beatrice Scott makes her abode, the only westerner for many miles. My admiration knows no bounds for missionaries whose faith enables them to enter so completely into the lives of the people that they do not feel themselves lonely without other westerners.

Sunday, January 4.

AT nine o'clock this morning I attended service in the church at Mendha. This was the second type of service that I had seen in the Indian church, the former being the liturgical service of the ancient churches in South India. This service was in marked contrast, a service in Bhili patterned in our Presbyterian tradition, which made me feel very much at home, although the only words I could understand were the hallelujahs and amens.

The congregation sat crosslegged on mats placed on the floor, the men on the left and the women on the right. The Bhils are the most poorly clad of all the Christian groups that I have seen. I keep feeling stabs of heartsickness at their poverty which cannot be remedied to any great extent until there is widespread irrigation and education. Education the mission is working at but the irrigation must come through the programme of government. However poor they looked, the congregation of the morning were obviously being thankful to God and everyone put an offering on the plate.

The contrast of the Christian and non-Christian is quite amazing to a newcomer like myself. The expression on their faces, their attitude to life, their attitude to each other, has all the difference between a dark room filled with murky shadows and the same room brightly lighted by the sun streaming in the windows.

Monday, January 5.

THIS morning the Rover's nose was pointed over the bumpy roads in the direction of Amkhut. The happy valley of the mission is like a lovely bowl surrounded by high hills, holding the mission buildings in the rim about two-thirds of the way down its sides. There is a church, the missionaries' residence, the Indian workers' homes, the hostels for school children, and a babies' home for the orphans and unwanted children.

At supper time Miss Williamson and I paid a visit to the courtyard of the children's hostel where the youngest were being fed their evening meal of porridge from a big pot. When they were all served, they sang their thankfulness to God for daily food. I found out later that the older girls had cooked and served the food.

Wednesday, January 7.

Mac (Miss McConnell) and I rose early to drive out to one of her many village clinics. We drove two Indian evangelists and two Indian nurses to a non-Christian village. This is the first kind of Christian witness that they have received. As we entered the village, we pulled to the side of the road and Daniel — padre — led us in prayer that we might be used of God as a living witness to these people, that we might meet the challenge filled with His grace and love.

When we parked, the phonograph was taken out and a group of interested onlookers gathered to hear the Hindi music. Then Daniel led the group of workers in a hymn, followed by a message. Mac told me that he spoke about two kinds of medicine, medicine for their bodies and medicine for their souls. The clinic was set up after the brief service. Mac interviewed each patient and diagnosed their ailment, then she wrote out a prescription and passed it to the Indian nurses, who gave out the medicine and the instruction about using it. Ninety-one patients were treated before we left for lunch at one-o'clock. Among them were people suffering from skin ulcers, malaria, scabies, and she also extracted one huge molar during the session. *(See picture on page 4)*

The Bhil people are interesting to watch at a time like this. They can look so fierce with their bows and arrows but they quickly warmed up to Mac's smile and her funny remarks and soon they were smiling and talking happily. What an initial impact to make upon an absolutely untouched village! Talk about unlimited opportunities!

Thursday, January 8.

On to Jobat to see something of the work of Margaret Kennedy, Irene Stringer and Mary Nicol. In the morning I had a speedy tour through the little mission school. In the afternoon we went by jeep over seemingly impassable roads to an evangelistic camp several hours away. This is a method used in India of spending one or two weeks among the people to talk about Christ. After sundown a big fire was built and the camping group began singing hymns in Bhili. White cloaked figures began slipping silently out of the shadows into the warm circle of firelight.

Time and again I found myself feeling that I had been transported back to the times of Amos or Isaiah. Here was the circle of turbaned, cloaked figures about the firelight. Here was the telling of the old, old story of God's love for man. This was their first hearing of the Gospel message and their interest was intense and eager, but it will take many more of such talks around the fire before more than a surface agreement can be reached.

(To be continued in June issue)



Helen Bricker

The Presbyterian mission congregation at Barwani, showing Bible students holding the certificates they received from the Board of Christian Education.

EDITORIAL

Each One, Reach One

SPANISH Protestants are not allowed to advertise their church services. They cannot put a cross above the door; they dare not place a notice saying, "Service at 11 a.m." Because of this prohibition members feel constrained to invite others personally, so in a few years membership in the Protestant Churches of Spain has almost tripled.

Nevertheless, with all our advantages, many of our congregations are losing membership and certain churches in the older parts of cities have dwindling communion rolls. Yet the houses around their church buildings have more people than ever. Different people, it is true, but people; parents, young folks and children—people with souls.

The lesson of Pentecost, which we mark on May 24, is twofold. There was first the tarrying expectantly until the Spirit came. Those early disciples had been born of the Spirit but they had not received the "Fullness of the Spirit." This fullness is for every believer. Jesus has deposited in the divine treasury our share of the pentecostal blessing which we may claim. But if Canadian banks publish from time to time the story of unclaimed deposits, what vast unclaimed deposits are lying against our names in God's treasury!

The absence of that spiritual overflow accounts for our lack of the sense of mission. Christian statesmen are reiterating today that the Church is a mission. Let us not be misled into believing that missions are only for the "heathen." There should be a mission all around us for the Gospel is a going-out unto others. Missions are not a hobby. The missionary spirit is the dynamic of the Church.

So we begin right here at Jerusalem. Because of religious apathy we have been afraid of evangelism. Hosts of evil in our time have dulled our sense of the victory note in religion. Fear, indifference and even hopelessness are rampant in congregational circles. You meet it on the street and even in our parliaments.

Hence the fervour and the prayers and the message of Pentecost must begin anew in each crossroads congregation, and in the metropolitan areas. Ministers and lay people, men and women, must go out and plead for decisions for Christ.

Every Christian must become an evangelist. The priesthood of each believer is a Reformation doctrine that requires revival. Each congregation can begin its own mission. The effort may commence with visitation evangelism, when members go out two by two into the homes of the absentees or the unchurched. But in the spirit of Pentecost *Each One* should *Reach One*. There will be neither empty pews nor lukewarm congregations when every Christian goes out to bear witness and becomes a winner of souls.

Revolution In "Record" Circulation

DURING the past six years a revolutionary change has been taking place in the distribution of the *Presbyterian Record*. Slightly over 300 copies were going out in 1947 by direct mail into the homes. All over Canada, large and small congregations, ordered a bundle of Records to be distributed either at the church door or in the pews of the members. Often in crowded vestibules or when the subscriber was irregular in church attendance the method of distribution has not always been satisfactory.

For the year 1953 about 5,300 readers will receive the *Record* by direct mail to their homes. Many of these changes from distribution in the vestibule to direct mail have taken place in the past two years. Congregations from St. Andrew's in St. John's, Newfoundland, through, Knox, St. Catharines; First, Seaforth; Centreville, S. Monaghan, Ontario; Lenore, Manitoba; St. Andrew's, Saskatoon; St. Paul's, Prince Albert, to St. Andrew's, Victoria, B.C., and Whitehorse, Yukon Territory, have now the direct mail system to the homes.

Our circulation has increased for 1953 by about 1,500, and now we have 34,500 readers. The overall increase in the last seven years has been 12,000. The growth has not been spectacular but steady, although as noted above some congregations have made a spectacular change-over such as St. Andrew's, St. John's, Newfoundland, where from a bundle of 60, going to the church, the Session has increased the number to 365, all going to individual addresses.

This revolutionary change has been what is termed today a "grass-roots" movement. The Record Committee and the Editor were not responsible since we hesitated to push this change on account of the extra amount of work involved and the fact that we have only three persons on our secretarial staff.

However, we have always been convinced that this method of direct mail distribution is by all means the most satisfactory. Arrangements must be made by this office even if it means an increase of staff to meet the new situation. One cannot be content to "mark time."

Your editor has watched with some joy the progress in circulation of Presbyterian Life, official journal of the Presbyterian Church, U.S.A. They started to push this every family, direct mail programme, about three years ago and one-by-one congregations have enrolled every family. Now their circulation has mushroomed from 80,000 to 690,000. Increased congregational revenue has resulted, a deepening consciousness of belonging and a solidification of the whole Church. This plan spells annihilation of congregationalism and isolationism.

The United Church of Canada has recently taken over the plan so successfully used by Presbyterian Life. The assistant business manager of Presbyterian Life unfolded to the last General Council its successful promotion in their Presbyterian Church, U.S.A. Hence our contemporary, *The United Church Observer,* in a resplendent new format, has been given a promotional manager with a $50,000 grant to place the *"Observer"* in every home.

We simply have not the money to spend. But what has begun at the "grass-roots" can mushroom into great proportions. Most of us believe that every family should have *The Presbyterian Record.* Faith to go forward will bring astonishing results. Knox, St. Catharines, made the move last month so that from 100 families in 1952 now 375 families in 1953 will receive the Record direct to their homes. It takes at least four weeks to make such a change effective but we trust that Sessions throughout our land will take an initial step to enroll every family in this monthly educational and inspirational Christian programme. ★

Christians are prone to forget the message of the first baptism of the Holy Spirit that came at Pentecost.

The Meaning of Pentecost in 1953

By Mrs. John D. Hayes

The writer, Mrs. John D. Hayes, was born in Scotland and educated at Oxford. She married a Rhodes scholar and they went to China as missionaries. Her husband was interned in China and recently released. Mrs. Hayes is with the Foreign Board of the Presbyterian Church, U.S.A.

PENTECOST — a day when there were strange happenings in Jerusalem, a sudden, mighty rush of wind, tongues of fire, a Babel of strange sounds. Pentecost—the birthday of the Church, when a company of undistinguished people, waiting for the promised gift of the Spirit, suddenly received that promise and were changed into active witnesses for Christ, confident in their faith and their future.

Pentecost 1953—what does it mean here and now? Where shall we look to-day for results like those that followed that first great break-through of the Spirit?

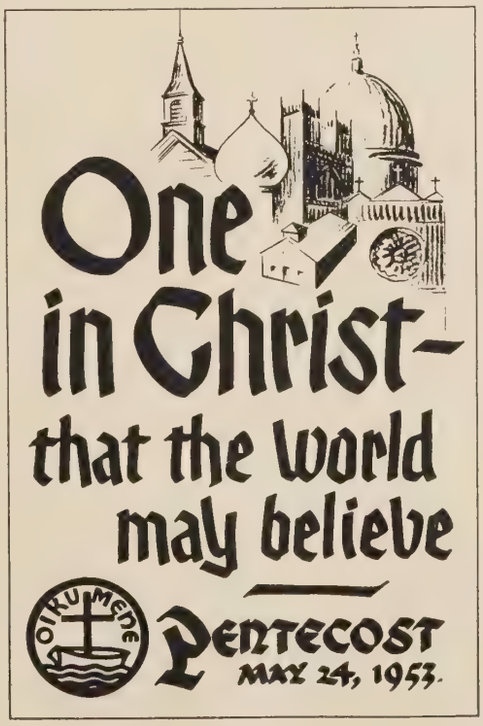
What did that event mean to those who experienced it? The little band of believers were waiting, probably a little anxious and a little bewildered, taken up with the administrative problems of the group, half-afraid to believe even what they had seen and heard, and wondering what was going to happen to them. Then, suddenly, came Pentecost, an amazing, sunburst, experience.

One can almost hear them exclaiming, "Why, it's true! This is what He promised, and it's happening! And we can be rid of our fears and misgivings, and step out into this new Power. God is here, in His world. Anything is possible, now!" And the results? Peter, once so vacillating and fearful that he had denied he ever knew Jesus, stood up before a great company and proclaimed with assurance that this that had happened was what the prophets had talked about, and this Jesus was the Son of God, and told his hearers to repent and be baptised—and they did.

The little group of believers took courage and went about openly and serenely, praising God with cheerfulness and daring to try out, in that community, a naive new pattern of group living, "with gladness and singleness of heart, having favor with all the people." And great numbers were so much impressed by the new light in these men's eyes and by the power that spoke through their preaching, that they not only changed their ideas about this despised Way, but made public commitment, and were baptised into its fellowship.

From discouragement to confidence, from paralysis to creative living, from worry about their own problems to a vision of God active in His world—what would we not give if that change could come in our day? Where shall we look for the compelling proof of God's active presence that wrought the miracle of Pentecost?

WE of the "traditional" churches are not in the habit of seeing tongues of fire, or of suddenly speaking in strange tongues. Some of our fellow-Christians do expect such things, and it may be that we too readily discount such possibilities, and the uncomfortable demands that they might make on us. However that may be, we have only to lift up our eyes and look around us to see in the things that are happening to-day plenty of proof that the Spirit of the Lord which came on Jesus at Nazareth is abroad and active in our world in 1953.



Take the growth of the social conscience. A hundred years ago, slaves, workers in factories and sweat-shops, even servants in homes, were treated and regarded by fine Christian people in a way that would horrify any who read these words to-day. In the last ten years, Christian thought, and some Christian action, about racial questions have brought us a long way nearer to Christ's ideal of brotherhood, unfortunate episodes and local outbursts notwithstanding. The tremendous outpouring of concern and relief for refugees, Displaced Persons and victims of war, and the spirit of disinterested service that is at least part of the programs of aid to other countries, testify that the idea that we are our brother's keeper is gaining ground.

Or consider the great new areas of truth into which the Spirit is guiding the mind of man, as Christ promised He would — the miracles of modern medicine, the tremendous possibilities for good as well as for evil that science and industry are uncovering, the new understanding of the working of the human mind, patiently acquired and painstakingly applied to bring deliverance to the captives of fear and emotional stress, and to set at liberty spirits bruised by circumstances and pressures too great to be borne.

OR look at the revival of theology and the upsurge of interest in religion, with scientists and religionists drawing nearer together as they learn more, and young men and women earnestly discussing religion and asking for courses and guidance in matters of the soul. There is a big advance too in the part laymen and women are taking, not only on the Sessions and Boards of Managers in the churches, but in active evangelistic work, in serious thinking, and often in the pulpit.

There is also a widespread and serious attempt to tackle the problems of how Christianity can be lived out in modern secular occupations, where

most Christians are. At Bossey, in Switzerland, the World Council of Churches regularly holds conferences where doctors, lawyers, teachers, journalists, business men and—most appropriately—housewives meet to explore ways of being Christians in their weekday living.

Most striking of all is the story of the survival, even the growth, of the churches "behind the Curtain." Of these, Dr. Visser 't Hooft, General Secretary of the World Council of Churches, and one of the great church statesmen of our time, writes, "They (the Churches in Eastern Europe) not only continue to exist; they speak as with one voice of increased attendance, of a new sense of fellowship in the congregations, of greater readiness on the part of laymen to bear responsibility, and even of new opportunities for evangelism."

He goes on to cite the staggering difficulties, economic, social, political, which these churches have to meet, and then comes out with his explanation—"The Church is making the great discovery of its deepest freedom. It realizes the simple Biblical truth that it is a wonderful situation for the Church when it depends on God alone." Here is truly the Spirit of Divine Power at work.

AT this season of Pentecost, fifty days after Easter, Christians are specially called to think of one particular work of the Spirit, the drawing together of Christians in all lands and in all churches, and the first steps of their onward march into the future. The World Council of Churches has chosen this Festival as a fitting time for its members in every country to think and pray together about the great fact of its existence, and the still greater possibilities that are before it. It came into being in 1948, and now has 161 member Churches in 43 countries and in every continent.

We are a part of this world-company, we, and Christians praying and serving in African villages and in Korean ruins, in Filipino huts and in the majestic cathedrals of Europe, in the cold of Alaska and the stifling heat of Indonesia and in the great new lands of South America, and all the countries on the face of the earth. We all need each other's understanding and help and challenge. It was to the disciples who were with one accord in one place that Pentecost came at first. It is to us, the Christians of the world, coming together at last in His name, that He is speaking in 1953.

There is another aspect of the Church that may well make us lift up our eyes and our hearts, and take courage. For generations, we of the older Churches have been sending missionaries overseas to take the good news of Christ and His salvation to those who had not heard it. Now, by the working of the Spirit, through our endeavors and far beyond our hoping, there have grown up in the countries where the missionaries went, churches which are taking up this Gospel and carrying it on and making it effective each in its own setting.

The leaders of those churches are men of faith and devotion, courageous in standing for their convictions, active in putting the teaching into action. They and we, working together, each with our own traditions but with full mutual respect and help—this is the "horizontal fellowship" of Christians which has been called the great new fact of our era.

Who can doubt that the Spirit of God is manifestly at work in all these things? As Pentecost comes round to us again, let us lift up our eyes and look out on God at work in His world, and take fresh heart as we realize that if we will, we may be part of the great company of Christians in every land who are going forward together to follow the call of the Spirit who came at Pentecost. ★

Urge your neighbour in the pew to read the Presbyterian Record.



Malak, Ottawa

Tulips near the Peace Tower, Ottawa.

Presbyterian Uniform S.S. Lessons

LESSON — MAY 3
Andrew
John 1:35-42, 6:5-10, 12:20-22
Golden Text: John 1:41.

LESSON — MAY 10
The Sons of Zebedee
Mark 10:35-45.
Golden Text: Mark 10:44.

LESSON — MAY 17
Matthew
Matthew 9:9-17.
Golden Text: Matthew 9:13

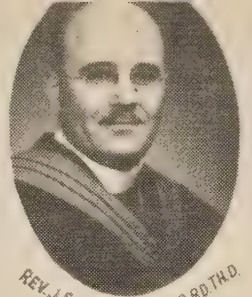
LESSON — MAY 24
Lydia and Priscilla
Acts 16:14-15, 18:1-3, Romans 16:3-5
Golden Text: Proverbs 31:30.

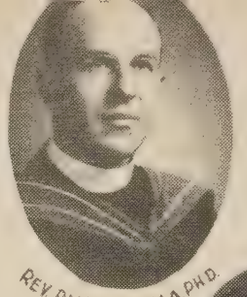
LESSON — MAY 31
Paul, The Dauntless
2 Corinthians 11:22-31, 4:6-10
Golden Text: Phil. 4:13

LESSON — JUNE 6
Barnabas
Acts 4:36-37, 9:26-30, 11:22-26
Golden Text: Acts 11:24


REV A FARRIS M.A. B.D. M.TH


REV. D.K. ANDREWS M.A. PH.D


REV. J.S. GLEN M.A. PH.D. B.D. TH.D.
PRINCIPAL


REV. D.V. WADE M.A. PH.D.


REV. D.W. HAY M.A. D.D.

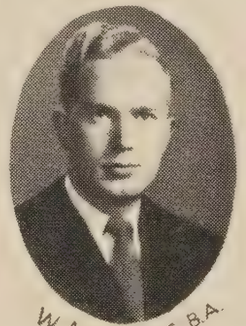
KNOX COLLEGE
GRADUATING CLASS
1953

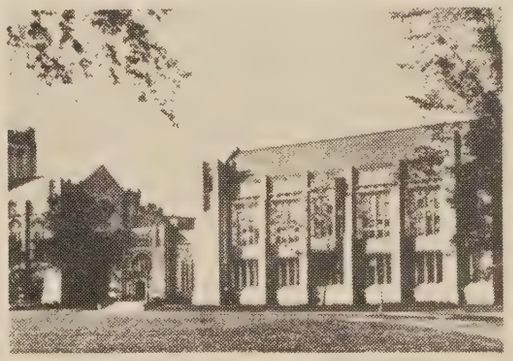

J.N.M. ALLAN B.A.

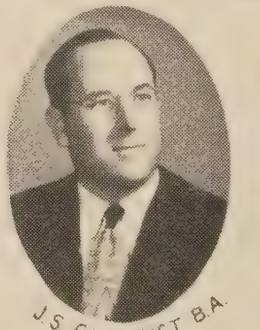

R.K. ANDERSON B.A.

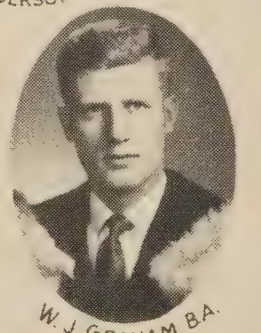

L.E. BLAIKIE


W. DONOVAN B.A.

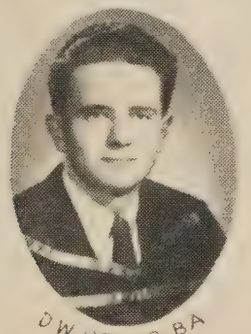

W.A. DOUGLAS B.A.



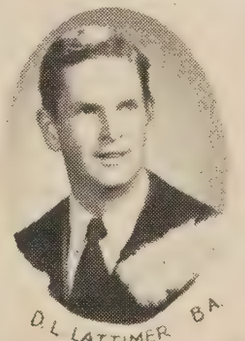

J.S. GILCHRIST B.A.

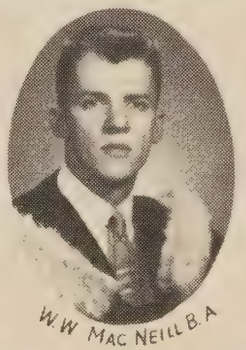

W.J. GRAHAM B.A.


H.H. GREEN B.A.

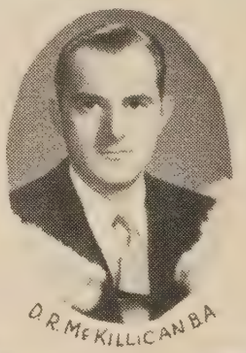

D.W. HESLIP B.A.

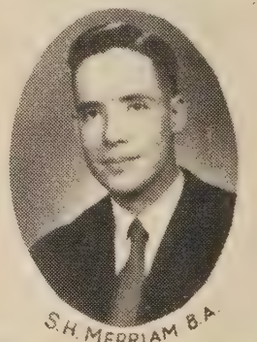

K.E. KING B.A.

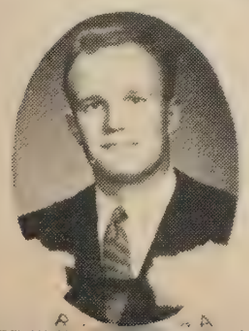

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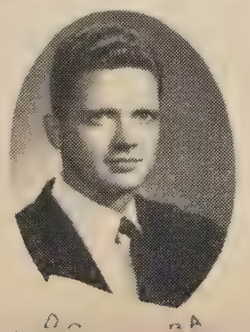

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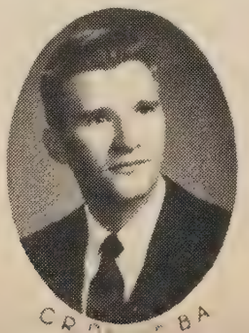

G.A. MALCOLM B.A.

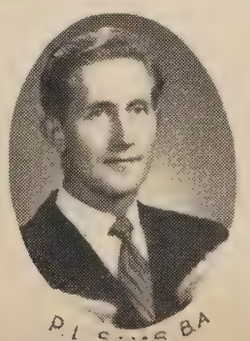

D.R. MCKILLICAN B.A.


S.H. MERRIAM B.A.










W.E. SAYCOS M.A.


S.D. SELF B.A.


F.D. SLAVIK B.A.


D. TAN

ACROSS THE DOMINION

ONTARIO

Church Honours Faithful Worker

TORONTO—Members and friends of Cooke's Presbyterian Church met in the Sunday school room on February 26 to honour Mr. Samuel Vance on his retirement from the Board of Managers, after serving for 37 years. For 25 years he had been chairman of the board. Mr. James Raffan, present chairman, occupied the chair during the programme. Mrs. Thomas Kerr presented Mr. Vance with a Bible and a well-filled wallet as a token of appreciation from the congregation. At the close of the evening, the Women's Association served refreshments.

137th Anniversary is Observed

PERTH—The 137th anniversary of St. Andrew's Presbyterian Church was celebrated on March 15. The guest preacher was Principal Robert Lennox, Ph.D., of The Presbyterian College, Montreal. In two provocative messages Dr. Lennox urged the congregations towards wholesome Christian living. His morning sermon on, "I am not ashamed of the Gospel," was illustrated with interesting sidelights on a recent journey to the Holy Land.

On behalf of Mrs. W. D. Ross, the Rev. Robert B. Milroy, Minister, presented to the congregation the trowel used by the Lieutenant Governor, William Donald Ross, in laying the cornerstone of the new church on July 28, 1927. The Baptist Church and the United Church congregations and their ministers were welcome guests and participants at the evening service of worship.

This congregation, whose first minister was the Rev. William Bell, was one of the earliest established not only in Perth but in much of the surrounding country. One notable fact in its history is that many people in this congregation helped to establish Queen's University at Kingston.

Presbytery Sponsors Missionary Rally

LONDON—A successful missionary rally was held March 13 to 15. The Missions Committee of the Presbytery cooperated with the W.M.S. for these meetings. Speakers included the Rev. Dr. W. A. Cameron, secretary for Foreign Missions; Dr. Hugh and Mrs. MacMillan of Formosa; the Rev. F. C. and Mrs. Knox; the Rev. C. L. Wood, and Miss Bessie MacMurchy, all from the Bhil Field, India.

Supper meetings were held in four different centres: London, St. Thomas, West Lorne and Appin. The missionaries spoke at as many church services as was possible on the Sunday and the meetings were concluded with city wide rallies in London and St. Thomas on the Sunday night. Eighteen churches benefitted from the presence of the missionaries.

The speakers received an enthusiastic response and it is believed that there will be an increased interest in our far-flung mission work, as a result of these gatherings.



Canada Pictures

Westview Presbyterian Church, Toronto, where the Rev. T. E. Black is minister, had the dedication service of their beautiful new church, on March 29, when the Moderator of the General Assembly officiated and was assisted by ministers of the Presbytery of East Toronto.

Board of Evangelism Speaks on Indecent Publications

This document was presented to the Senate by Dr. Robert Good on behalf of the Board of Evangelism and Social Action.

THE Board of Evangelism and Social Action of the Presbyterian Church in Canada would assure the members of the Senate Committee of our deep interest in the matter before you, that of seeking a solution to this vexing and controversial problem.

It is not necessary for us to assure you that the Presbyterian Church in Canada cannot support or condone anything that would tend to lower the moral standards of the young people of our land—nor do we desire to give encouragement to any group which, for purposes of monetary gain, would continue the distribution of indecent literature and pornographic publications.

At the same time we feel it to be utterly impossible, through *censorship* and *legislation*, to assure morality, good living and righteousness for our people. Are there not *now* on our Statute Books sufficient laws for the adequate control of the printing, sale and admission to this country of books and periodicals likely to have an improper effect on our young people? If, therefore, there are those who feel that they have grounds and reasons for complaint, let these complainants lay the necessary charges against those who may be violating these laws.

We hold firmly to the opinion that we must start on the *Home Level* in training our young people to differentiate between that which is right and that which is wrong. Other groups may have greater persuasion over their communicants, but if they are fearful of the effects of salacious and indecent literature upon their people, and if they lack sufficient control over them to direct their reading and thinking, we of the Presbyterian Church would not support any attempt to institute legislation or exercise censorship over the *entire* Canadian population.

In harmony with our concept of freedom, we would respectfully suggest that the *State* make full use of existing laws in controlling the admission to this country and the sale of such printed matter and publications—and that the *Church* continue to put forth every effort to Christianize the conscience of those within her fellowship, to the end that the nation's thinking and living may be brought to a higher moral level.

New Cause Has Promising Future

PETERBOROUGH—The new Church Extension work begun in the south end of this city is one of the bright spots in the Presbyterian Church today. The people are mostly young couples with families of small children. Services are held in a public school every Sunday morning and five small classrooms have been made available by the Board of Education.

An assessor session of five Elders from St. Paul's congregation has been directing the affairs of the mission. Many of those in attendance at the mission have been connected at some time with St. Paul's or with Presbyterian churches in the district. The Sunday School is staffed by an able group of teachers and has an enrolment of 150. The choir, under Mrs. G. Wilson Craw, and the Ladies' Aid have been organized. Nine children were baptized at the first baptismal service. The first minister to be appointed by the Board of Missions will be the Rev. Gilbert D. Smith, from Lisburn, Ireland. This congregation will be linked up with Keene into a pastoral charge.



Courtesy Peterborough Examiner

A portion of the new congregation in the south end of Peterborough. The room was filled to the front making it difficult for the photographer to get a picture.

Choir Wins Award At Music Festival

ST. CATHARINES — The choir of Knox Presbyterian congregation, under the direction of George Hannahson, was placed second in the open church choir competition at the Kiwanis Music Festival in Toronto on February 27, with only two points less than the choir awarded first place.

In a special offering for the relief of flood areas in Europe $377 was contributed by Knox congregation to be forwarded through the Presbyterian Church in Canada fund.

Governor-General Assists at 28th Anniversary

OTTAWA — Governor-General Vincent Massey read the Scripture lesson on February 8, at the 28th anniversary of St. Giles Presbyterian Church. The services were conducted by the Rev. J. Logan-Vencta, O.B.E., minister, and the anniversary preacher was Professor C. Ritchie Bell. In the course of his morning sermon, Dr. Bell said, "If you desire to have a church-going nation, you must begin with the children, getting it into their blood and when they grow up they will find joy and benefits in the experience of worship."

Formosan Pastor Visits Toronto

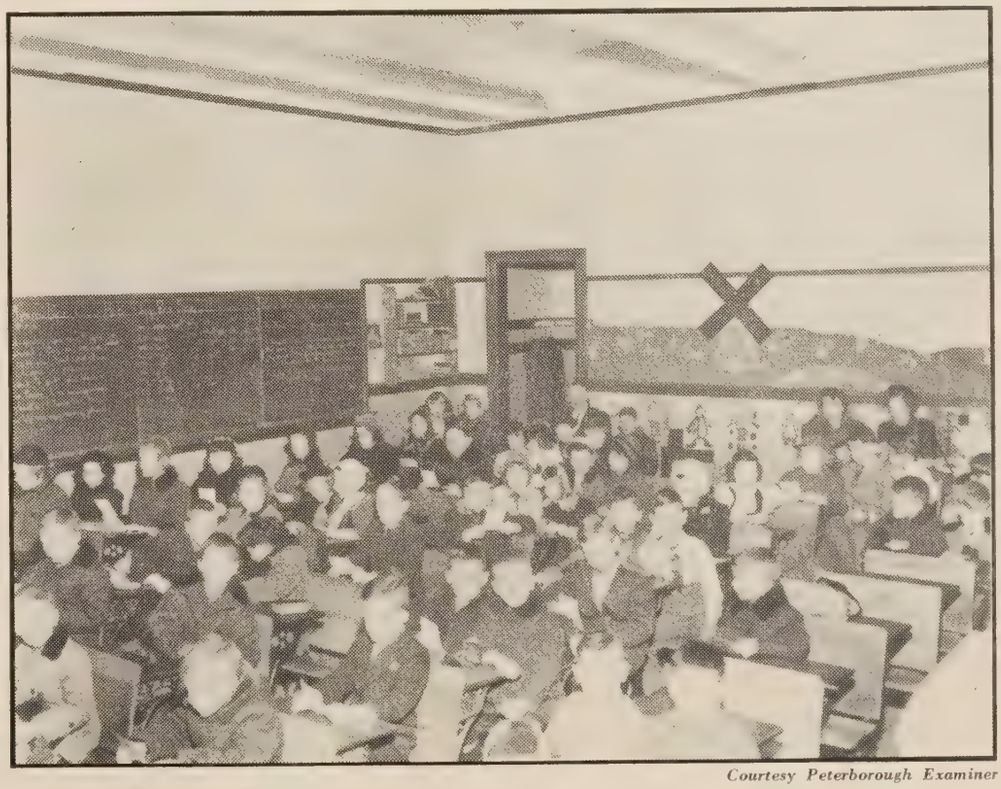
TORONTO—A welcome visitor to Canada was the Rev. H. L. Keh Ho-Liet (pronounced Kay), of the Jinan Presbyterian Church, Taipei, Formosa. He is spending a year in post graduate studies in the United States and visited old friends in Toronto in mid-March.

The friends of Mr. Keh Ho-Liet made possible his sabbatical year because of the high standard of Christian leadership called for in Formosa and particularly in his own congregation. There are only 160 members in this church but these are largely in the universities and colleges group. No less than seven members either have taken post graduate work or have been awarded fellowships to study in the States.

This congregation is not wealthy and its total budget for all purposes would scarcely exceed $500. It is only by real sacrifice that this congregation is a self-supporting charge.

Complete Redecoration of Church Building

SARNIA—The congregation of St. Giles, in the fast-growing lake shore district, have now completed the redecoration of their church building. Membership has almost doubled in the past year, and the church mortgage was paid off in January. Plans are under way for the construction of a manse. The Rev. W. I. McElwain is the minister.



Courtesy Peterborough Examiner

The intermediate department of the Sunday school of the church extension work at Peterborough, has 90 children enrolled with five teachers and a superintendent. The bright faces of these boys and girls can be clearly seen.

YOUTH IN THE NEWS

Meditations On Youth Work

Dear Young People:

Tonight I have been reading The Presbyterian Record, which becomes more interesting with each issue. The article which has particularly gripped my attention is "A Globe-Trotter's Diary" by Miss Helen Bricker, who, you will recall, has been representing our Canadian Y.P. at the India Conference and is visiting our Mission Fields before returning home.

She states in part about Formosa: "That evening Lotone Church invited me to a dinner party and a social evening. It was an amazing experience in Christian fellowship. The Church was beautifully decorated with leaves and flowers—I discovered later that some of the T.K.C. (Taiwan Youth Fellowship) had been up at about 6.30 to wash all the windows and clean the church. The president of the T.K.C. turned out to be the local doctor, Japanese trained and highly intelligent—also vitally alert to the job of Y.P. in the Church and in the world."

In another place she states: "In the afternoon we had a meeting with the Presbytery executive of the T.K.C. where we shared ideas about Y.P. work. I made some amazing and inspiring discoveries. In that Presbytery there are 32 churches of which 23 have T.K.C. groups although the T.K.C. is only a five year old organization. The ones which have not yet such an organization are being worked on, but are rather new or small and struggling churches. Each church may have from 40 to 100 members. Several months ago Dr. Tung, the brilliant young biochemist suggested they start a monthly collection of a small amount of money from each T.K.C. member. They set 50c as their goal and started with great trepidation that it wouldn't be successful. To their delight, they collected $1,750.00 the **first month** and since then each month has produced still larger sums. With the money, the young people themselves have built two churches and still have money left for additional projects."

And so, my dear friends, as I sit and ponder these matters, I ask myself, "What have I, with all the advantages God has given to me, done for Him Who gave His all?" Shall we, the young people of B.C., with all the opportunities for service at our door, not accept the challenge thrown to us by our Formosan brethren and answer His imperative call with "Here am I, send me."

GAY BULLOCK.

Nanaimo, B.C.

From B.C. Young People's Bulletin, The Communicator.



Teacher training class at Kerrisdale Church, Vancouver. In back row are the three leaders: Grace MacKay, second from left; Mrs. G. M. Bell, the teacher; and the Rev. H. Lennox, minister.

Study Class Prepares Girls for Teaching

VANCOUVER — Kerrisdale church school has a study class to prepare the senior girls for teaching. In addition to the regular session during the church school, the girls also come for several Sunday afternoons to take special classes.

The course was a study of the Old Testament with lectures and demonstrations, using the leadership educational and audio-visual kit. The girls completing the course receive credit from the Board of Christian Education. Two of them are now leading the Explorers group.

Young Adult Group Work and Play

EDMONTON, Alta.—The BOSTO Club of First Church, Edmonton, sends greetings to other young adult organizations throughout the Dominion. We feel that the teamwork shared by the various members of the club is worth sharing with you. We look to 1953 with an even greater spirit of Christian fellowship in *"Being of Service to Others."* We grow personally and as an organization in those qualities which we esteem in the example of Christ.

Chatter over coffee often recalls those things we all enjoyed doing in 1952. For instance, there was Dickens' *"A Christmas Carol,"* performed by members of the club; the "glue" session we had mending the hymnbooks in the church; the Valentine tea, at which the minister and members of the kirk session and board of managers poured tea, while the men of the club served. Then there is more serious chatter while members think and discuss the folks we had on our "Brotherhood" evening, when we heard members of two other faiths tell us about their beliefs.

So, you never know, as a member of the BOSTO Club, whether you may be called upon to wield a paint brush, a glue brush, or, even a scrubbing brush. You might be asked to bring an elderly person to church in your car; to type church membership cards; to fold announcements for the Bible Society; or to deliver gifts to a cerebral palsy clinic or take food to an orphanage.

All is not work, though. We enjoy outdoor activities: tobogganing, skating, hiking, along with visits to factories and other places. If you come to Edmonton, do join us!

General Assembly Travel

Reduced Fares: General Assembly 1953—Riverdale Church, Toronto, June 3.

Identification Plan: A minister attending Assembly will present a Clergy Certificate to the Railway agent and purchase a round-trip clergy ticket for single fare and one-half plus $0.25. Other adult members of the families of ministers and elders may purchase a ticket for one and one-half plus $0.25 and children under 12 for one-half the adult fare plus $0.25. Children under 5 years free. One Identification Certificate, which will serve all members of the same family, will be mailed to each Commissioner.

Sixty-eight ministers and 27 laymen are inspired by the meetings of

The First School of Evangelism

By John C. Robson *

"A LITTLE cloud like a man's hand," that may prove to be big with blessing, was the First School of Evangelism of the Presbyterian Church in Canada. The School met from March 23 to 27 in St. John's Church, Toronto, under the auspices of the Assembly's Board of Evangelism and Social Action. As members of the Board, or as representatives of Presbytery Committees, ministers, from Newfoundland to British Columbia, met to study afresh the meaning of evangelism, to engage in evangelistic visitation, and to listen to a remarkable man, the Rev. Walter Barlow, D.D., leader of the Department of Faith and Life Seminars of the Presbyterian Church, U.S.A.

The School arose directly out of a growing sense of need—testified to by many an overture to Assembly—for a greater evangelistic concern and outreach in our Church's life. Hence, those who received invitations responded with enthusiasm, and came with an attitude of expectancy.

The heart of the School's study was a series of nine lectures by Dr. Barlow, dealing with the spiritual basis of evangelism. As the delegates listened to his exposition of the divine initiative of grace, repentance and faith, reconciliation and commitment, conversion and the Kingdom, Christian nurture, and the place of the Holy Spirit in evangelism, many could join with Mr. McCullagh's testimony, that they had learned not only to respect Dr. Barlow as a theologian, but to love him as a friend.

Closely related to Dr. Barlow's theme were four lectures presenting certain aspects of evangelism: Principal Glen of Knox College, who dealt with the challenge to the Gospel of modern secular man; the Rev. Graham Smith of Knox, Dundas, spoke of the significance of mass evangelism, particularly of the parochial type. The meaning of the Gospel as the purpose and power behind all Christian Education was stressed by Dr. James Smart of Rosedale Church, Toronto. Mr. Harold Jackson of Simcoe spoke of the implications of evangelism for stewardship, with Christ preeminent in every relationship of life.

In addition, the program ensured that the benefits of the School would not be confined to delegates. Dr. Barlow addressed a Laymen's meeting Tuesday evening, a large Church School Workers gathering in Leaside Church Wednesday evening, and a Public Rally on Thursday. And—lest he should be idle—he also delivered two stirring addresses to the Knox College student body!

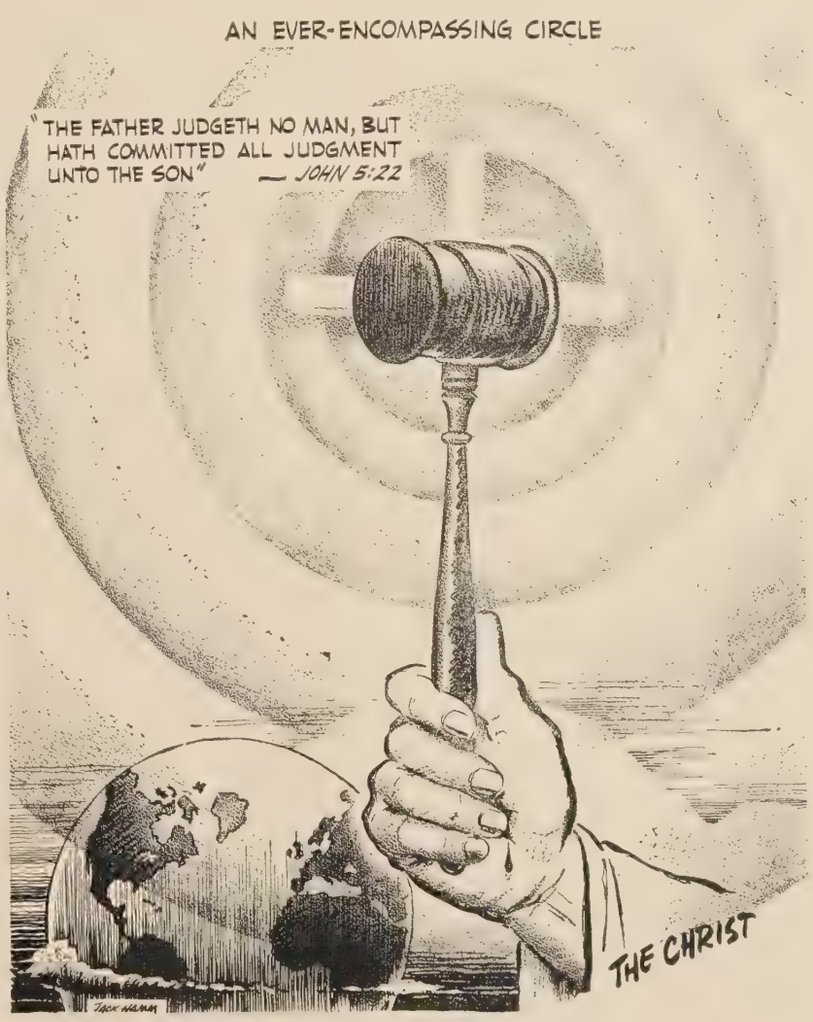
PERHAPS THE most significant feature of the School was that it sought to practise what was preached. Visitation evangelism—in which Dr. Barlow has had a wealth of experience—was the keynote.

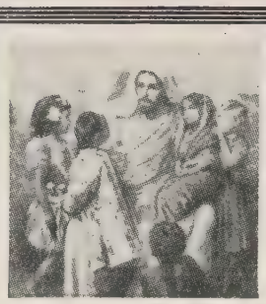
The instructions were clear: visits were to be concerned, not with secondary things—not even with the Church—but with *a direct witness to Jesus Christ Himself* as Lord and Saviour. There was some scepticism, and not a little trepidation, and many were the interesting experiences. One couple crashed a party, and soon had a roomful of people for an audience. Most visitors testified to an encouraging reception, and returned sure that valuable lessons had been learned.

What of the results? Already the Board of Evangelism is planning for three such schools next year with Dr. Barlow, in the Maritimes, the Mid-West, and British Columbia. The "students" returned home, anxious to see the same thing take place at Synod, Presbytery and congregational level.

More important, ministers and laymen met together to study and witness, knit together by a common concern, whereby a deeper sense of fellowship in the Gospel arose. Above all, there was brought home to all who took part a fresh awareness of the centrality of evangelism in the ministry of the whole Church. As the Moderator, Dr. J. A. MacInnis, led in the closing Communion service, those present knew that they would return to their work quickened in mind and heart, sure that by the calling and commissioning of the Holy Spirit the prayers of many will be answered, and a new evangelical grace and power be seen in our land. ★

* *Minister of St. Andrew's Church, Huntsville, Ont.*





The CHILDREN'S CORNER

by May C. Smith

I was the Babe, in a manger born—
He was God the Father's Son:
He came to earth from His home on high
To save us—every one.
Who was he?

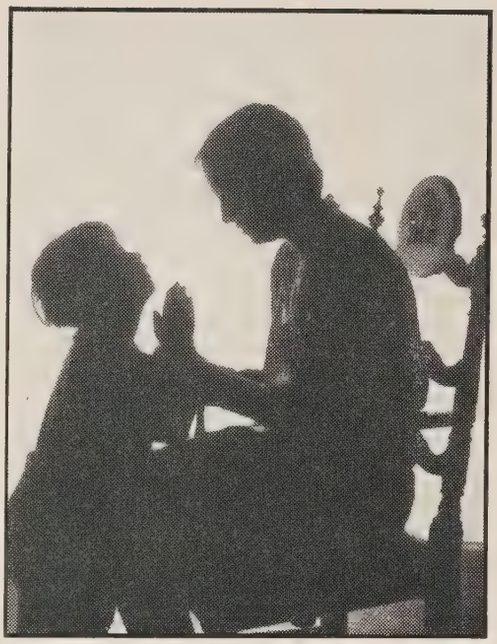
JESUS.

Mother Knows

When I'm tired as tired can be,
My mother takes me on her knee,
And holds me there, so soft and strong;
She knows where all my aches belong!

And when I'm just so full of play
I want to run and romp all day,
She laughs and dances round with me,
Because she understands, you see!

I don't see what a boy would do
Without his mother, all day through,
For mothers understand things so;
You need not tell them—they just know.



Harold M. Lambert

Teach me to pray.

Mother Love

WE HAD a few Bantams on the farm for a short time. You know what tiny hens they are! Ours were very pretty with brightly coloured feathers—red, green and brown, with black dots scattered over them. The hen we liked the best was Midget, but she was always wanting to "sit" to hatch out chickens. The season was wet and Midget would drag her little chicks through long grass and lose them. Then she would call in her clucky language but often the tiny chicks could not be found.

One day when Midget was clucking again, we played a trick on her. We put two big duck eggs under her. She fluffed out her feathers and happily settled down in a corner of the barn. We knew that if she hatched out even one duck, she would be contented, and she could not lose a big chick like that very easily.

Midget stayed on the nest for three whole weeks, getting off only for food and a few minutes of exercise. She liked to get her feathers all damp in the dew before going back and turning the eggs over. Perhaps the shells do not get so tough if they are dampened.

At the end of the three weeks, off the nest came Midget with two downy ducklings trailing after her. I wonder what she thought when she saw those huge things, half as big as she, and with strange webbed feet, and such very large flat beaks. She did not seem to mind. She scratched in the earth for worms for her babies, and stood aside watching when they gobbled up, noisily, the grain or mash we fed to them. There was not often much left for the little mother to eat when those babies had finished. However, she was happy if they had enough.

Every week those ducklings grew bigger. Soon they were large white ducks, about four times as large as Midget. Yet they came waddling to her when she called them, and seemed to think they were cuddling under her wings as evening approached. You know that farm birds go early to bed. As we watched the big white ducks creep close together, while the wee mother flew up to perch on their broad white backs, it looked to us as if a lovely autumn leaf had drifted there.

When any danger threatened those huge children, the brave little mother would risk her life to defend them. No strange person, nor cat, nor dog would dare harm those ducks. Midget would ruffle up her feathers to make her look big. Then she squawked, danced and flew about like a temper in chicken form. Once she flew at a cow that had strayed across the path of the ducks. She was a brave little mother, to be sure.

As the ducks grew older and found a pond of water, trouble began for poor Midget. She called, and strutted along the bank, frightened that her dear babies were going to drown. But now, they would not always come when she called them. They just couldn't understand why she was making such a fuss—they were so happy paddling about in the nice cool water. Probably they thought she would enjoy a fine swim, too.

For quite a while they came at night and cuddled up to each other, with the tiny mother sitting on their backs. But like all children, they soon grew up, and were able to look after themselves, and Midget got another family of tiny bantam chicks, who never worried her by going near the pond.

Do you think that sometimes the young ducks thought of that grand little mother who had loved them so fiercely?



My Prayer

Lord, when the day has turned to night,
And mother is asleep,
Then, in the darkness, black and still,
Thy little children keep.

Only ONE Mother

Hundreds of stars in the pretty sky,
Hundreds of shells on the shore together,
Hundreds of birds that go singing by,
Hundreds of bees in the sunny weather;
Hundreds of dewdrops to greet the dawn,
Hundreds of lambs in the purple clover,
Hundreds of butterflies on the lawn,
But only ONE Mother the wide world over.

To My Mother (see cut)

Dear boys and girls: I'm sure you all know that we will be celebrating Mother's Day soon. You will want to make a pretty card for Mother. Take a piece of paper about twice as wide as the picture on left. Fold it over, so that it will make a little square booklet. Then trace or copy the heart and paint the forget-me-nots blue, with yellow centres and green leaves. On the inside of the card write the words of the little poem "Only ONE Mother", which is on this page.



A PAGE FOR BOYS AND GIRLS

by A. Norman McMillan



Shakespeare Up-to-date

SCHOOL children sometimes find the plays of Shakespeare rather dull reading. They much prefer to see them acted. That is only natural. The Immortal Bard of Avon wrote his plays to be acted.

In several of his plays there are several lines that seem very modern to the motorist of today:—

"I like the new tire!" Much Ado about Nothing, Act III, Scene 4.

"O, how the wheel becomes it!" Hamlet, Act IV, Scene 5.

"To climb steep hills requires a slow pace at first." Henry VIII, Act 1, Scene 1.

"Whence is that knocking?" Macbeth, Act II, Scene 2.

"The battery once again!" Henry V, Act III, Scene 3.

"Horns make me so mad!" Merry Wives of Windsor, Act. III, Scene 5.

"Will this gear ne'er be mended?" Troilus and Cressida, Act I, Scene 1.

"A horse, a horse, my kingdom for a horse!" Richard III, Act V, Scene 4.

How often have we used the latter words when stuck in mud during the Spring. Old Dobbin still has it over the car at times!

Religion in Stamps
Liberia Honors Missionary

LIBERIA, the little republic on the West Coast of Africa, has issued a set of stamps that recall the dramatic story of how a young American missionary became "father of a country."

The time was early in the 19th Century. The Reverend Jehudi Ashmun, born in 1794, had just been ordained into the Christian ministry. A wave of indignation was sweeping many American churches at the barbaric practices of human slavery. Reformers suggested the possibility of setting up a refuge for freed slaves in their ancestral Africa where they could live in dignity and independence.

The Rev. Mr. Ashmun was offered the post of director of this colony, and accepted. It was 1822 when the young missionary, his bride, and a party of 52 Negro families sailed for Africa. After a difficult 81-day journey they found many heartbreaking hardships awaiting them. Malaria took a heavy toll, young Mrs. Ashmun being among



the first to die. But the minister's faith in God never wavered. Gradually clearings were made and families were established on homesteads.

After much persecution at the hands of greedy slave-traders, better days came, and the heroic missionary's driving faith overcame all obstacles. When he died at the age of only 37, Liberia became an island of freedom on the Dark Continent. For many years it was the only free nation in all Africa. Only in late years have Ethiopia, Egypt and Libya joined it in this honor. Liberia honors in this set of stamps another missionary, the Rev. Thomas Buchanan, cousin of the 14th President of the United States.

A Travel Quiz

1. Where is the Giant's Causeway?
2. Where is the Chateau Frontenac?
3. In what Province is Fort Macleod?
4. Where is "the Anne of Green Gables" country?
5. What is the capital city of British Columbia?

The Story of Mary Jones

MARY JONES had been a servant in a household for twenty-five years. Her relatives had not had much to do with her in her lifetime because they thought her a little peculiar religiously, but they all came to the funeral.

After the service the relatives came back to the home for refreshment. Then they requested her belongings. They were told that they would find all her earthly possessions in her trunk in her room. They went through the trunk, looking for a bank-book and her will. They found no will, but there was a small account book. On one side, year after year, she had entered her monthly wage. On the opposite page she had entered her small personal expenses and then there appeared such entries as "for native work in China, $50.00;" a few months later, "for native work in India, $50.00." Her relatives knew that she had received a legacy of three hundred dollars and turned to the pages of that date. There it was—"Received legacy, $300.00," and on the opposite page, "paid out to the Sudan, $300.00."

Mary Jones needed no executor, no trust company—she had already fulfilled her trust.

The gift of this servant girl came just at the moment of the greatest need and made possible that first journey up into the Sudan. *"Well done, thou good and faithful servant."*

Would there were more Mary Jones' in our churches today!

Every day should be Mother's Day. Helping hands and kind words should cheer her every hour. Her faith in God should lead us to Him. We can please her best by following the ONE who had made her life so winsome.

A Crushing Reply

A CHRISTIAN chief in the New Hebrides Islands, who had been a cannibal before his conversion, was reading his Bible when a trader came up to him and exclaimed, "What is that you are reading?"

"The Bible," said the chief.

"Oh, that's played out" answered the trader. "I don't believe it ever did anyone any good."

"Don't you," said the chief. "Then let me tell you, sir, if it were not for the Bible you would be in my oven!"

General and the Telephone

THE telephone had just been invented and an instrument was placed on Ulysses S. Grant's desk in the White House. A trial convinced the President that he could talk through it to another person and hear a reply.

"Yes," said the man who had led great armies to victory, "it is all very remarkable. But who in the world would ever want to use one of them?"

Today we think we couldn't get along without the telephone!

Answers to Travel Quiz:

1. Northern Ireland; 2. Quebec; 3. Alberta; 4. Cavendish, P.E.I.; 5. Victoria.



Holland tulips on The Driveway, Ottawa.

Malak, Ottawa

The Family Altar

"Is there anyone left of the house of Saul to whom I may shew kindness for Jonathan's sake?"
2 Samuel 9:1.

BETTER THAN HIS CROWN

By H. Beverley Ketchen

FOR thrilling romance the story of the shepherd lad who lived to grasp the golden keys and sway the sceptre of a throne has never been out-rivalled. The most ingenious writer of fiction could scarcely conceive a more exciting tale. We have been fascinated by him as a brave and brilliant soldier; have admired him as an astute and gallant ruler; have loved him as a poet. We have noted, not without considerable comfort, that he was made of the same clay as ourselves.

For had we nothing before us in our stumbling and halting lives but impeccable saints and perfection, we might give up in despair. When we see that the greatest and choicest have had their weakneses like our own, are we not encouraged to struggle on? After all, the "faultily faultless and icily regular are splendidly null."

Here, I think, we find David the King in a particularly attractive mood. After his long, hazardous, chequered career, crowned with success, he is sitting quietly in his palace, feeling the spell of old associations, reflecting on the days when Jonathan and he were young. Finally rousing himself from the heart-warming reverie, he asked "Is there anyone left of the house of Saul, to whom I may shew kindness for Jonathan's sake?"

Thus in the stilly night, ere slumber's chains had bound him,
Fond memory brought the light of other days around him;
The smiles, the tears of boyhood's years,
The words of love then spoken.

THERE is pathos as well as beauty in the question, in the fact that he was interested in the house of Saul, who had been his implacable enemy. On the other hand, what an impressive illustration of the ephemeral character of mere earthly greatness. How proud and arrogant that house of Saul had once been! But it had gone down to the dust, unwept, unhonored and unsung—The vanished pomps of yesterday!

"The boast of heraldry, the pomp of power;
And all that beauty, all that wealth e'er gave,
Await alike the inevitable hour:
The paths of glory lead but to the grave."

Well, the aging monarch, after a long life of strenuous and tumultuous strife—many battles gallantly fought and nobly won; many reforms benevolently planned and successfully carried out; many mistakes and sins sincerely regretted and dearly paid for, and many achievements humbly accredited to Providence was letting his mind roam meditatively over the exciting and almost incredible events of his life and he asked, "Is there anyone left of the house of Saul, to whom I may shew kindness for Jonathan's sake?"

David, then, had forgotten the hateful cruelty of Saul and all the bitter grievances of his early years, but he remembered the gallant loyalty of the

young Crown Prince, Jonathan, at a time when such friendship was priceless. And, after all, character is pretty well indicated by the kind of things we forget and the kind of things we remember. If memory gives you "roses in December," you deserve them, for they are the result of a well-disciplined character. If, on the other hand, the grievances and grudges of the past are prominent pieces of furniture in your "chambers of memory," you deserve all the trouble they give you.

AS David reflected gratefully on what the friendship of Jonathan had meant to him when his own situation was precarious, he began to wonder whether there was any way in which he could express his gratitude. He was told that there was a crippled son of Jonathan living in obscurity. Probably in poverty too. Mephibosheth had been an infant in arms when his father was slain in battle at Gilboa and the nurse had stumbled in her hysterical flight. For the women followed their men to battle in those days just as they did in Scotland in the days of Montrose. War was not just mechanized murder.

What a turn the wheel of Fortune took that day! The helpless child who was in direct succession to the throne became an object of charity. Just how he was brought up we cannot say. Some kind souls must have shared their meagre fare with him.

There was no social organization then. There were no Service Clubs to look after the underprivileged. There was no Children's Aid Society. But somehow in spite of his physical handicap he grew to manhood. And I daresay that some poor but big-hearted peasant woman got a crown in heaven for her motherly ministry.

No doubt he had been often told that his grandfather had once been King. It is not unlikely that he had been taught to think bitterly of David as a cruel usurper. And in his drab obscurity he must often have thought wistfully of the "might-have-beens."

BUT it is a long lane that has no turning, and one day the monotony of his dreary life was broken by a message from the King. It was like a bolt from the blue, and it has always seemed natural to look on the dark side of things, Mephibosheth was alarmed. He had never known of the secret covenant between David and his father, and when he was ushered into the royal presence he was so obviously nervous that the King immediately set his mind at rest by saying, "Fear not, for I will surely shew thee kindness for Jonathan's sake, and thou shalt henceforth make thy home with me."

Were his ears deceiving him? It must have seemed like a dream, "too good to be true." It was as if June burst right out of December: as if the desert became a bower of beauty by a single touch of magic. So much for the poor cripple's entry into paradise.

Let us think for a moment of the King who could live poetry as well as write it. A great many years had gone by since he had made that covenant with Jonathan. In the meantime, he had become monarch of all he surveyed. But he had not forgotten the friend who had stood by him when he had so badly needed a friend.

WOULD that we all had that grace of a long memory! Would that we all were as true to the vows or promises we once made! How often it has happened that when one has climbed to wealth or power or fame he has forgotten the kindnesses or sacrifices of those who helped him to get his feet on the rungs of the ladder! How often it has happened that when a man has arisen to a place among "the seats of the mighty" he has forgotten the companions of his youth! How often it has happened that when a man has prospered and become materially independent he has forgotten the vows he once made to God! That surely is the superlative of meanness.

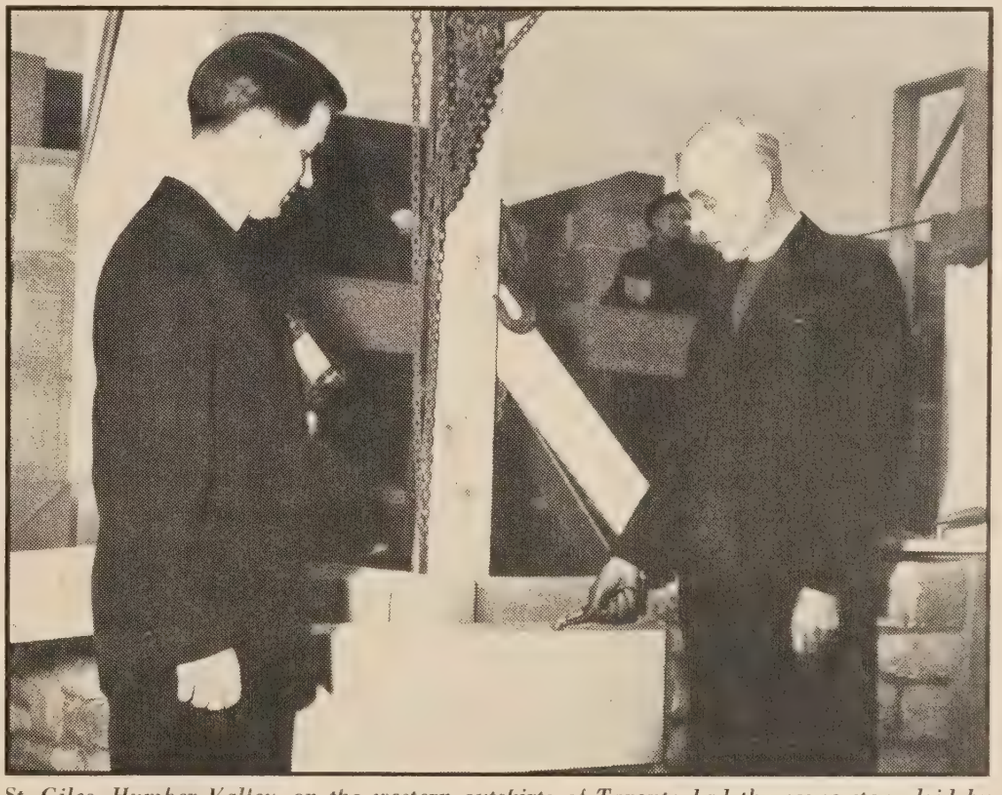
Well, it was for Jonathan's sake that the young man was blessed. That suggests a feature of life too seldom taken into account. Was not Lot spared for Abraham's sake? Did not God bless Potiphar for Joseph's sake and the widow of Zarepath for Elijah's sake? Did not Jesus bless a young Syrophoenician girl for her mother's sake and on another occasion a poor cripple for the sake of the four men who carried the stretcher?

Not until the day breaks and the shadows flee shall we know of all the blessings that have come to us for someone else's sake. Do we not ask God to bless us for Christ's sake? And is it not for His sake that we minister to the needy, remembering His gracious word, "Inasmuch as you have done it unto one of the least of these. My brethren, you have done it unto Me"? ★

No Invocation

We cannot call Thee in, O Lord;
Already Thou art here,
And so the blessing that we ask
Is knowing Thou art near!

—Rose Lewis.



St. Giles, Humber Valley, on the western outskirts of Toronto had the cornerstone laid by the Moderator of the General Assembly, on March 22. Picture shows Dr. J. A. MacInnis, the Moderator, and the Rev. Wm. J. Adamson, minister.

Moderator Lays Corner Stone

TORONTO—The cornerstone of St. Giles Presbyterian Church, Humber Valley, was laid on March 22, by the Rev. Dr. J. A. MacInnis, Moderator of the General Assembly. Dr. MacInnis brought the good wishes of the Church to this new congregation, and told of the way our Church is expanding right across the Dominion. The service was conducted by the minister, the Rev. W. J. Adamson, assisted by the Rev. W. Welch, of St. Andrew's, Humber Heights.

The congregation is erecting a Church Hall which will be the first unit of the complete buildings which have been planned. This unit will have a seating capacity of 250 in the auditorium, as well as accommodation for the different organizations.

The Readers' Forum

In Quest of Religion

Dear Sir,—

The article on Ecclesiastical Sheep Stealing on the Editorial page of the March issue was of particular interest to me for I was baptized and confirmed in the Anglican Church and attended such a church in Winnipeg. After moving to a new district we found the nearest Anglican Church had a service which was too "High" and the church with the "Low" service was too far for a little child to travel.

We became interested in the nearest church—a United Church and in the course of time became the chairman of the Board of Stewards and later an Elder.

After being transferred to British Columbia, we found in West Point Grey Presbyterian Church the counterpart of the United Church in Winnipeg in its friendly congregation, good ministry, and thought provoking sermons.

We have joined the Presbyterian Church—are active inasmuch as am a member of the Men's Fellowship, my wife in the W.M.S., and daughter a teacher in the Sunday School. Neither the United Church nor the Presbyterian Church can be accused of stealing any Anglican Sheep in regards to myself and family.

Yours in the faith,
G. C. BLACK.

West Vancouver, B.C.

Record in Every Home

Dear Editor:

And whilst I am writing, I should like to voice my appreciation of The Record. I agree with what you say in your November editorial, "Our Goal for 1953." "The reading of The Record" certainly does "make for a larger interest in the local church," and a "more intelligent grasp of what the Church is accomplishing throughout the world." I am pleased to say that we place The Record in every home in the Woodville congregation.

With all good wishes,
C. J. BECKLEY

Stepinac Article March 1953 issue

Dear Editor:

I wish to thank you, your editorial committee, and your Church for this article—"Stepinac's Red Hat is Blood Red."

The writer, an Anglican, admires the spirit which I am sure prompted the printing of this article.

We are living in a day of weasel words and muddy thinking.

Too often we are told to love our neighbour, when what is really meant is that we tolerate his evil ways.

I realize that the article is not an indictment of the whole Roman Catholic body but rather an indictment of the Hierarchy which condones them: (Such atrocities as perpetrated in Yugo-Slavia.)

I call to mind your excellent article on the Bible some time ago, successfully refuting spurious Roman claims.

Carry on with the good work and may other Church publications emulate your fine example.

May His blessing rest upon those who produce The Record and may its high standards be maintained.

Yours truly,
C. L. WILSON

Ottawa, Ont.

Sheep Stealing or Unity

Dear Editor:

I was astonished by the editorial comment in the March issue of *The Record* regarding "Community Churches." When the Church of England criticizes the United Church for establishing denominational churches under the guise of "Community" churches, it is a case of the pot calling the kettle black. No denomination has been more ruthless in this sort of thing than the Anglicans.

All churches strive to serve their community. But it is not a true description of the facts to represent a denominational venture as a "Community" or non-denominational church. Such practices have brought about an inter-denominational rivalry such as has not existed for a century. The resulting competition has been cut-throat and merciless.

It is a sorry irony that at a time when there is more talk of unity than ever before in Church history, such tactics destroy existing brotherhood and militate against healthy co-operation. One can also make the bitter observation that those Churches that have most talked about unity are on the one hand doing their utmost to increase denominational awareness and on the other hand by such stratagems as "Community" churches are doing their utmost to increase denominational advantage. What a pity!

"CONVENTICLE
COVENANTER."

Question of Etymology

Dear Editor:

May I call to your attention the fact that the use of the title "Moderator of the Presbyterian Church" in the press is usually misunderstood by the public, most of whom do not belong to the Presbyterian or Reformed churches, and so consider the word, "Moderator" in spite of its etymology to signify a ruling officer.

The attached clipping is from *Saturday Night* which is headed "Censorship won't improve Canadian morals," but this has also received wide publicity elsewhere.

Now, whatever the Moderator may really have said, I have little or no doubt that a very high percentage of Presbyterians would consider the reports to represent an over simplification of a possible attitude to which they would by no means consent as a fair indication of their views.

It seems to me to be unfair for one who is little more than a chairman of a meeting that is past, to pontificate as if he were empowered to speak for the Church or to exercise its influence on behalf of some cause or position.

JOHN BURGESS.

Toronto, Ont.

Establish a Fellowship

Dear Sir:

During the closing hours of the March meeting of the General Board of Missions, the chairman, the Reverend Deane Johnston of Brantford, made reference to the fact that the occasion was the last one in which the beloved secretary, Dr. W. A. Cameron, would be present in his official capacity. His resignation had been accepted by the General Assembly to take effect in September of this year. Hearing the chairman's words, the Board members felt moved to rise in their places and to give prolonged applause as they remembered the long and distinguished service of this great servant of the Church.

Joining in the spontaneous eulogy, one could not but feel that Dr. Cameron, and others with him, were not thinking of the past so much as of the future. For him, he had fought a good fight, he had finished his course, he had kept the faith. But for the board members and missionaries present the obvious questions were; What shall we do without him? How can we project his zeal for the world mission of the Church into the unknown, the new age immediately ahead of us?

The critical situation facing the Church in this atomic age brought many a reference during the four days of meetings. We were faced as never before with difficult problems till a new and encouraging fact appeared. Reports from different areas told of the emergence of hopeful daughter churches. The Gospel, preached, taught and witnessed through the ministry of healing, had brought forth fruit in indigenous churches. These look to the Mother Church in Canada for sympathetic understanding and for backing. They call out, not only for fresh missionary reserves of qualified personnel to "come over and *HELP;*" but also for helpful openings to enable their indigenous Christian leaders to come to Canada for higher leadership experience and for post-graduate study opportunities.

This challenging need seemed to call for some imaginative action on the part of the Church. And what better expression of our missionary obligation to help to meet this need, at the same time to memorialize our gratitude to Dr. Cameron than a "W. A. Cameron Fellowship?" Why? Had he not

served during the decades at the close of the greatest missionary out-going period in the history of the older churches, and had he not given a significant lead towards this emerging period when younger churches in strategic areas of continuing Gospel witness call loudly for help?

I make this suggestion with the hope that it might touch off a missionary chain reaction from Newfoundland to Vancouver Island, among those who feel that the overseas mission of the Church is not a dead issue in our time.

HUGH MacMILLAN.
of Taipei, Formosa.

Congratulations on Format

Dear Editor:

I would be remiss somewhere in this communication, if I did not convey congratulations to you for the vastly improved publication which is the voice of our Church. In format, typography and content it improves each issue.

J. W. MacLEOD
Kincardine, Ont.

Stewardship and Evangelism

Dear Editor:

Apropos the article by Walter Barlow entitled "Evangelism and Stewardship" (January issue). Is it not evident that a more intensive evangelism plus a series of sermons on giving is an imperative in the Presbyterian Church in Canada as well as the United States of America?

There is no use mincing words if sessions or boards of management are really opposed to missionary work at home or abroad; it can only mean one of two things. Either the members of such sessions or boards of management are merely professing Christians as distinct from real ones which latter have, as Christ commanded, been born again (John 3: 7) or their ministers have failed to emphasize the stewardship angle of Christianity.

It has been proved that if the members of a church tithe their income the needs of the church will be met and I have never known a born again person, i.e., a real Christian, to give less than one tenth of his or her income for the extension of the Kingdom of God.

However, I want to make it clear that tithing is not giving, it is merely refraining from robbing God of what belongs to Him, so we give nothing until we exceed the tenth.

As a layman, I suggest that the ministry of the Presbyterian Church begin a campaign of extensive evangelism and side by side with this stress the much neglected stewardship of Christianity.

May every one of us who are members of the Presbyterian Church in Canada rededicate ourselves to aggressive missionary effort at home and abroad, lest the darkness of Marxian Communism come upon us as a Divine retribution for our spiritual blindness.

Sincerely,
ALEX McBAIN
Muskoka, Ont.



Helen Bricker

Market group taken in the town of Kottayam, South India, where the World Conference of Christian Youth was held.

Encouraging Reports from Overseas

By W. A. Cameron

THE volume of business relating to the Foreign Mission work of our Church was much heavier than usual this year, but never was its content of greater interest, and seldom were the grounds of encouragement more evident.

The committee on candidates was able to report that twelve different applications for appointment were under consideration during the year. Not all of these were appointed, for good and sufficient reasons, but four appointments were definitely made: Rev. S. Moore Gordon, Mr. Clare McGill, and Mr. George Malcolm to Formosa, and Dr. A. A. Rattray to British Guiana. One other was appointed, subject to his passing the medical examination.

The reports from the fields were never of more optimistic vein as to the opportunity offered. Full recognition was taken of the appeal which Communism is making especially in India, and more especially to the students and to those suffering from injustice, but the message of the Christian gospel is received in a spirit of friendliness, not always seen in pre-independence days.

The Bhil Field is still suffering from severe famine, but the assistance being given to Christian and non-Christian from Canada, now amounting to almost $20,000 is enabling our missionaries to do much to relieve suffering. The Board appeals to our people everywhere to continue this much needed help.

In British Guiana a new science laboratory is being built for the Berbice High School, which is to be equipped by the Government, The new manse in New Amsterdam is almost completed. Over $316,000 was contributed last year by the Government towards the operation of our 31 primary schools and the Berbice High School. Three new churches were built and several others repaired.

In Formosa, the missionaries of the Presbyterian Church U.S., from the mainland of China, have continued to co-operate with our Council in a very fine way. They now outnumber our Canadian staff. The Rev. S. Moore Gordon is already at work, teaching in the Theological College and in the Bible School, and he and Mrs. Gordon are very happy to be in Formosa. A Canadian doctor is very greatly needed for the Hospital.

In Japan, Rev. and Mrs. Donald Powell are working hard at the study of the Korean language. Between sessions of the Language School, Mr. Powell was able to visit Korea, and wrote of his experiences. Miss Ethel MacDonald, a former missionary of the W.M.S. (E.D.), has rejoined our Korean staff. Mrs. Powell has passed the examination for licensure for Medical practice in Japan.

(*Turn to page 27*)

STARS

By Roman Collar

BY the time this is published hockey "stars" will be temporarily in the shade. Some of these, by the way, have mistaken the use of their sticks; the latter, we mildly point out, are for the purpose of putting pucks in the net, not the opposing players in the hospital. It's a point worth remembering, even by "stars."

But why call a good hockey player, a capable baseball player, or a worthwhile actor, a "star"? I know that Mr. Webster includes among his definitions of a star this, "A person of brilliant qualities, who stands out preeminently among his fellows," but I like to think that the "star" lexicographer had more definitely in mind the finer qualities of mind such as that of the mind and spirit rather than sound wind or brawn and muscle. Come to think of it—I don't recall hearing or reading of a boxer as a star!

Be that as it may, I was incited to these cogitations by the remembrance of a "star" ploughman's protest during the Second World War. He was no relation, of course, to the immortal ploughman, the "star" poet, Robert Burns, nor to Charles Spurgeon's *"John Ploughman."* Nevertheless, our ploughman has a claim to a niche in the hall of fame which he secured through a pitchfork partly, and partly by the fact that he said that he didn't want to be a movie-star, mind you, a *movie-star!*

Let me remind you of the incident. It was at Hamilton, Scotland, that David McLean, hero of the pitchfork capture of Rudolph Hess whose ill deeds had flamed to high heaven, was interviewed by a movie camera man. He was asked to go through the motions of how he caught Britain's most notorious, but uninvited, guest from the skies, that the world might see how a Scot did that efficient job.

But David didn't like the idea at all, at all. In fact he was not a little rebellious about the whole business of picture-taking. And when he said, in the bluntest of Doric, "Ah dinna want tae be a movie star!" let me say in language as clear to him as it is to those who have come from North of the Tweed, "He took the cake." Aye, and even more, he completely non-plussed a whole tribe of movie-stars and the uncounted of the would-be variety. Imagine—the whole thing is well-nigh incredible to certain minds — David metaphorically thumbing his nose at Hollywood's kings and queens. Ma certe, he wisna blate! David was guilty of *lese majestie,* or something.

These Scots get you down at times, they are so often guilty of the unexpected. Now if I—yes I—had been in David's shoes, and but for the grace of God I might have been, for my home-town is nearby, the movie-man might never have heard me say, "Gang awa man, yer mair trouble than the German!" No, and it may be added, most of us like the limelight, stardom!

So, then, even from the humble ploughman we may "adorn a tale and draw a moral." In not a few churches there has been trouble because certain members wanted to be "movie-stars." They want to "run" things, be in the glare. Two very fine men, so the New Testament says, desired a premier place, in fact, each one to sit on either side of Christ's throne. That couldn't be given them. In the foot-washing episode, Jesus taught the sound lesson of humility.

David McLean "didna want tae be a movie-star." He was happy to be a good ploughman; he knew his limitations. I am not so sure that there should be "movie-stars" in church life. A text might be remembered in this connection, namely, that we are workers *together* with God.

That's "stardom" enough, more than enough! ★

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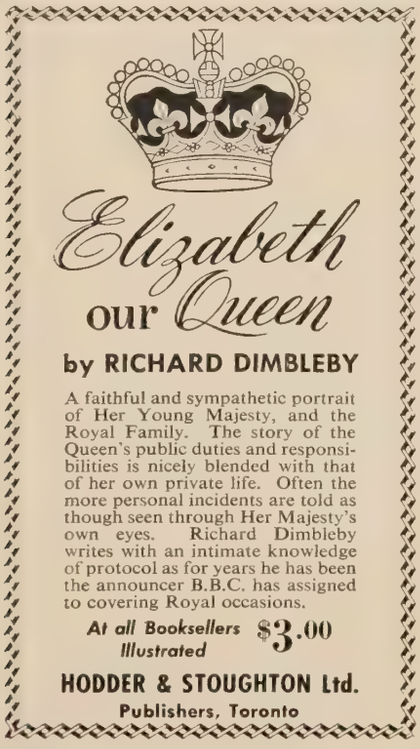
Church Honours Faithful Worker

MONTREAL—The 46th anniversary supper on Feb. 16 of Fairmount-Taylor Church became the occasion of a testimonial to a faithful worker, Mr. Ehni, who has been treasurer of the church for 30 years. A member of the session for close to 40 years, he has also served on the board of managers. Two former ministers of the congregation, Dr. W. Stanford Reid and Dr. W. Harold Reid, spoke of Mr. Ehni's tireless efforts to keep the finances of the church well organized and his devoted interest which had been an inspiration to the entire congregation. A scroll was presented to Mr. Ehni and a pocketbook, representing the good wishes of the congregation.

THE PRAIRIES

Memorial Window is Dedicated

NORTH BATTLEFORD, Sask.—A memorial window was presented to the congregation by the Riverside group of Knox - St. Andrew's Women's League. The window, which bears a replica of the Burning Bush, was dedicated by the minister, the Rev. I. R. Carroll, on February 22. His message on this occasion was, "*Nec Tamen Consumebatur* — Nevertheless, it was not consumed." The window is to commemorate the men from the Saskatchewan Hospital who gave their lives for their country during World War Two. The service was attended by the Girl Guides and Brownies.







Canada Pictures

Presentation at Fairmount-Taylor Church, Montreal. From left: the Rev. W. C. Goodrou, minister; Dr. W. S. Reid; Dr. W. H. Reid, and in the front, Mr. C. W. Ehni receiving the scroll from Mr. J. Keelty.

Opportunities Abound In Canada

By George E. Dobie

THE GENERAL Board of Missions convened in St. Andrew's Church Hall, Toronto, March 16 - 20. Members of all Synods across the Dominion and representatives from the foreign fields helped to determine plans and policies for the Church, which is expanding beyond its resources. A searching enquiry was made into means whereby the whole Church may be better informed of what is taking place. Missionary Education was considered a prime need. A praying Church must also be an informed Church.

A record number of applications for appointment were considered: Ordained missionaries—22, Student missionaries—55, Catechists—12, and 15 deaconesses (this is apart from W.M.S. appointments). It has been the most promising year in this regard since 1925.

Two notable points arising from discussions in this section were—the optimism expressed in reports from all fields and definite evidences that the mission churches are taking root and flourishing as part of the universal Church. Never before has there been such a spirit of independence and determination among the indigenous churches. Basic stipend on all mission fields is now $2,600, plus allowances at present in force. There is a reawakened interest in missions among Canadian Indians. Two ordained men and two student deaconesses were appointed to this work. These appointments are in keeping with the Board's policy to co-ordinate the work of church and school on the reservations.

The Board authorized the sale of the Yorkville Street property (Toronto) formerly, "The Presbyterian Home for Girls." Plans were made for the building of a fine new "home" for the important mission work on behalf of unmarried mothers.

Reports from all synods in Canada stressed the extension work being carried forward and the challenging areas of work still before us as a Church. The *Outreach* campaign enabled many Presbyteries to assist communities with placing churches and Sunday schools within reasonable distances of the many new housing areas. But several conveners stressed the restricted programmes of extension because of lack of funds.

The Board gave more time than is customary to dealing with policy, and adopted a long-range over-all plan for each of the many departments of the Church's mission work.

Most encouraging reports came from the Chinese and French work. The Chinese are steadily coming up to self-support and are contributing to Budget and Outreach quite generously by comparison with other congregations. A forward looking plan for our French work has been adopted and a fine bequest from the Robert family is making possible the fulfilment of this programme.

The new basic stipend and the increasing cost of mission work in Canada gave the Board much concern. In a growing country such as ours, needs and opportunities abound. And all agree that the increase to the new basic stipend was a necessary and overdue step forward. The hard fact of the administration problem confronting the Board was that during the past four or five years budget giving, while greatly increased, has not yet been sufficient to finance the demands made by the Church on the Board. ★

Fairview Celebrates 54th Anniversary

VANCOUVER—The congregation of Fairview Presbyterian Church, minister, the Rev. Murdo Nicholson, celebrated its 54th anniversary on March 18. On the Monday evening, an anniversary supper was held which was served by the Women's Auxiliary. The Young People's Society provided the programme for the evening, with David Ellis in the chair. The theme around which the evening was gathered was the building project.

Mrs. J. A. Fraser, a member of the congregation for 47 years, brought greetings. Mrs. W. C. MacBeth spoke on "Builders of the Past," the Rev. E. I. McPhee, on "Builders of the Present," and Miss Charlotte Stewart on "Builders of the Future." An offering was taken at the close of the programme when the amount of $1,200 was given towards the building fund. The Rev. Murdo Nicholson concluded the meeting with a brief address.

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PHILADELPHIA LETTER

By Norman F. Langford

DURING this past winter, tension has been mounting in the United States because of the actions of various investigating committees of Congress. Not the least source of disquiet has been the investigation of communism in educational institutions, conducted by the House Committee on Un-American Activities.

Speaking to this situation, the Board of the National Council of the Churches of Christ in the U.S.A. last March issued a policy statement of immense significance. Acknowledging the right and duty of Congress "to make such investigations as may be necessary to secure the information upon which sound legislation may be based," the statement went on to point out that the right function of such investigations "must be jealously guarded against abuse through methods that are now bringing it into disrepute."

The statement spoke strongly against the tendency to "destroy confidence in our American schools, colleges and universities" through "unsubstantiated charges and blanket indictments." It pointed out that "the control of our educational institutions . . . is not a function of Congressional committees, but is properly vested in boards of trustees and of education selected for that purpose." The statement demanded that witnesses at any investigation should be given fair and dignified treatment, and that they should be permitted the right of "an uninterrupted initial statement of reasonable length, since unlimited right of cross examination by all members of the investigating committee is allowed."

The statement concluded: "Because of these and allied concerns, we authorize and request the president of this council to appoint a 'Committee on the Maintenance of American Freedom.' with instructions to watch developments which threaten the freedom of any of our people or their institutions, whether through denying the basic right of freedom of thought, through Communist infiltration, or wrong methods of meeting that infiltration. The committee is requested to make such recommendations to the general board from time to time as the committee may deem appropriate."

It ironically happened that this statement was issued just after the chairman of the House Committee on Un-American Activities had, in a radio broadcast, intimated that the churches might be a proper field for investigation as to communist infiltration. This remark provoked such a storm of protest, that other members of the House Committee dissociated themselves from it, and the chairman himself later claimed that he had been misunderstood.

President Eisenhower, in a press conference, gave it as his view that no good could come of investigating the churches. However, at least one member of the House Committee soon recovered his courage, and offered the opinion that there was substantial communist infiltration in the churches. The whole affair was marked by more than one attack on the courageous and outspoken Methodist Bishop of Washington, G. Bromley Oxnam.

What actions may emerge as a result of the special committee appointed by the National Council of Churches remains to be seen. It is heartening, however, that at a time when so much suspicion and distrust are being spread by the furious hunt for communists, this important Protestant body has interested itself in a public way in what is a first-rate national problem.

In this critical time, the Church can render no more important service to the country than the defense of the traditional freedom of thought and speech that have contributed so largely to the greatness of America. As the National Council pointed out in its policy statement: "No body of citizens is more alert to the threat of communist thought and conspiracy both to the Christian faith and to freedom than the Christian churches. Free ministers in free pulpits, preaching to free people the liberating truth of Christ, are a chief bulwark of American freedom and the best guarantee of its future."

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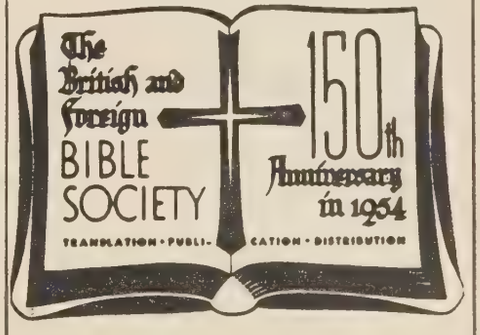
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PERSONALS

PRINCIPAL J. Stanley Glen, D. Th., of Knox College, is proceeding to Great Britain and the Continent early in May. Dr. Glen hopes to study the conception of theological education and methods of training men for the ministry over there. Among other things he plans to investigate, is the movement towards industrial chaplaincies in Scotland, and the evangelistic programme of the Reformed Church in France. Dr. Glen will also examine the school on Christian Vocation at Boissey, Switzerland, and the Evangelical Academy near Stuttgart, Germany. He hopes to return early in August . . . The **Rev. Donald H. Currie** of Stayner, Ont., fractured his hip in a fall but he is now recovering rapidly from the mishap.

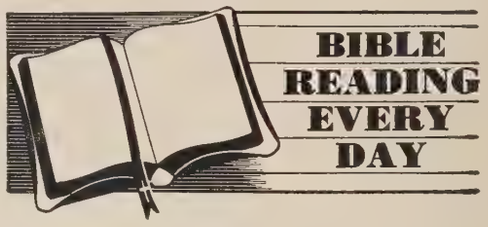
Presbyterian College will confer the degree of Doctor of Divinity on the **Rev. C. L. Wood, B.A.,** Bhil Field, India; **President M. M. MacOdrum, Ph.D.,** Carleton College, Ottawa; the **Rev. J. Logan-Vencta, O.B.E.,** Ottawa; and the **Rev. Norman L. D. Webster, B.A.,** Brisbane, Australia. Knox College will confer degrees on the **Rev. John Brent,** Medicine Hat, Alta.; the **Rev. A. Neil Miller, B.D.,** Toronto; and the **Rev. C. K. Nicoll** of Oakville. Queen's will confer the degree on **Major J. Fred Goforth, M.A., M.C.,** of the Chaplaincy Service.

St. Columba's Church, Hamilton, extended a call to the **Rev. T. G. M. Bryan** of Duff's Church, Puslinch . . . Amherstburg has called the **Rev. D. R. Conlan** of Holstein . . . The **Rev. J. R. Moore** of Wanham, Alta., has received a call from Hillsdale, Ont.

Dr. Norman D. Kennedy of First, Regina; the **Rev. George Dobie** of Saskatoon, and the **Rev. John R. Carson** of Swift Current, were visiting lecturers during the winter term at the Presbyterian Training School, Medicine Hat . . . Calls have been forwarded from St. James, Winnipeg, to the **Rev. Samuel H. Hill** of Ailsa Craig, and from Warkworth to the **Rev. T. E. Kennedy** of Rodney, Ont. . . . The **Rev. Murdo MacInnis** was inducted at Beaverton and Gamebridge, on February 19 . . . The Montreal Presbytery has approved the name, St. Columba-by-the-Lake, for the new lakeshore church in the presbytery, where the **Rev. Fred W. Sass** has begun ministering.

Barney's River and Marshy Hope, N.S., have extended a unanimous call to the **Rev. John A. Simms,** now pursuing post-graduate studies at Presbyterian College . . . Monkton, Ont., has called the **Rev. J. A. Isaac** of Embro.

Appointed by the General Board of Missions to home fields were: the **Rev. Wm. Fitzsimons** of Cardinal to Val d'Or, P.Q.; the **Rev. R. W. Ross** to Tabusintac, N.B.; and the **Rev. J. K. McGown** of Uxbridge, to Sudbury, Ont. . . . The following graduates of Knox College have also been appointed by the Board of Missions: **Robert Anderson** to Whitehorse, Y.T.; **John Michelsen** to Carragana, Sask.; **David Tan** to the Presbytery of Brandon; **Stanley D. Self** to Fort St. John, B.C., **David Heslip,** Elphinstone and Okainais Reserve, Man.; **Walter Donovan,** Indian work at Kenora; **Don G. Neil,** Assiniboia, Sask.; **George Malcolm,** East River, N.S., **Wm. W. MacNeill,** Sunny Corner, N.B., **Harold Green,** White Rock, B.C., **James Gilchrist,** Westview, Toronto; **William A. Douglas,** Melita, Man.; **Bruce Miles,** St. Paul's, Oshawa; **Calvin Chambers,** Thornhill, Toronto; **Lawrence Blaikie,** Brookfield, P.E.I. . . . From Presbyterian College; **Gordon Bannerman** and **Alex J. Morrison** have been appointed to East River—St. Mary's, Pictou, N.S., and .Kinburn—Torbolton, respectively.

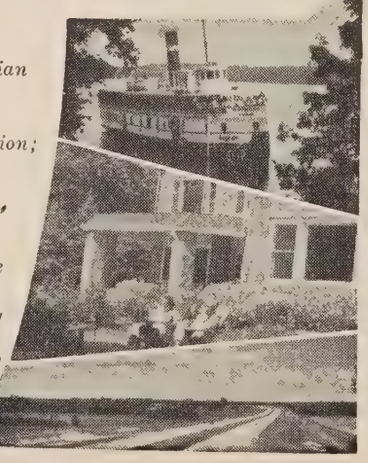


May 1—Luke 2:25-33
May 2—Matthew 6:1-8
May 3—Psalm 1
May 4—Mark 10:35-45
May 5—Mark 1:16-22
May 6—Mark 3:17-27
May 7—John 13:21-30
May 8—John 19:19-27
May 9—John 20:1-10
May 10—Acts 12:1-10
May 11—Matthew 9:9-13
May 12—Luke 19:1-10
May 13—Matthew 19:16-22
May 14—Matthew 19:23-30
May 15—Luke 12: 13-21
May 16—Matthew 6:19-24
May 17—Mark 12:41-44
May 18—Acts 16:9-15
May 19—Acts 18:1-6
May 20—Romans 16:1-6
May 21—Acts 16:35-40
May 22—Acts 18:24-28
May 23—1 Corinthians 16:13-24
May 24—2 Timothy 4:13-19
May 25—1 Corinthians 1:20-24
May 26—2 Corinthians 11:22-31
May 27—2 Corinthians 4:6-10
May 28—Acts 16:25-34
May 29—1 Corinthians 15:51-58
May 30—Acts 28:11-24
May 31—2 Timothy 4:1-8

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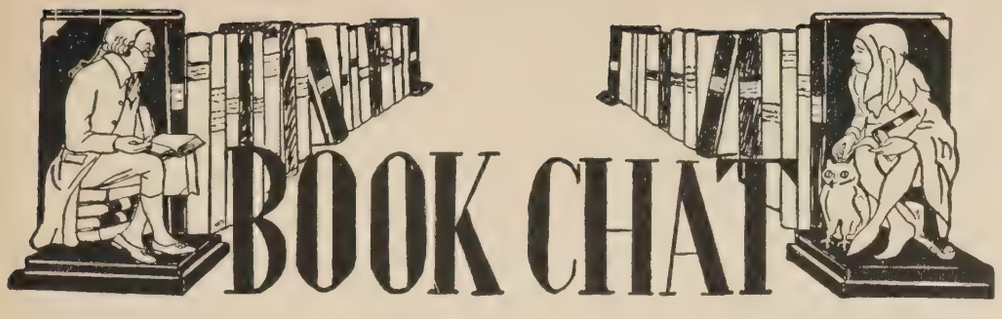


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HOLY BIBLE: REVISED STANDARD VERSION. Thomas Nelson & Sons, Toronto. $6.00. 1290 pp.

• PUBLISHING HISTORY has been made with the production of the Revised Standard Version. One million six hundred thousand copies were sold in the first two months of its publication. Thirty-two eminent scholars engaged in this revision have hastened to point out that there is no change in doctrine or in fundamental concepts. For the greater part the whole purpose has been to put the Bible into clearer and more readable English; to remove any inaccuracies that had marred earlier versions and to replace words that have changed their meaning into the language of our day.

One elderly minister, on reading the Book of Job in the Revised Standard Version, said that he found the meaning three times easier to comprehend than in the Authorized. But one wonders if it was really necessary to retain the numbering of the verses. There has been announced a Sunday School (cheaper) edition which will have an introduction to each book of the Bible; also coming, a Pulpit Bible.

T. P. R.

A PERSONAL JESUS. By Upton Sinclair. British Book Service, Toronto. $3.50. 228 pp.

• UPTON SINCLAIR is considered to be one of America's interesting novelists but if he relies on this book to preserve his fame, he will be disappointed. He attempts to draw a portrait of Jesus that may help to make Christ known to the many on this continent who are not acquainted with the Holy Bible.

But the character he has delineated is not Jesus. The reason lies in the fact that he has chosen to reject the sayings of Jesus and His contemporaries, which even the most advanced theologians accept as authentic. His portrait is therefore founded on doubtful evidence and misinterprets the views of the Church Fathers. He does this sincerely but he has produced a caricature instead of the real Jesus.

WM. J. WALKER.
Galt, Ont.

CHRISTIAN BAPTISM. John Murray. Committee on Christian Educ., Orthodox Presbyterian Church, Philadelphia. $1.75. 93 pp.

• IT IS REFRESHING to read a work which seeks to show that infant baptism is Scriptural and that the idea of immersion does not inhere in the Greek word *baptizo*. The author does not delve into church history, tradition or

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Young People Hold "Little" Conference

Toronto East Presbytery Young People's Societies held their "Little" Conference in Knox Church, Agincourt, on March 7 and 8. One hundred young people were billeted with members of the Agincourt congregation. The Rev. John Forbes, minister, and Miss Janet Muirhead of Knox Y.P.S., welcomed the delegates. One live discussion was on the subject, "Should Churches Raise Money by ——?" The consensus was that missionary contributions should be raised by direct giving. The Saturday evening banquet, presided over by Clive Williams, was followed by a fellowship period and vesper service.

On Sunday, the young people joined in a Communion service, and, in the afternoon, Miss Helen Bricker spoke on her journeys in the Far East. The evening rally, when the Rev. Stuart B. Coles of Oshawa was the speaker, was followed by a fireside hour at which a question box containing queries ranging from the theory of Evolution to Pacifism were answered by the leaders.

Encouraging Reports

(*Begins on page* 19)

Jhansi reported progress in the process of giving larger responsibility to the Indian Church. An Evangelistic Council has been appointed in which the Indians are in the majority. The Board commended the Council for this forward step. Also the Bible School is to become co-operative, serving some twelve Missions.

The Board was greatly helped in its work by the presence at the meetings of three missionary families at home on furlough, Dr. and Mrs. Hugh MacMillan, the Rev. Fred C. and Mrs. Knox, and the Rev. C. L. Wood. ★

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Knox College Alumni

Knox College Alumni Association will hold its annual alumni conference prior to Assembly on Wednesday, June 3. Dr. Joseph Haroutunian, Professor of Systematic Theology at McCormick Seminary, and a stimulating lecturer, will speak in the morning on The Scriptural Basis of the Doctrine of Christian Vocation, and in the afternoon on The Interpretation of the Gospel in an Industrial Age.

Rural Clergy School

Rural clergymen and their wives are invited to the Fourth Annual school to be held at the Ontario Agricultural College, Guelph, Ont., from July 27 to July 31. All interested should write to J. A. Eccles, B.S.A., Ontario Agricultural College, Guelph, Ont.

Good News for Young Ministers

A FAMILY in Western Canada has sent a donation to the Presbyterian Church for the founding of a new fund. Arrangements have been made to secure this fund and add to it through the family estate.

The purpose of the fund will be to assist ministers born in western Canada and started their ministry in that area, to set up house upon graduating in their first home. This is a fund which was sorely needed.

? somebody's birthday? ?

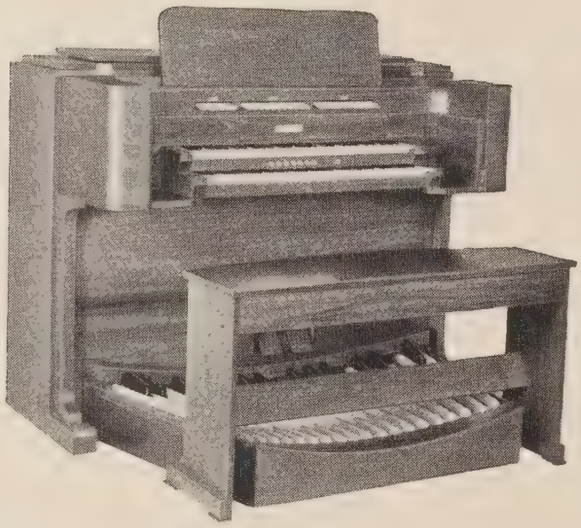
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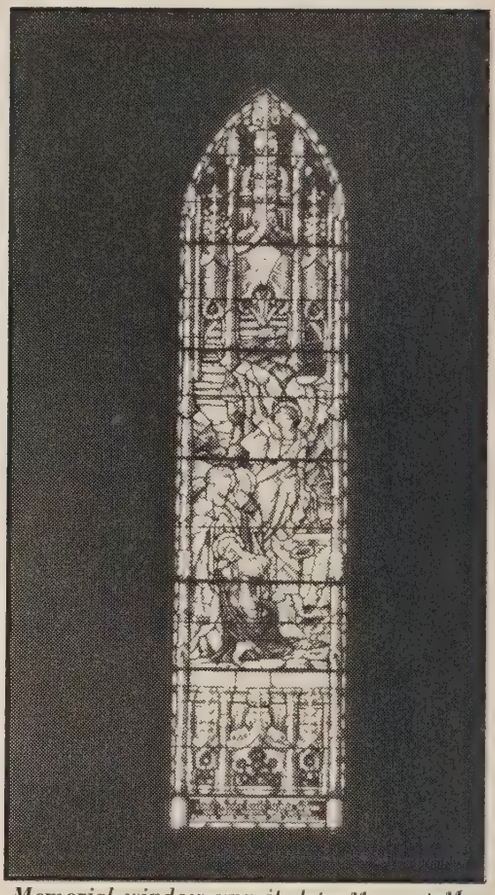
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Memorial window unveiled to Mr. and Mrs. James F. Kinley, in St. Andrew's, Lunenburg, N.S.

Memorial Window is Dedicated

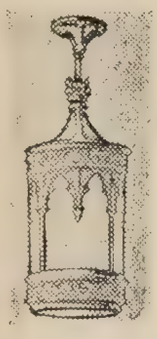
LUNENBURG, N.S.—St. Andrew's Presbyterian Church received a beautiful memorial window on March 8. Mr. James Zwicker received it on behalf of the session, and Mr. John Kinley, Jr., did the unveiling.

The window was given by Senator John James Kinley, to honour the memory of his parents, Mr. and Mrs. James Francis Kinley. The Rev. Alexander Allen, minister, dedicated the window and based his sermon on the text inscribed on the memorial, "I ascend unto My Father and your Father, and to My God and your God."

Elect Young Superintendent

VANCOUVER—Possibly the youngest church school superintendent in our Church is Ronald Con of the Chinese Presbyterian Church here. At the age of 20, he directs the activities of 12 teachers. There are 120 pupils on the roll and Ronnie aims to increase that number.

Although he is a busy university student, as president of the Y.P.S., he invited many new Chinese Canadians to come to the English classes. He also introduced the Chinese language into spots on the programme to make the newcomers feel at home. Because of his previous successes in the church school and young people's work, the session invited him to become superintendent of the school.



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In Memoriam

REV. SAMUEL LAWRENCE

One of our oldest ministers, the Rev. Samuel Lawrence, died at Whitby, on March 7. He was born in Aberdeenshire on April 25, 1863. After teaching school in Scotland, he came to Canada in 1883. He entered the University of Toronto and graduated from Knox College in 1894. His 43 years of faithful service in the ministry were spent in Ontario: English Settlement and Ilderton, 1894-1901; Chalmers Church, Dunwich and McBride, 1901-1907; Duff's and Knox Churches, Puslinch, 1907-19; Eldon and Eldon Station, 1919-24; Rothsay and Moorefield, 1925-37.

An earnest and forceful evangelical preacher, his ministry was greatly blessed by God. He was elected Moderator of the Synod of Toronto and Kingston in 1937, the year in which he retired to Whitby. He is survived by his wife, the former Isabel Caverhill, one daughter and a son. The funeral services were held in Whitby and in Duff's Church, Puslinch.

REV. JOHN RIDDELL

The Rev. John Riddell, minister of Port Perry, died of a coronary thrombosis on February 6. Mr. Riddell was born in Chatham, Ont., and served overseas during the first World War. On returning, he entered the University of Toronto and was graduated from Knox College in 1926. His first charge was at Centreville and Millbrook, and he afterwards served at St. Mary's and at Milton, before accepting a call to Port Perry.

A preacher with an evangelistic message, with great devotion towards his congregation, he will be greatly missed by his many friends. He is survived by his wife and one daughter, Mary Jean.

REV. JAMES CRAIG ROSS

The Rev. James Craig Ross, who served for 23 years in Canada, died in Ballymena, Northern Ireland, on March 7. He began his ministry at Waterdown and Kilbride in Hamilton Presbytery, afterwards going to Bolton and Nashville, and then, Iroquois and Dixon's Corners.

Mr. Ross retired from the active ministry in Canada in 1950 and returned to Northern Ireland, where he was constantly in demand for supply in the Route and Ballymena Presbyteries. A faithful minister, he was diligent in the preparation of his sermons Sabbath by Sabbath. He is survived by his wife, one brother, and one sister.

DR. JOHN LLEWELLYN LITTLE

On February 27, Dr. John Llewellyn Little died suddenly at Guelph in his 54th year. After his marriage to a daughter of Dr. William Gauld, pioneer Canadian missionary to Formosa, he served for approximately a decade as superintendent of the three Christian hospitals in Formosa, administering each for a few years before they were taken over successively by native organizations in accordance with Japanese policy. In each place, Dr. Little bore great testimony to his Master. Displaying great skill as surgeon and physician, he was a great administrator in the building up of hospital equipment, and a prince among men.

After returning to Canada, he started to practice in Guelph, his native city. During the last war he served as a surgeon on the Atlantic and later contributed to cancer research in the Dominion Government. He leaves to mourn his passing, his wife, Dr. Flora Gauld Little, two sons and two daughters.

DONALD E. BAKER

The Summerside congregation, P.E.I., suffered a great loss in the death of Donald E. Baker, on March 2. He was in his 67th year. Mr. Baker was clerk of session and superintendent of the Sunday School and was interested in every phase of the Church's work. He gave unsparingly of his time, talents and material possessions for the work of Christ's kingdom. He was also prominent in provincial and civic affairs. He is survived by his wife and two daughters.

WILLIAM GRATTON

St. Andrew's Church, Norwood, Ont., lost a devoted member when William Gratton died on February 18. For the past 28 years, he had served as a loyal and devoted elder and was also on the board of managers where he took a personal interest in the care of the church and manse.

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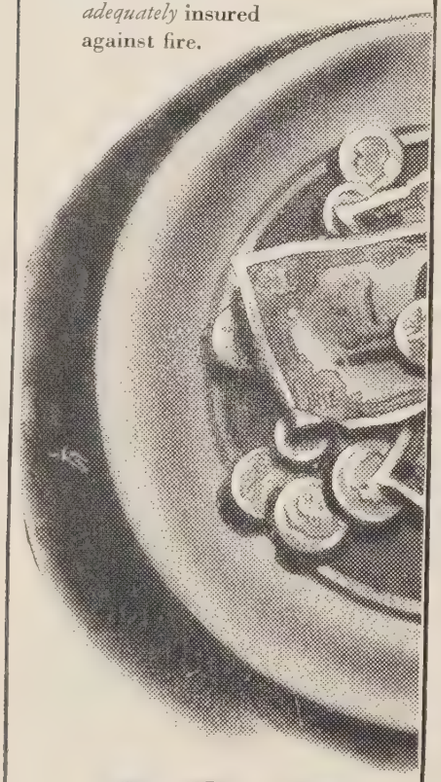
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Church Calendar

Material for ensuing number must reach the office by the 5th of each month.

VACANCIES

Synod of Maritime Provinces:

Alberton, P.E.I., Rev. J. D. Mackay, Summerside.
Charlottetown, P.E.I., Zion, Rev. T. H. B. Somers, The Kirk House, Charlottetown.
Dublin Shore, West Dublin, N.S., Rev. A. Allen, Lunenburg.
Kensington, P.E.I., Rev. D. A. Campbell, New London.
Newcastle, N.B., Rev. E. H. Bean, New Mills.
Pictou, N.S., St. Andrew's, Rev. J. M. Grant, R.R. 2, Pictou, N.S.
Tatamagouche, N.S., Rev. J. A. McGowan, River John.
Tyne Valley, P.E.I., Rev. J. D. Mackay, Summerside.
Springhill, N.S., Rev. J. J. Edmiston, Box 46, Windsor, N.S.

Synod of Montreal and Ottawa:

Chesterville, Ont., Rev. Wm. Fitzsimmons, Cardinal.
Montreal, Que., Italian, Rev. A. R. MacKay, 3435 Sherbrooke St. E., Montreal.
Scotstown, Que., Rev. W. R. Adams, 1162 Portland Ave., Sherbrooke.
Spencerville, Ont., Rev. Eric Larsen, Box 88, South Mountain.
Vankleek Hill, Ont., Dr. D. N. MacMillan, Dunvegan.

Synod of Toronto and Kingston:

Burnbrae, Ont., Rev. W. H. V. Walker, Stirling.
Colborne, Ont., Rev. E. W. B. MacKay, 385 Ontario St., Cobourg.
Fenelon Falls, Ont., Rev. C. J. Beckley, Woodville.
Gravenhurst, Ont., Rev. C. G. Vais, P.O. Box 95, Bracebridge, Ont.
Holstein, Ont., Rev. D. K. Perrie, R.R. 2, Holstein.
Leaskdale, Ont.
Richmond Hill, Ont., Rev. A. McLean, 40 Princess Ave., Willowdale.
Scarborough, Ont., St. Andrew's, Rev. J. Forbes, Box 205, Agincourt.
Thornbury, Ont., Rev. John W. Bell, Duntroon.
Toronto, Ont., Beaches, Rev. J. M. Milroy, 644 Glebeholme Blvd., Toronto.

Synod of Hamilton and London:

Ailsa Craig, Ont., Rev. Charles A. McCarroll, R.R. 4, Ilderton.
Corunna, Ont., Rev. W. I. McElwain, 130 James St., Sarnia.
Fingal, Ont., Rev. H. S. Rodney, 100 Hincks St., St. Thomas.
Hagersville, Ont., Rev. W. H. Fuller, Jarvis.
Kintyre, Ont., Rev. J. V. Crawford, R.R. 2, Walker's.
London, Ont., Knollwood Park, Rev. O. G. Locke, 610 Hamilton Rd., London.
Rodney, Ont., Rev. Wm. Sutherland, R.R. 5, Dutton.
Shakespeare, Ont., Rev. F. J. Barr, 46 Church St., Stratford.
St. Mary's, Ont., Knox, Rev. Donald B. Mackay, Ontario and Waterloo Sts., Stratford, Ont.
Windsor, Ont., St. Andrew's, Rev. Wm. Lawson, Leamington.

Synod of Manitoba:

Brandon, Man., First, Rev. S. J. Sharkey, Carberry.
Lenore, Man., Rev. D. Anderson, P.O. Box 111, Neepawa.

Synod of Saskatchewan:

Briercrest, Sask., Rev. Wallace MacKinnon, 1135 Second Ave., N.W., Moose Jaw.

Synod of British Columbia:

North Vancouver, B.C., Rev. L. D. Hankinson, 314 Simpson St., New Westminster.
Sapperton, B.C., Knox, Rev. J. M. Pollock, Box 1357 Mission City.
Vancouver, B.C., St. Paul's, Rev. H. Lennox, 3158 W. 37th Ave., Vancouver.
Vancouver, B.C., Vancouver Heights, Rev. F. G. St. Denis, 686 West 24th Ave., Vancouver 9.
Vancouver, B.C., Central, Rev. W. D. G. Hollingworth, 3312 Royal Oak S., Burnaby.

INDUCTIONS

Beaverton, Ont., Rev. Murdo MacInnis, February 19, 1953.
Wallacetown, Ont., Rev. G. C. Webster, April 7, 1953.
Warkworth, Ont., Rev. T. E. Kennedy, B.D., April 8, 1953.
Winnipeg, Man., St. James, Rev. S. Hill, B.A., March 30, 1953.

DEATHS IN THE MINISTRY

Rev. Samuel Lawrence, Whitby, Ont., March 8, 1953.

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Church of the Air—Every Sunday 4.30-5.00 p.m.

CJBC—Toronto, 4.30 p.m., May 17, Rev. Frank Conkey, Orillia Presbyterian Church.

CBL Network—Religious Period, 2.30 p.m., May 3, Major J. Fred Goforth, Ottawa.

CBL Network—1.30 to 2 p.m. Every Sunday "The Way of the Spirit."

CBL Network—World Church News — Every Saturday, 1.30 p.m.

CBL—Morning Devotions, 8.15 a.m., Week of May 18, Rev. R. C. Creelman, M.B.E., Weston, Ont.

CBM—Montreal, Que., 11 a.m.; **CJAD**—7.30 p.m., May 24, Church of St. Andrew and St. Paul.

CBM—Morning Devotions, 8.15 a.m., May 11-13, Rev. E. Beggs; 25-27, Rev. P. A. Ferguson.

CFAB—Windsor, N.S., 11 a.m., Every Fifth Sunday (A.S.T.).

CFAR—Flin Flon, Man., 2.15 p.m., Every Sunday (C.S.T.).

CFCH—North Bay, Ont., 11 a.m., Every Fifth Sunday.

CFCO—Chatham Presbytery, 1.15 p.m., Every Sunday.

CFCO—Chatham, Ont., 9.45 a.m., Every Sunday, "The Presbyterian Children's Hour."

CFCO—Chatham, Ont., 11 a.m., First Presbyterian Church, Third Sunday every second month.

CFCY—Charlottetown, P.E.I., 11 a.m., The Kirk of St. James, Second Sunday each month (A.S.T.).

CFOS—Owen Sound, Ont., 11 a.m., St. Andrew's, Fourth Sunday each month.

CHEX—Peterborough, Ont., 11 a.m., St. Paul's, First Sunday each month.

CHNO—Sudbury, Ont., 11 a.m., Knox Presbyterian Church, Third Sunday each month.

CKOK—Sarnia, Ont., 11 a.m., First Sunday, St. Andrew's and Third Sunday Paterson Memorial each month.

CHVC—Niagara Falls, Ont., 8.30 p.m., Service for Shut-Ins, Every Sunday.

CJAD—Montreal, Que., 3.10 and 11.10 Monday to Friday. Rev. A. MacOdrum.

CJAT—Trail, B.C., 9 p.m., Every Sunday, "Quiet Hour," from First Presbyterian Church (P.S.T.).

CJBC—11 a.m., May 24, Knox Presbyterian Church, Toronto.

CJBC—Toronto, Ont., "Prelude to Worship," Every Sunday at 10.05 a.m.

CJCA—Edmonton, Alta., 11 a.m., First Presbyterian Church, Second Sunday each month (M.S.T.).

CJKL—Kirkland Lake, Ont., 11 a.m., St. Andrew's, Second Sunday each month

CJOC—Lethbridge, Alta., 11 a.m., St. Andrew's, Fourth Sunday each month.

CJOY—Guelph, Ont., 6.30 to 7 p.m., Knox Church, Every Sunday.

CJOY—Guelph, Ont., 2.30 p.m., "St. Andrew's Hour," St. Andrew's Church, Every Sunday.

CJVI—Victoria, B.C., 11 a.m., St. Andrew's, First and Fourth Sundays (P.S.T.).

CKBB—Barrie, Ont., 7 p.m., Essa Rd., Presbyterian Church, Second Sunday each month.

CKBB—Barrie, Ont., 11 a.m., St. Andrew's Church, First Sunday each month.

CKBI—Prince Albert, Sask., 11 a.m., St. Paul's, Second Sunday each month (M.S.T.).

CKFH—Toronto, Ont., 9 a.m., Green Pastures, Knox Presbyterian Church, Every Sunday.

CKGR—Kitchener, Ont., 6.30 p.m., St. Andrew's, Every Sunday.

CKIC—Sault Ste. Marie, Ont., 11 a.m., Westminster Presbyterian Church, Every Fifth Sunday.

CKNB—Campbellton, N.B., 11 a.m., Knox Church, Third Sunday each month (A.S.T.).

CKNX—Wingham, Ont., 11 a.m., Second Sunday each month.

CKOK—Penticton, B.C., 11 a.m., St. Andrew's Church, Third Sunday each month (P.S.T.).

CKPC—Brantford, Ont., 11 a.m., Central Presbyterian Church, Third Sunday each month.

CKSF—Cornwall, Ont., 11 a.m., First Sunday, 7 p.m., Third Sunday each month.

CKTS—Sherbrooke, Que., 11 a.m., Fourth Sunday each month.

CKVD—Val d'Or, Que., 7.30 a.m., St. Paul's Presbyterian Church, Every Friday.

CKWH—Whitehorse, Yukon Territory, 10.30 a.m., First Presbyterian Church, Every Sunday (Y.T.).

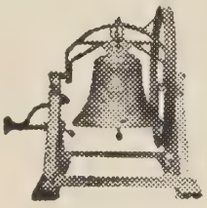
CKX—Brandon, Man., 11 a.m., First Presbyterian Church, Fourth Sunday each month (C.S.T.).

CBT—Grand Falls, Nfld., 11 a.m. (Nfld. time), St. Matthew's, Every Fourth Sunday.

All times given are Daylight Saving Time except where otherwise stated.

MEMORIAL WINDOWS IN STAINED GLASS

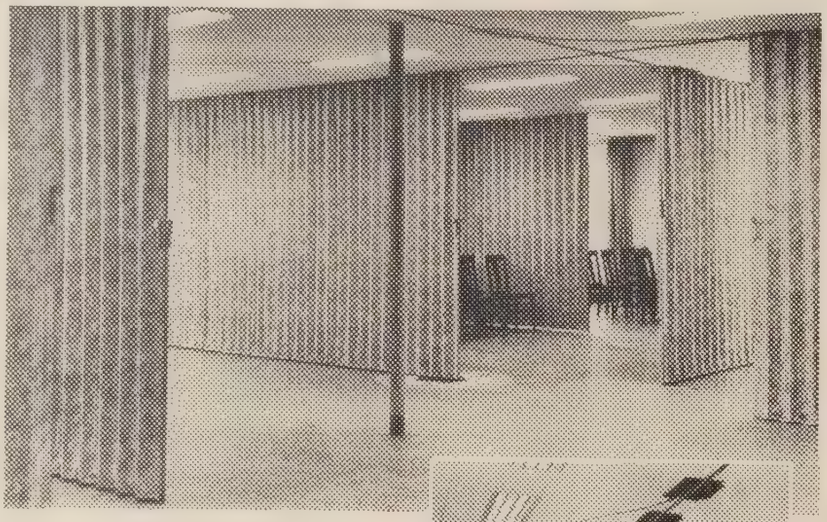
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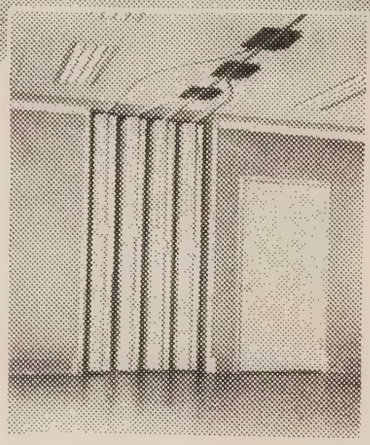

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God Save The Queen

Karsh from Miller

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All contributors are reminded that the issue of the Record goes to press on the 5th day of the month preceding publication, and that all news items should reach the Editor soon after the events happen.

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Great Thoughts

EVERY life is a plan of God. I should not like it for you, if meant by God to be a great missionary, to die a millionaire. I should not like it, were you fitted to be a minister, that you should drivel down into a king.

Charles H. Spurgeon.

We have committed the golden rule to memory; let us now commit it to life.

Edwin Markham.

We need the Master's faith in a grain of mustard seed and nowhere do we need it more than in our churches. It is not their size that matters so much as their vitality.

H. E. Fosdick.

The Church has long been concerned with the salvation of individuals while social, economic, and political questions were deemed outside its purview. It was Communism which came as a judgment upon the Church and awakened it to the salvation of the whole life of man and the society in which he lives.

Metropolitan Juhanon Mar Thoma
of the Mar Thoma Church, India.

The Church is never in greater danger than in times of peace and quietness.

Martin Luther.

The home is still the cradle of strength. Marriage was not meant to be a feeble reed which can be bent by every ill wind that blows out of the vast spaces of a disturbed world, but a rock that stands fast in the complexities of the human situation. The level of our morality will never rise above it. The strength of our nation will never excel it.

Arnold H. Lowe.

Prayer must not come from the roof of the mouth but from the roots of the heart.

Selected.

If strong convictions make strong men, we are certainly living in a time of spiritual weaklings. One is reminded of Whittaker Chambers' thesis that Communism is spreading because it brings conviction to people—conviction that they will, if necessary, die for.

R. E. Finney.

The man who says he has never told a lie has made a very good beginning.

Mark Allerton.

Whatever a person's ordinary vocation in the world, whether salesmanship, or homemaking, or farming, the ministry can be his other vocation and perhaps his truest vocation.

Elton Trueblood.

A CORONATION PRAYER

ALMIGHTY God, we humbly and gratefully acknowledge that the ultimate source and sanction of all true civil rule and obedience is in Thy will and purpose. Behind the things that are seen and temporal are the things unseen and eternal. We rejoice that in Thy unerring wisdom and providence Thou hast called and furnished Elizabeth the Second, our Queen, and hast set her upon the throne of this nation and commonwealth to bear rule over us.

Bless, we beseech Thee, and sanctify this Thy servant; and as Thou dost—as at this time—set a crown of pure gold upon her head, so enrich her royal heart with Thine abundant grace, and crown her with the virtues everlasting. Direct all her counsels and endeavours to Thy glory, and the well-being of her subjects.

Grant unto us, Thou King of Kings, that we, under her, may lead quiet and peaceable lives in all godliness and honesty; that we and all the Commonwealth being so richly blessed of Thee may be the instrument of Thy grace and blessing to all mankind; through Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee and the Holy Spirit, ever one God, world without end. Amen.

RELIGIOUS WORLD NEWS

MISSIONS -- EVANGELISM -- REPORTS FROM A CHANGING WORLD

Biblical Scrolls Found In The Holy Land

JORDAN—Biblical scholars have been somewhat disturbed over the thriving "blackmarket" in manuscripts. The greatest antiquarian boom since the 1880's is now taking place. Desert Bedouins are turning up in Bethlehem with pieces of ancient withered leather or parchment brought from Dead Sea caves. These caves appear to be the sites designed by the ascetic Essene sects for hiding their hallowed scrolls, or even at times for a ritual interment of scrolls which had become illegible.

Arab shepherds found, early in April, about seventy Biblical scrolls, 38 of which have been identified by Dominican scholars as manuscripts of Old Testament books. It has been predicted by Dr. G. Lankaster Harding that Biblical scholars from all over the world will be kept busy for the next generation pondering the translations and significance of the documents. Among the findings is the book of Habakkuk and the oldest known copy of the book of Isaiah. The manuscripts, covering 17 Old Testament books, will be displayed at the Jordan Archaeological Museum where they will be photographed on infra-red plates which will reveal writing that cannot be seen at present.

Dr. D. Keith Andrews, Professor of Old Testament in Knox College, is engaged at present in such archaeological activity.

Dr. Fisher Denounces Apartheid Policy

BIRMINGHAM, England—Dr. Geoffrey F. Fisher, Archbishop of Canterbury, recently denounced the apartheid (segregation policy) of Prime Minister Daniel F. Malan's regime in South Africa. The Archbishop predicted it would end in disaster. Explaining the Malan policy, Dr. Fisher said it was "a sort of slavery. The European has been using and exploiting the labour of the African to keep him not 'apart' but 'under.' All Christian history declares that this is no solution and that it must end sometime in disaster."

Chaplains Appointed For South Korean Air Force

TAEGU, Korea—Six native Koreans, four of whom are Presbyterian clergy and two, Roman Catholic priests, were formed into the first chaplaincy corps of the South Korean Air Force.

Major-General C. I. Carpenter, chief of the U.S. Air Force Chaplains, presented crosses and stoles to the senior chaplain of the new group, Lt. Col. S. K. Chai, who, in turn handed them over to his associates.

The General Assembly of the Presbyterian Church in Korea has asked for the release of 180 Christian pastors and evangelists who were arrested by the North Koreans in their invasion of South Korea, and who are still held prisoners by the Communists. The request of the Church said, "This action by the Communists was a clear persecution of religion. They were neither prisoners of war nor political criminals."

Communists Oppress East German Churches

BERLIN, Germany—The anti-Church campaign that is being waged by East German Communists continues unabated. The Lutheran bishops have denounced the Communist drive and the East German people have rallied to the call of their leaders. At least 46 Evangelical churchmen have been arrested, and Bishop Otto Dibelius, head of the Evangelical Church Council, has sponsored a fighting statement against repressive measures, one of which procludes Bible reading hours in private homes, another prohibited the holding of major religious meetings; the proscribing of a Protestant Fund Drive in East Germany; the cracking down on Evangelical youth groups and the expelling of Christian students in Soviet Zone high schools.

Bishop Dibelius warned that the campaign against the youth movement was "in reality a campaign against the Church as a whole."

The statement of the Evangelical Council said, "The hour of confession and fight has come. Negotiations with the State on the rights of the Church are no longer possible in the present state of affairs."

Christians Weigh Use of Opera to Spread Gospel

TRIVANDRUM, India—Some missionary groups are considering the conveying of the Christian Gospel to the Indian races by the use of opera and ballet. Salvation Army officials are studying this step at the request of their world headquarters.



Canada Pictures

Riverdale Presbyterian Church, Toronto, which is the Assembly Church, has a seating capacity of 2,500. The congregation was organized in 1907 and the present building was erected in 1922. When Dr. Macpherson came to Riverdale, a debt of $75,000 existed on the church building. Part of this mortgage was covered by a life insurance plan but the entire debt was removed about two years ago. The Sunday school rooms have been recently redecorated and the congregation is looking forward to receiving the General Assembly.

"Doth the crown endure to every generation?"
Proverbs 27: 24



The Enduring Crown



By R. J. Berlis*

THE WISE-MAN who asked this question lived in the long ago. But he lived in times not unlike our own. It was a time of the breaking of nations. All values—both personal and political—were suspect. Nothing was sacred. The most powerful kings were subject to swift change and the sudden caprice of Fate. Royal dynasties rose and fell with bewildering rapidity. Violent men stretched out bloody hands to seize the diadem of majesty—only to have it snatched from them by the bloody hands of other violent men.

A wise philosopher, pondering these things, asked a pertinent question. He inquired: "Does the crown endure to every generation?" It was a rhetorical question. The answer he expected and which he himself supplied was a flat negative—"No." A crown does not endure to every generation. It is a plaything of the gods—a mere bauble at the mercy of fate.

In the New Testament, the early fathers of the Christian Church had a similar attitude to crowns and kings. To them, a king's crown was insubstantial—impermanent—here to-day—gone tomorrow. To them, an earthly crown was typical of the changes of this earthly life. In contrast, they spoke of other crowns which had nothing to do with kingdoms and empires. And so, St. Paul spoke of a crown of rejoicing—St. James spoke of a crown of life—St. Peter spoke of a crown of glory—and St. John in his heavenly visions saw one who wore a crown of twelve stars. In a supreme moment of ecstasy he beheld the High and Holy One—and on His Head were many crowns. Thus, to all Biblical writers, the enduring crown belonged to the realm of the spirit. For them, there was no enduring crown on earth.

AGAINST such a background as this, I think of a remarkable tribute once paid by Mr. Churchill to the enduring quality of the British Crown. In his broadcast to the British people after the death of King George VI. he said:

> *"In the present generation it (the crown) has acquired a meaning incomparably more powerful than anyone had dreamed possible in former times. The Crown has become the mysterious link, indeed, I may say, the magic link, which united our loosely bound but strongly interwoven Commonwealth of nations, states and races.*
>
> *"Peoples who would never tolerate the assertions of a written constitution which implied any diminution of their independence are the foremost to be proud of their loyalty to the Crown."*

What a striking contrast is here! Centuries before the birth of Christ, a philosopher-statesman could ask cynically, "Doth the crown endure to every generation?" And he would expect the answer "No." But to-day—in this topsy-turvy modern world—the most eminent of our philosopher-statesmen can ask the same question: "Doth the crown endure to every generation?" And he makes answer in glad affirmation: "Yes, it does!"

WHAT ARE THE reasons for this remarkable contrast? What are the reasons for the enduring quality of the British Crown?

In the first place—in a world of growing chaos and confusion, the British Crown represents certain moral and spiritual qualities which are constant and abiding. The Church Fathers would probably have put it another way. They would have said: "The earthly crown has been touched with that grace and goodness which belong to the Heavenly Crown, and so it stands fast amid the vicissitudes of this earthly life."

The Crown represents the continuity of spiritual ideals—something that is beyond the flux of fashion and fortune. Here is a link with all the glory and grandeur of the past. We think of Ethelbert, King of Kent, receiving the first Christian missionaries to England; we think of King Alfred building the



Fox Photos—Miller Services

View of Buckingham Palace from St. James' Park.

* Dr. R. J. Berlis is the minister of the Church of St. Andrew and St. Paul, Montreal and achieved distinction as an army chaplain during World War II.

first British battle-fleet to ward off the heathen Danes; we think of St. Edward the Confessor building his Abbey Church at Westminster; we think of Richard Coeur-de-Lion leading the chivalry of England to wrest the Holy Land from the clutches of the infidel; we think of the crude but pious mediaeval monarchs who built colleges, dedicated Churches, and endowed hospitals and alms-houses which endure to this day; we think of Queen Elizabeth I riding to Tilbury to address the mariners of England before they engaged the Papish Armada; we think of King James I authorizing the translation of the Bible which bears his name; we think of St. Charles, the martyr-king; we think of Victoria who dedicated herself for the longest and most glorious reign in British history by saying simply, "I will be good." What a sweep of history that is! Only two institutions have survived so much so successfully—the Church and the Crown!

And the Crown remains the hope of the future. The most appalling war in history could not drive the Sovereign from Buckingham Palace. The common people seized on that as a symbol of hope and confidence—and they will not forget. The Sovereign is still in the Palace. In a world of blatant vulgarity—nobility remains; in a world of sordid self-interest—the ideal of service remains; in a world of crude force—here is gentleness; in a world of shouting commissars—a shy young Queen remains. The Sovereign remains. The earthly Crown endures because it is touched by moral and spiritual qualities that are not at all earthly!

IN the second place, the Crown endures because it is the symbol of the British family of nations, and the British way of life. The Sovereign makes striking and dramatic what might otherwise be only a vague abstraction. I have always been profoundly impressed by the importance of symbolism. Show me a nation's symbols and I can tell you the quality of that nation.

I think of the United States. What is its most precious symbol? A parchment document—the Declaration of Independence—framed in glass in the Library of Congress! What is Canada's symbol? A Gothic tower rising above the wooded banks of a northern river separating Ontario and Quebec. Such symbols are illustrative of the ideas and ideals in the life of a people.

And the symbol of the British Commonwealth? A Crown — glittering, beautiful, exalted—to be worn by a serious young woman who goes to her desk each morning like multitudes of her subjects—a Queen who wears the symbols of majesty, yet finds her chief joy as a wife and mother.

The Crown not only symbolizes the State, it symbolizes the Church too. The Coronation is a religious ceremony. Queen Elizabeth will be crowned by the Archbishop of Canterbury. When she is in England, she is an Anglican; when she is in Scotland, she is a Presbyterian—a blessed omen that one day British Christendom will be united.

The Crown endures because it symbolizes a way of life, a way of devotion, a way of believing.

ONE final word. The Crown endures because, by its splendour and magnificence, it invests our lives with something of splendour and magnificence too. Ardent republicans sometimes feel that a monarchy degrades men, robbing them of dignity and worth. Actually, the truth is just the opposite. There is nothing servile about a Scot, nothing fawning about an Englishman, yet they are convinced monarchists. There is a glory about the throne which is shed on all, the King and the commoner, the sovereign and the servant.

One of the most splendid personalities in the world today is Winston Churchill. He is the Happy Warrior par excellence. Across the years, he has done battle for the things in which he believes. And he is still ready to do battle! In a moving speech, he once declared:

"I, whose youth was cast in the august, unchallenged and tranquil glories of the Victorian Era, may well feel a thrill in evoking once more the prayer and the anthem, 'God Save the Queen'!"

"Doth the Crown endure to every generation?" Yes, it does endure!

GOD SAVE THE QUEEN! ★



Miller Services

ROYAL FAMILY AT BALMORAL
A family group is shown: Her Majesty the Queen, the Duke of Edinburgh; Prince Charles and Princess Anne.



Religious News Service Photo

Some Korean orphans (a few of the many thousands) sing Christian hymns into tape recorder. The story was reproduced in many churches in the United States in order to bring aid to these orphans. A Milk for Korea Fund has been commenced to give these youngsters a glass of milk a day. One Dollar donated for powdered milk will bring 50 glasses to these children. Koreans need our gifts Now!

A World In Confusion

Across the world, this missionary traveller found a universal hunger and feels that this is the hour for the Church to proclaim the Word for which mankind is waiting.

By E. H. JOHNSON*

WHEN ILLNESS prevented the great Christian statesman, John R. Mott, from attending the meeting in India of the Central Committee of the World Council of Churches, he sent that gathering a characteristic message, "This is a time of unprecedented opportunity. The best years are ahead."

Whether or not they are the best years, they are the years in which we have to live and if we are to live happily and constructively in them we need to understand something of what is happening across the world.

Returning to North America from around the world, an air journey of 31,000 miles with some six weeks in India, and brief intensive visits in twelve other countries of Asia and the Middle East, I have tried to answer the question, "What are the main things which God is saying to us through events in the world?" And I have come to find that my answer is not far from that of Dr. Mott. We are living in a time of very great difficulty and very great opportunity, an opportunity which comes, not in spite of the difficulty, but precisely because of it.

* The Rev. E. H. Johnson, was formerly secretary of Missionary Education for our Church and is now Student Christian Movement Secretary for North America.

Most of us in North America are painfully aware of trouble in Korea, and of potential dangers to world peace in events in Indo-China. But many of us think that if these problems could be solved we might settle down to the peace which is our due. Nothing could be further from the truth for even if these difficult problems could find quick solutions there are danger spots which constitute a threat to world peace right around the world.

How shall that great nation of Japan with its 80 million people crowded on a few small islands succeed in rebuilding its national life after these years of devastation and occupation? In Formosa and Hong Kong one is faced with the tremendous question about the future of the Chinese people, with the mainland under the tight control of a Communist dictatorship, and a small group in Formosa under the nationalist government wishfully thinking they can invade and liberate their fellow Chinese.

In Indonesia a handful of men are trying to set up a democratic government for one of the world's great new independent nations with tremendous problems and with the opposition of those in Java who would see Indonesia an Islamic state. Many think that India and Pakistan are the number one danger spot of the world with the unsettled question as to who is to have the province of Kashmir, and who shall have the right to the water of the Indus River essential to both countries for irrigation purposes. And each of these great new nations is spending large sums badly needed for reconstruction to build defenses against the other.

Perhaps the greatest spot of all is in the Middle East where the Arab states are rightly insisting on justice for the million Arabs who have been dispossessed of their businesses and homes by the setting up of the state of Israel. Even now, over 850,000 refugees are said to be living on the borders of Israel, in tents and mud huts and caves, with barest subsistence of food and clothing, with no work and no hope waiting for someone to bring them justice.

A world trip makes it evident that the situation in the world is worse than we thought and may have increasing difficulties in the coming years. Any who look on the troubles across the world as an unjust disturbance of the peace which is their right are in for years of intense irritation and constant frustration. But those who accept the circumstances of the time in which God has set them and seek to discern His purposes in them can find this a time of very great opportunities.

There is opportunity in the revolutionary movements which are boiling

in every part of Asia. For in these movements in which oppressed and miserable people are seeking liberty and basic rights, old patterns are being challenged and the nations are ready for new ways and new forms. Have Christ's people no word of power for the poor and the needy of the nations?

There is opportunity in the trend by which the nations are beginning to know one another and intermingle so that the riches of experience and culture of each nation may be available for every nation. Shall we set up barriers to guard our own way of life from foreign influences or shall we create channels by which the rich diversity of ways of various nations may be shared by all? Should not we who believe in Him in whom every family in heaven and earth is named rejoice in this trend to one world and boldly lead in making this one family a reality?

There is opportunity in the facts of the existence of the world-wide Church. Visiting Christian groups in thirteen countries of Asia and the Middle East, I was impressed by the reality of the Christian fellowship as one family. While other things are different the Church is the same and everywhere one finds himself at home in it. We can indeed pray, "Our Father." And the churches are there to stay. Is there anything across the world comparable to this fellowship, and is there any group which has greater potentialities in determining the shape of the future?

And there is opportunity in the universal hunger for a word. All across the world there is a babel of lesser voices claiming to answer the questions men ask. Old religions try to revive, and some of them try to reform. Racial and national ideas try to capture the thinking of the masses. In many areas Communism has taken hold for the lack of a better answer. But most of the voices stir only an indifferent response. One is impressed by the absence of a commanding voice which draws the convinced response of the multitudes. The world of our time is awaiting hungrily for a WORD.

Is it not for such a time as this that God has prepared the Church sending it forth to proclaim the word for which men wait? Will not that word have power when it is true to the God who is at work in the events of these times in His redemptive purpose?

In the words of the Willingen meeting of the International Missionary Council we are "called forth from the securities which are no more secure, and from boundaries of accepted duty too narrow for the Lord of all the earth to call all things into captivity to Him and prepare the whole earth for the Day of His coming." ★

Synod Registers Record Attendance

A Ministers' Institute preceded the 79th meeting of the Synod of Hamilton and London. One hundred and twenty-five ministers registered in the beautiful new Knox Church, Goderich, on April 13. Addresses on evangelism were given by the Rev. W. Graham Smith of Dundas, and the Rev. A. G. MacKenzie of Hamilton.

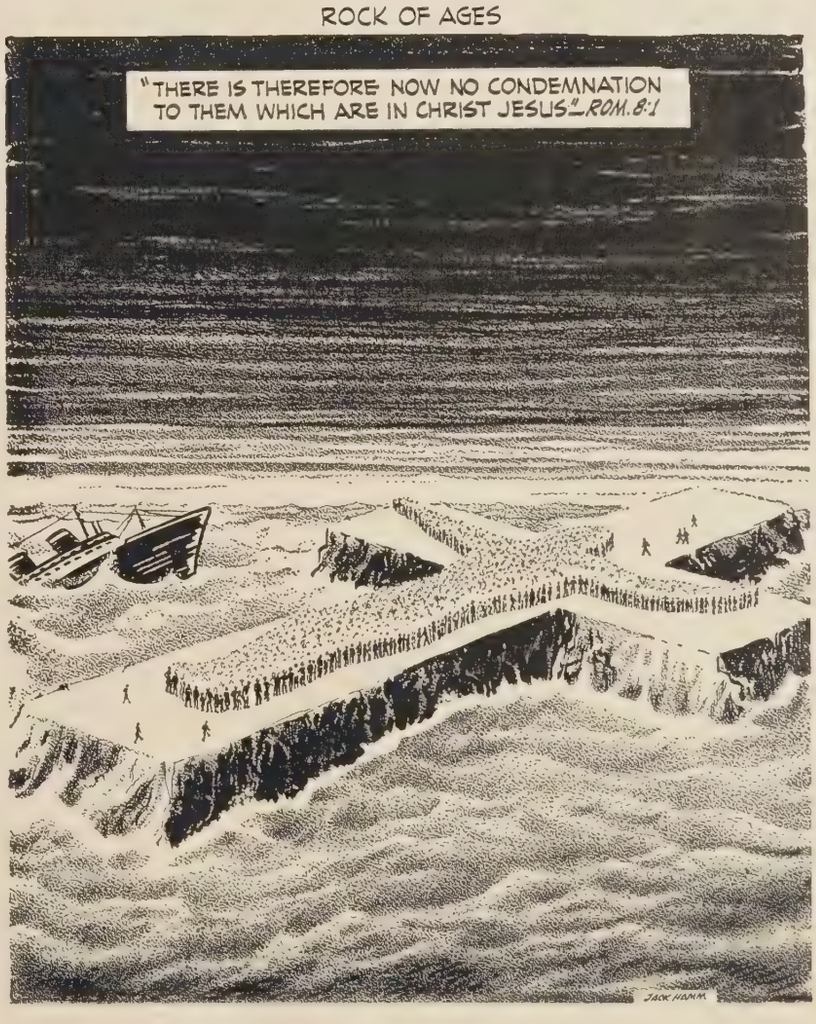
The Rev. W. B. Mitchell of Kincardine, in the retiring Moderator's sermon, stressed the total commitment of one's life and one's possessions to the Lord. The Synod created a precedent in electing the Rev. James K. West of St. Thomas, as Moderator. Mr. West's father, the Rev. W. J. West, M.A., was the Moderator of this Synod in 1932.

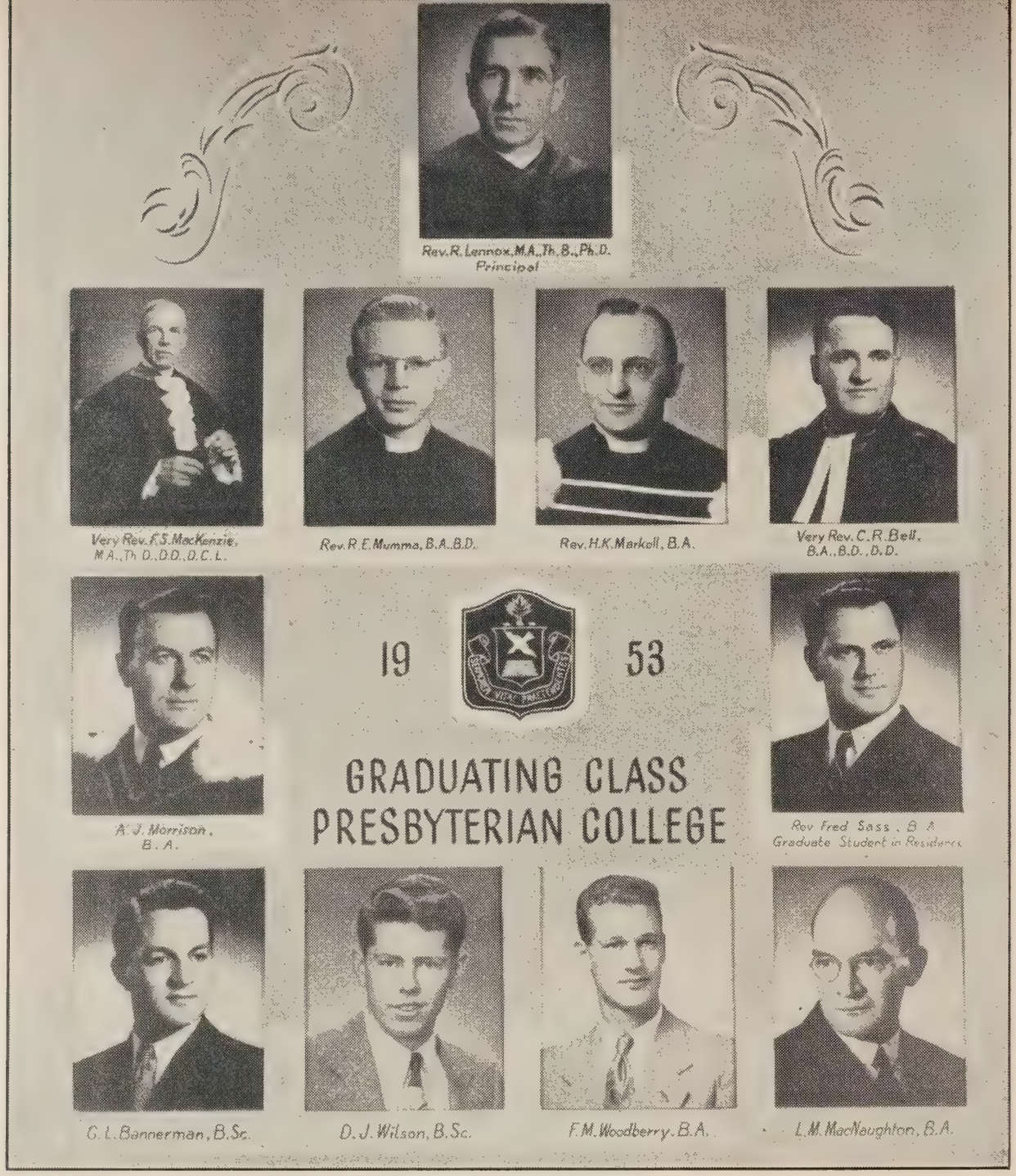
Following the lines taken by the programme of the Institute, the Rev. W. Bell, B.D., of the Presbytery of Syracuse, N.Y., addressed the Synod on *"Visitation Evangelism"* and *"The Place of Evangelism in the Church."*

The highlight of the Synod was the two addresses given by the Rev. E. (Ted) H. Johnson, B.Th., secretary of the Student Volunteer Movement for North America, and a former secretary of Missionary Education of the Presbyterian Church in Canada. Mr. Johnson aroused the interest of the Synod at the dinner meeting when he spoke on the political situation in the Far East. He warned his hearers of the rising tide of nationalism which will give no peace even if peace were proclaimed in our world tomorrow. In his evening address, on the missionary situation, Mr. Johnson had as his subject, "The Church is There to Stay." He spoke of the convincing witness of the Christian nationals in places like India, Formosa, Japan and the Philippines.

Synod decided to continue holding their meetings in the spring of the year. Next year the Synod will meet in Knox Church, St. Catharines on the last Monday in April.

The Kintail Camp Committee (David Perrie Memorial) announced that the camp had been freed of debt. The Young People's Societies, who contributed gifts had their names presented on a scroll by Miss Mary Anne Erskine of Goderich. Mrs. K. D. Taylor of Burlington, on behalf of her brother, Dr. A. S. McKay and herself, presented a portable organ to the Camp Board in memory of their mother, Elizabeth Scott McKay.





Convocation Speaker Urges . . .

Evangelical Preaching

By DeCourcy H. Rayner

EMPHASIZING that the Christian gospel is not a technique for removal of tension or the reduction of blood pressure, Prof. George S. Hendry of Princeton Theological Seminary addressed the 86th convocation of the Presbyterian College on "The Gospel in an Age of Anxiety."

Urging the graduates to be serious in their preaching, to be evangelical, sounding forth the full range of the gospel, and to diagnose the condition of modern man, Dr. Hendry said: "The anxiety of our time springs not from the stresses of existence but from the assumption that all problems are soluble. The Reformation was given birth by the fact that the problem of human existence is insoluble . . . Our business is not the business of solving problems, our task is to direct modern man to the gospel of the grace of God which is sufficient for him."

The principal, the Rev. Robert Lennox, M.A., Th.B., Ph.D., constituted convocation on the evening of April 28 in the Church of St. Andrew and St. Paul, and awarded diplomas to the five graduates: Gordon Leith Bannerman, B.Sc., Lee Malcolm MacNaughton, B.A., Alexander John Morrison, B.A., Donald Joseph Wilson, B.Sc., Frederick Milton Woodberry, B.A. The Rev. William H. Brown received the certificate of the college, having finished the course prescribed for him.

The degree of Doctor of Divinity (honoris causa) was conferred on the Rev. John Logan-Vencta, O.B.E., E.D., Moderator of the Synod of Montreal and Ottawa, the Rev. M. M. MacOdrum, M.A., Ph.D., president of Carleton College, the Rev. Norman L. D. Webster, B.A., Brisbane, Australia; and the Rev. Clarence Lloyd Wood, B.A., B.D., of the Bhil mission field in India.

B.D. degrees were received by the Rev. Frederick W. Sass, B.A., and Donald Joseph Wilson, B.Sc. Prizes and scholarships went to a number of students in Theology and in Arts.

As registrar, the Rev. Dr. C. Ritchie Bell reported that Prof. Richard Mumma will place his resignation before the General Assembly, in order to pursue post-graduate studies. There were 24 students in theology, 14 candidates studying for a B.D., 25 students in Arts proceeding to Theology, and 6 special students. ★ ★

Knox Convocation Learns Of New Lectureships

THE 109th convocation of Knox College was told by Principal J. Stanley Glen, Th. D., that two new lectureships had been established by the generosity of friends of the college. Mr. Walter C. Laidlaw and Mr. Robert Laidlaw, in memory of their father, Mr. Robert Laidlaw, have given $10,000 each to establish a lecture foundation through which eminent scholars from different parts of the world may be brought to the college to deliver a series of five lectures which may afterwards be printed. These will be public lectures so that graduates, women, laymen and students may attend.

The other lectureship has been given by the family of the late Dr. Charles H. MacDonald, a former Moderator of the General Assembly, to establish a lectureship on some aspect of practical theology each year.

Dr. Glen reported 49 students enrolled in Theology and 43 post-graduate students proceeding to various degrees in Divinity. He mentioned that a special committee had been appointed to study the field of practical theology in all its aspects with a view to enriching the present curriculum. The Knox College library has over 40,000 volumes under the capable direction of the Rev. Neil G. Smith, M.A. These books are not only available to students but to ministers and members throughout the Church.

The graduation class was presented by Professor David W. Hay, D.D., who told the convocation that twelve of the graduates were married and ten among the 23 were veterans. Several graduates were specially mentioned for their outstanding ability in the classroom. D. R. McKillican led the graduate year and received the post-graduate scholarship along with four prizes, a total of $1,185. Harry H. Green was awarded the Agnes Torrance Endowment and the Lindsay Torrance Endowment in addition to two other prizes. D. G. Neil was awarded the Maria McIntosh Scholarship and the Elizabeth Scott Scholarship.

In the second year, Jack Cooper won the McLellan Scott and R. H. Thornton scholarships. James W. Evans was awarded the Jane Mortimer and John Watson prizes. In the first year, C. R. Talbot obtained the Christian Education scholarship, the R. M. Boswell and Mrs. Morrice scholarships.

The degree of Doctor of Divinity was conferred upon three ministers of the Church: the Rev. John Brent of the Presbyterian Training School, Medicine Hat, Alta., the Rev. A. Neil Miller, B.D., Secretary of the Stewardship and Budget Committee and the Rev. C. K. Nicoll of Oakville; all for devoted service in different parts of Canada. The Rev. Calvin H. Chambers, B.A., was presented for the degree of Bachelor of Divinity by Professor Donald V. Wade.

The address to the graduating class was given by Professor Elmer G. Homrighausen, Th.D., Professor of Christian Education at Princeton Theological Seminary, who spoke on "Towards a Glorious Church." Dr. Homrighausen said in part, "Never since the days of the Reformation has the consciousness of a common heritage been so evident. This has been called "The age of the Church." Nevertheless, there are many social heresies and the most fanatical of these is organized into a word called Communism. Rival forces are everywhere and these have forced upon Christianity the discovery of its unique community.

There are three things that must be emphasized by the Church or in the Church said Professor Homrighausen. "The Church to fulfil its mission must realize that it is divine in origin. God wills the Church. It is God's gift to man for the salvation of the world." Secondly, "The Church is only glorious when it realizes that it is loved by Jesus Christ. He gathered twelve men to be the pillars of the new covenant and brought them into the communion of service. He formed them into the fellowship of the Church in His blood."

Thirdly, "This glorious Church must realize that it is the community in which God's redemptive activity works. The Church must be the spokesman for the Almighty and it is the source of a healing stream that flows down into the world. The Church must not refuse to meet God's call and the watchword of the hour is, 'Let the Church of God be a mission to the world.'"

The Runnymede Presbyterian choir, under Mr. H. S. Reid, A.T.C.M., led the praise. The Rev. J. L. Burgess, M.A., Moderator of the Synod of Toronto and Kingston conducted the devotions and the Moderator of the General Assembly, Dr. J. A. MacInnis, pronounced the Benediction.



Canada Pictures

THE REV. A. GORDON MACPHERSON, D.D.

Minister of the Assembly Church for the past 17 years. This church has a membership of around 1,400. Dr. Macpherson, who is a Bachelor of Divinity from Knox College, was honoured by Presbyterian College when they conferred on him the Doctorate of Divinity.



June 1—Acts 4: 31-37
June 2—Acts 9: 26-31
June 3—Hebrews 12: 22-29
June 4—Acts 11: 22-30
June 5—Acts 13: 1-5
June 6—Acts 13: 43-52
June 7—Acts 15: 12-20
June 8—Acts 13: 6-13
June 9—Acts 15: 36-41
June 10—2 Timothy 4: 9-18
June 11—2 Corinthians 4: 1-7
June 12—Mark 14: 12-17
June 13—Mark 14: 43-52
June 14—Mark 16: 1-8
June 15—2 Timothy 1: 1-11
June 16—1 Timothy 1: 15-19
June 17—1 Timothy 2: 1-8
June 18—1 Timothy 3: 1-7
June 19—1 Timothy 4: 7-16
June 20—2 Timothy 2: 1-10
June 21—1 Thessalonians 3: 1-8
June 22—Hebrews 1: 1-14
June 23—Hebrews 5: 1-10
June 24—Hebrews 11: 1-10
June 25—Hebrews 11: 16-22
June 26—Hebrews 11: 23-30
June 27—Hebrews 11: 32; 12: 2
June 28—Hebrews 13: 12-21
June 29—Mark 1: 1-8
June 30—John 1: 1-14
July 1—Psalm 67.
July 2—John 6: 24-37.
July 3—Mark 9: 17-27.
July 4—Mark 9: 28-32.
July 5—Matthew 8: 5-13.

ACROSS THE DOMINION

QUEBEC

Dedicate Memorial Tower Chimes

MONTREAL—The Rev. Roland T. Moores, Moderator of Montreal Presbytery, dedicated the tower chimes at St. Matthew's Presbyterian Church on Easter Sunday. The chimes were placed as a memorial to those who had given their lives in both world wars. The Rev. C. L. Mitchell, minister, conducted the service and was assisted by Squadron-Leader the Rev. W. Williams of RCAF Station, St. Hubert.

Principal Robert Lennox of Presbyterian College dedicated a plaque to the Law family, and the Rev. R. T. Moores dedicated a pulpit fall, a gift from the Ladies' Auxiliary at this Special Service.

THE MARITIMES

Organize Congregation In Halifax Presbytery

DARTMOUTH, N.S.—This is one of the fastest growing cities in the Dominion. Because of the construction of the new bridge across the harbour it will continue to grow even more rapidly. Two deaconesses, Estelle MacCausland and Beryl Millar, were appointed by the Presbytery of Halifax to make a survey of the area. The Sunday School began on September 21, 1952.

The congregation was officially recognized by Halifax Presbytery on March 1. The Rev. J. J. Edmiston is interim-moderator and an assessor session, representing elders of St. David's and Knox, Halifax, was appointed by presbytery. Mr. Edmiston conducted the first Communion service on April 19. Thirty-one persons were received as charter members of the congregation. The church at Musquodoboit Harbour was also well represented. This new congregation has been pleased with the assistance given by the Ladies' Guild of St. David's whose generous gifts of money provided hymnbooks and other materials for worship. With an unwavering faith in God the congregation goes forward.

ALUMNI CONFERENCE

at WESTMINSTER CHURCH, TORONTO

(Floyd and Pape Avenues, 6 blocks north of Danforth, ¾ mile from Riverdale Church)

JUNE 3, 1953

Speaker

PROF. JOSEPH HAROUTUNIAN

McCormick Theological Seminary, Chicago

10 a.m. The Biblical Basis of a Christian Doctrine of Vocation

2 p.m. The Interpretation of the Gospel in an Industrial Society

Conference Theme
The Place of Laymen in the Work of the Church

All Ministers and Elders, whether commissioners or not, are invited by Knox College Alumni to attend these meetings.

The annual meeting of the Knox Alumni Association will be held at the close of the morning session.

Minister Delivers Farewell Address

CHARLOTTETOWN, P.E.I. — The Rev. G. Carlyle Webster delivered his farewell address in Zion Church on March 29. Mr. Webster came to Zion as the tenth minister of the congregation and has had a long and fruitful ministry since 1931. In this city, he has taken a prominent part in social welfare and other community activities and has become widely known not only in Charlottetown but throughout the entire Maritime provinces.

The various church societies made several presentations and assured Mr. Webster of their continuous good will.

Mr. Stuart H. Merriam, member of the graduating class of Knox College, has been appointed as stated supply by Zion Church for the coming summer.

Congregation Marks Faithful Service

NEW GLASGOW, N.S.—When the members of Knox Presbyterian Church, Blue Mountain, met on May 3 to observe the Sacrament of the Lord's Supper, the kirk session sought to honour Mr. Archibald Fraser of Blanchard for his long service as an elder. Mr. Fraser was presented with a large print of Sallman's "Portrait of Christ," and the minister, the Rev. Douglas Wilson, read a letter of appreciation.

Mr. Fraser was ordained an elder in 1912 and is now in his 87th year. He is still active and is *Record* secretary for the congregation which recently became self-supporting.

Memorial Gifts Are Dedicated

DURHAM, N.S.—A pulpit fall in memory of Mr. and Mrs. Daniel Cameron of Loch Broom was unveiled in Durham Church on April 26. This memorial and two attractive hymn boards were presented by a daughter and son-in-law, Mr. and Mrs. P. F. Mulholland of Toronto. The Rev. J. M. Grant, minister, received the gifts, and the dedication was conducted by the Rev. Dr. McCulloch Thomson.



Benjamin's Studios

The first Communion service in the new Dartmouth Presbyterian congregation, was held on April 19, when 31 members formed the congregation.

BRITISH COLUMBIA

Baptismal Font Is Dedicated

NELSON—First Presbyterian Church received a beautiful baptismal font on April 19, in memory of the late Benjamin S. McCreight. The gift was presented by Benjamin McCreight, Jr., on behalf of the family, and was received by the minister, the Rev. L. S. van Mossel, who dedicated it to the glory of God. Following the dedication of the font, two grandchildren of the late Mr. McCreight and three other children were baptized.

Anonymous Donor Presents Organ

WEST VANCOUVER—The congregation of West Vancouver began about two years ago when Mrs. R. S. Stevens was sent by Presbytery to canvass the situation. She did such a marvellous work that the congregation was organ-

ized and the church was dedicated on January 18. The Rev. James Evans, interim moderator, for West Vancouver received a telephone call asking if he would accept a Minshall electric organ for the West Vancouver congregation. Mr. Evans accepted and the donor said that he must remain anonymous. The organ was received on April 12 and dedicated to the glory of God by the Rev. James Evans. A communion table was also dedicated the same morning. Mr. Robert Hamill, student missionary from Belfast, Ireland, has continued to build upon the foundation until this congregation is now ready to accept an ordained minister.

Former Ministers Share in Anniversary Celebration

VICTORIA—The 40th anniversary of Erskine Church was conducted on March 15 by the minister, the Rev. E. G. Thompson. The choirs from Knox, Sooke, and the First Baptist Church, rendered special music.

A large number of friends partook of the anniversary dinner on the Monday evening, when the Rev. T. H. McAllister of Gorge Presbyterian Church and the Rev. J. Little of Sooke, former ministers of the church, gave interesting addresses. The first Minutes of the congregation, dating back to 1913, were read by F. T. Rogers, session clerk.

Communion Table Is Dedicated

NEW WESTMINSTER — A Communion table, in memory of Mr. and Mrs. Donald MacRae was presented to St. Aidan's Presbyterian Church, on March 29. The table was unveiled by Miss Rona MacRae and the clerk of session, Mr. George Halliday. It was accepted by the minister, the Rev. M. S. Blackburn, who dedicated it to the glory of God.

Following the dedication, the sacrament of the Lord's Supper was received by the largest number of communicants in the history of the church.

THE PRAIRIES

St. John's Plans New Church Hall

MEDICINE HAT, Alta.—Plans were almost completed by the end of March for St. John's Church to raise money for the construction of a new church hall. The structure will cost about $85,000 and is to be erected on a lot adjoining the church. The new building is being designed to serve the interests and welfare of the young people and membership in general. Contributions will be spread over a 150 week period. The congregation in their canvass raised over $100,000.

St. Andrew's Holds Open House

SASKATOON, Sask.—The new St. Andrew's Presbyterian Church held open house on March 5, for the friends of the congregation. Over 500 Saskatonians came to inspect the new edifice and to enjoy a cup of tea in the basement auditorium.

The table was set in the shape of a St. Andrew's cross with the blue and white colours of St. Andrew. The guests were welcomed by the officials of the church, the ladies being in charge in the afternoon and the men of the congregation taking over in the evening. The beautiful kitchen is almost completely furnished, with the exception of a steam table which will soon be in place.



National Defence Photo

The first baptism in the Canadian Navy in Far Eastern waters was conducted by the Rev. A. Gordon Faraday on the H.M.C.S. HAIDA, prior to the reception of this young man into the Christian Church.

Honour Alberta Presbyterian Pioneer

The Geographical Board of Alberta has announced the naming of a mountain in honour of the late Very Rev. Dr. D. G. McQueen. It is the policy of the Board to name mountains within the province in honour of pioneers, war heroes, historians, explorers and others who have been prominent in the development of Alberta.

The late Dr. David George McQueen was born in Kirkwall, Ontario, and was minister of First Presbyterian Church, Edmonton, for 43 years. His pioneer work in this great city will thus be remembered through the ages. The Geographical Board said that it was delighted to honour Dr. McQueen's outstanding contribution to the moral and spiritual welfare of the province.

Dedicate Memorial Organ and Chimes

CALGARY, Alta. — Grace Presbyterian Church had their organ rebuilt by Casavant. The new organ is a four-manual instrument with forty speaking stops and an echo organ in the roof of the church. There is also a 25-note electronic "Chimeatron."

The dedication of the organ took place on March 8, when Dr. Frank S. Morley, minister, conducted the service. When the organ is completely finished it will not only be unexcelled in tonal quality but will be one of the largest organs in western Canada. The memorial is to the members of the congregation who served during the First and Second World Wars. Dr. Victor E. Graham, the organist, rendered special music.

Historic Communion Set is Presented

REGINA, Sask.—A Communion set which was originally presented to Knox, Regina, in 1884, by Mrs. Gray of Philadelphia, has now come into the possession of First Church.

An oak and glass cabinet lined with crimson velvet was presented by Mr. and Mrs. T. C. Bye to hold the silver flagon and other vessels. Mr. Bye, a member of the session and Record Secretary for First Church, has in the past, as now, through his excellent workmanship made many of the furnishings of this church. The cabinet has been placed on the mantel of the club room of the Women's Federation of the church.

JULY-AUGUST ISSUE

Our next issue will carry the proceedings of the General Assembly.

The Moderator, Dr. J. A. MacInnis will give our readers an eye-witness account of the Coronation in Westminster Abbey.

EDITORIAL

Long May She Reign

ACROSS the Commonwealth millions of Queen Elizabeth's subjects will see or hear broadcasts of the Coronation. It was a wise decision to have the service of coronation televised. In decades of falling crowns and thrones, the eyes of the world will be turned to Westminster Abbey on June 2.

In this brief editorial we need not debate the advantages of a limited monarchy, where the occupant of the throne remains aloof from politics but keeps thoroughly informed of the trend of affairs throughout the whole realm. The British Royal Family has through many years contributed to the heritage of a unique and stable form of government and particularly in recent decades the rulers have ennobled the "ideal of sovereignty based on service." Neither a king nor queen can live unto himself or herself.

As Queen Elizabeth II comes to her coronation, we have the feeling that she comes with a sense of dedication to a great task. There has been a preparation of her life for the task of sovereignty, and such training can never be said to end. But the great essential for a great Queen is greatness of soul. And from the words she has spoken publicly since her teens, we believe she possesses quality of soul. May that continue to be fortified, enriched and inspired.

The vows taken by Her Majesty at Westminster Abbey on June 2 closely resemble the strictest of ordination vows. She will promise to maintain the laws of God, the true profession of the Gospel and the Protestant Reformed religion. That passage of the Gospel of St. Matthew will be read, "Render therefore unto Caesar the things which are Caesar's, and unto God the things that are God's." And in her hand will be placed the Holy Bible. She will receive anointing with oil, with the prayer that the sevenfold gifts of the Holy Spirit may be hers. Then, as the crown is placed upon her head, each subject should pray that this may truly be, "A crown of glory and righteousness."

So the great family that makes up the Commonwealth of Nations, from ocean to ocean, will rejoice that Queen Elizabeth II has been crowned as their sovereign. Long may she reign! For each subject there is the underlying call to a greater depth of affection and loyalty, loyalty to our Queen and, above all, loyalty to God.

The Menace of Mass Hysteria

WASHINGTON, D.C., was struck by a blast at 2 a.m., on April 10. The United States capital was filled with Easter visitors, few of whom were not wakened at that early hour.

In one home, a veteran of the World War heard the explosion. He had experienced bombs on previous occasions. The menace of what-might-happen and the restless turning of a radar screen that knoweth not what might be coming seemed ever present. Now, this was it!

Remembering that if it were an atomic blast it would be followed in a minute by a sudden onrush of air, he bade his wife keep her head under the bedclothes. Since the minute passed without an onrush, he felt it must be an ordinary bomb.

Together they rose and looked out. A blinding flash of lightning and wind heralded the oncoming rain. Another thunderclap and he looked sheepishly at his wife. Strange to be scared by an off-season thunderbolt.

Yet the telephones, police stations and fire stations were jammed for minutes with enquirers asking what had happened. Not quite so spectacular as Orson Welles' *Message from Mars* but a portion of the capital was somewhat shaken.

This type of hysteria, however, is not so malicious as the mass hysteria that is being created by the Congressional Investigation Committee, chaired in Washington by Senator McCarthy. Through it witnesses have been badgered, reputations have been damaged, and scurrilous materials, 90% untrue, have been distributed across the United States on the committee's notepaper.

Bishop G. Bromley Oxnam of Washington told the editors of the Associated Church Press, during Easter week, that the committee had received letters and allegations concerning other leading churchmen and himself and that these had been filed. Rumours and falsehoods had all been added and dossiers compiled on hearsay had been released as evidence without the contents being investigated. All because some unscrupulous villain said, "I accuse." Such methods cutting away the traditions of the people of the United States have caused citizens over there to be filled with alarm and look for Communists under every bed.

Doubtless there is required in every free nation a careful investigation of its citizens. But if we adopt the methods of the Gestapo or Secret Police we shall defeat the whole foundations of our democracy. One Methodist minister in Baltimore, Maryland, was accused of being subversive because he "had invented" a phrase, "The Kingdom of God." Evidently Senator McCarthy is unacquainted with the New Testament.

Free speech must be preserved and criticism of governments freely permitted if our democratic way of life is to be maintained. Two of McCarthy's underlings went over to investigate some free Nations on the continent and also the British Broadcasting Corporation but British public opinion cracked down on that and shut them out.

Canada, in the main, has not been prodded into any manifestation of mass hysteria. But let us not be too complacent about our to-morrows. If the government of Duplessis held any balance of power, outside the Province of Quebec, we all might be victims of a similar manifestation of mass hysteria.

The General Assembly

ALTHOUGH there are 715 ministers on the rolls of Presbyteries, only one in six will be chosen as commissioners. An equal number of congregations will be represented by elders appointed by presbyteries. This gives a balance of ministers and elders attending the Supreme Court of the Church.

There will be many new faces at this Assembly in Riverdale Church, Toronto. Many would like to be present who may not have the opportunity to attend, but the meetings, even the business sederunts are open to the public. Inspirational meetings are held on Wednesday, Thursday, Friday and the Monday evenings when all Presbyterians are cordially invited.

The General Assembly is a body that meets to pray, to legislate, to define and to promote the welfare of the Kingdom of God throughout Canada. Someone has said it is worth attending because it is, "the very heartbeat of the Church." ★ ★



Pinney from Monkmeyer

The sound of the bugle awakens the slumbering campers to another day of refreshment and recreation.

Calling All Campers!

Children, Young People and Parents Who are Interested Should Consult Their Ministers for Enrollment Forms.

CAMP GEDDIE, MERIGOMISH, N.S.—Senior Boys, July 1-11; Junior Boys, July 14-22; Junior Girls, July 24-August 1; Senior Girls, August 4-14; Young People, August 18-28.

PEACE MEMORIAL CAMP, LANCASTER, ONT.—Intermediate Senior Girls. July 3-11; W.M.S., August 25-31.

Young People's Weekend Camp, June 27-28; Junior A Girls, age 10-11, July 13-22; Junior B. Girls, age 7, 8, 9, July 23-31; Junior Boys, age 1-10, August 3-12; Intermediate Boys, age 11-14; August 13-22; Young People, August 29-September 4; Young People's Labour Day Weekend, September 4-7.

CAMP GLEN MOHR, BEAVERTON, ONT.—Christian Workers' Conference, June 26-30; Junior Girls, July 17-25; Young People (18 and over) July 25-August 3; Junior Girls, August 4-12; Junior Girls and Boys, August 13-21; Intermediate Girls, August 21-29; Junior Young People (17 and under) August 29-Sept. 7.

CAMP KINTAIL, ONT.—Junior Girls, July 16-23; Intermediate Girls, July 25-August 3; Senior Girls, August 10-19; Junior Girls, August 20-21.

ONTARIO — C.G.I.T. Council (Kwasind) June 27-July 8; C.G.I.T. Leaders, (Quin-Mo-Lac)—August 17-29.

PRESCAWA CAMP, MANITOBA — National P.Y.P.S., Winnipeg, July 1-4; Young People's School, Winnipeg, July 5-11; C.G.I.T., Brereton, July.

SASKATCHEWAN — Young People's School, Saskatoon, June 29-July 5.

CHRISTOPHER LAKE—Family Camp, July 6-12; Boys' Camp, July 13-22; Junior Girls, July 22-31; Senior Girls, July 31-August 10; Young People, September 4-7.

ALBERTA—Young People's School; Medicine Hat, July 6-13. CAMP KANNAWIN—Junior Girls, July 13-22; Intermediate Girls, August 3-12; Senior Girls, August 13-22; Synod Y.P. Week-end camps, May 15-18; September 4-7.

Senior Boys, July 2-11; Junior Boys, July 23-August 1.

Women's Weekend Camp, June 26-28. Write Mrs. A. L. Sutherland, Box 644, Rocky Mountain, Alta.

BRITISH COLUMBIA—Roberts' Creek, Girls—July 23-August 1; Camp Wasa; Y.W. Camp; Ocean Park, C.G.I.T. Council, June 26-July 3.

CHURCH VACATION SCHOOLS

Courses of Study

Recommended by the Presbyterian Board of Christian Education

Kindergarten Grades — Ages 4-5 years
"Stories About Jesus—Brumley 80c

Primary Grades — Ages 6-8 years
"Jesus the Friend" — Roorbach 80c

Junior Grades — Ages 9-11 years
"We Would Follow Jesus" — Crosby 80c

Intermediate Grades — Ages 12 and over
"The Life of Jesus from the Gospel of St. Mark — Ross 30c

PRESBYTERIAN SUMMER CAMPS

Recommended Bible Studies

Junior Camps — Ages 8-11 years
"Discoveries in God's World" $1.00
Camper's Book 25c

Intermediate Camps — Ages 12-14 years
"Paul the Triumphant" 40c
Set of ten maps 10c

Senior Camps — Ages 15-18 years
"The Story of the Church" 60c

These books may be obtained from

Presbyterian Publications
12 Grenville Street, Toronto

Coronation Lights

The Light Upon the Queen

Today, in London's aged streets,
The past becomes alive again;
The eager, striving present meets
With long departed things and men.
All story-rich the flags and crowns,
The jewels, pennants, swords and gowns.

Behind the trumpets and the drums,
The quiet cavalcade appears;
From history's crowded page it comes
A silent tapestry of years;
Amid the throng they move unseen,
To hail the crowning of a queen.

But lo! within the Abbey walls,
The pomp and pageantry depart;
The light of destiny now falls
Upon a lonely woman's heart.
As Moses by the bush unshod,
Elizabeth must speak with God.

A memory wakens from its sleep!
She hears the man beside the gate;
'Go forth in faith, and fearless meet
This royal rendezvous with fate.
The unseen hand thy father knew,
Awaits to guide and comfort you.'
Robert Barr.

Knox Church, Toronto.

Picture of the Month

Martin Luther

THE life of Martin Luther was so rich that it would take several full-length pictures to make a complete whole. This picture is restricted to the religious issues involved in his break with the Roman Church.

The high points in his spiritual struggle are dramatized in the nailing of his theses at Wittenberg; his rejection of the power of relics; and his debates over the sale of indulgences.

This film was photographed in Western Germany and is a tremendous achievement in portraying a great character against the background of his time. Recommended for the whole family.

For Intelligent Men Only!

The writer, Dr. Effie Winchester Burnaby, is a practising physician and mother, whose home is in Toronto. A daughter of Knox Manse.

BECAUSE you are an intelligent man you will have intelligent women in your life for whose welfare you are responsible. Have you thought recently about their relationship to the Church? Except that I have not heard of any woman being expelled by a righteous session for braiding or cutting her hair, our status in the Presbyterian Church has changed little since the first century. With "shame-facedness and silence" we are expected to take our places in the pews and ask our questions of our husbands, if available.

True, we are allowed to teach the young. And what provision does the Church make to give us training in our teaching? The budget allows $5,000 per annum for training females to be deaconesses and missionaries. Fortunately, the voluntary services of the faculty of Knox College and several Toronto ministers greatly augment the one paid staff member. At the same time the Church puts aside $65,000 per annum, besides the large endowments and government grants, for training the educated ministry which is the strength of our Church. It does show pretty clearly how the Church values the services of women, doesn't it?

In addition to the fact that our Church offers no training at the university level for women, it also offers very little stimulus to initiative for the graduate. Remember that neither she nor any other woman has any vote in the government or the shaping of policy of our Church. In this respect, we have had the distinction of being the last of the large Protestant bodies to take the step in recognition of women as part of the personnel of the Church. Her place is not the "helpmeet" described in the beginning but a kindly treated servant! The minimum salary as laid down by Assembly is $1,400 plus at least $400 for living expenses.

THOSE of us with daughters hope to help them obtain vocational training which will give them a satisfying means of livelihood if they don't marry, an addition to their usefulness if they do marry, and a professional standing which will give security against the possibility of having to resume the part of wage earner. Can you with enthusiasm encourage your daughter to choose our Church as her place of service?

Most of your women will have as their vocation that most complicated of occupations—home making. To develop and maintain a Christian home in these days requires more intelligence, skills and zeal than any other profession, I honestly believe. But, along with its elevating side, there is a great deal of drudgery and loneliness in this work. For the woman who has taken her place with men in constructive work before marriage, the hours after she sends the children to school and settles down to cleaning, marketing, cooking, mending, etc., are pretty dull. She appreciates the fellowship with people of similar outlook and she needs the mental stimulus of using her training and intelligence in making a service to problems of the community and the world. Why doesn't our Church make use of this latent mankind power?

Women's organizations in the Church are only half the answer to women's need. "God created man in His image, man and woman created He them." I an convinced that many of the glaring failures of both men's and women's boards could have been prevented had we been complementing our peculiar abilities, at least at the administrative level.

We face the fact that woman's place in any profession is limited by the interruption of her career to bear children and care for the young child.

THERE are none among us who will not admit that redemption applies to persons and that In Christ there is neither male nor female. Why then are we neglecting to develop all the members of the body of Christ? Both men and women shake at the thought of women over-running the Church. Let me reassure you that there are few women capable or willing to assume authority. King Solomon wisely said, "Who can find a virtuous woman? For her price is far above rubies." This is still true, but there are a few and how we need them!

It is interesting that the only request for a woman graduate in theology in our Church has come from Formosa. Could it be that the Formosan Church has learned from the gospels while we have learned from our fathers?

Men and women working together would make a better job of training boys and girls, side by side. Young people need to make their friends in the Church but who cannot see that boys and young men are not being attracted to the Church. Many of the attempts at social service in the Church have failed for lack of women's understanding and attention to detail. Thousands of dollars could be saved and a more effective work done in the overseas fields by a united service. What of marriage counselling and a strengthening of Christian home life? Can't women help?

The urgent need of the moment is that women be treated as persons and part of the Kingdom of God on earth. A place in the government of the Church and adequate training for useful service naturally follows. We cannot speak for ourselves since we have no franchise but surely some man cares enough for the Kingdom of God to try to develop these resources of mankind power. ★



Religious News Service

A Californian church holds Ladies' Day to help build a new sanctuary designed to seat 1,000 persons. The women take over one Saturday each month.



A PAGE FOR BOYS AND GIRLS

by A. Norman McMillan



Holiday Safety

SUMMER means holidays outdoors, camping, trips, and picnics. We wish to remind you that every summer there are many young people who die from countless unnecessary accidents. It is a grim topic to talk about, but only many reminders will impress upon all of us the dangers that holidaying bring.

Most of us love the water. It's so easy when we see a lovely stretch of blue water to dive in without hesitating a moment to check the depth. Just one dive may cost a broken neck and paralysis for a lifetime. We forget to wait for an hour after our picnic lunches before we swim. Have you ever felt the awful fear that comes over you when you get a cramp? So many of us are inexperienced swimmers, and we still venture out in water over our heads.

Boating requires a knowledge of swimming and water safety. Do we know how to handle the boat we are taking out? Do we know what to do if it upsets? Have we people on board who cannot swim? Don't go out in a boat without first being able to answer these questions satisfactorily.

Summer means picnic and camp fires. Are we honestly able to say we *know* how to build a fire and see that it is out. If we don't, let us contact the local forest ranger for a few pointers on camping "musts." Summer brings outdoor sports and games. Have we our First Aid Certificate? Every teen age boy and girl should have first aid training (no less important are swimming and water safety). These courses are available to us all through the Red Cross Society.

It is so important to be able to treat minor injuries, and apply immediate first aid to major ones. Lives are saved every holiday season by quick thinking young people who practice the right kind of first aid immediately.

Have a wonderful summer holiday. Play safely and you will play longer.

— *Ontario Junior Red Cross.*

A Coronation Quiz

1. Who was the first king of all England?
2. In what famous Abbey will Queen Elizabeth be crowned?
3. Who will anoint the Queen with oil?
4. Who was Queen of England for only nine days?
5. What happened at Runnymede?

Religion In Stamps

THE CORONATION of Her Majesty, Queen Elizabeth II, is actually a religious service. The idea of dedicating the new ruler to God runs very deep in British history. The Coronation will take place in London's famous Westminster Abbey. The Archbishop of Canterbury, Primate of the Church of England, and the Moderator of the Church of Scotland will be the officiating clergymen.



There are six parts in the religious ceremony: (1) Recognition of the new ruler and oath of office. (2) The presentation of the Bible. (3) The anointing of the sovereign with oil. (4) Investiture with robes and crown. (5) The enthroning, and (6) the celebration of Holy Communion. After the witness of the Word and the anointing with holy oil to be the spiritual and moral helper of her people, the Queen will receive a jewelled sword with which to do justice.

The archbishop will then admonish the Queen, "Protect the Holy Church of God. Help and defend the widows and orphans. Restore things that are gone to decay. Punish and reform that which is amiss, and conform to that which is in good order, and so faithfully serve our Lord Jesus Christ in this life that you may reign for ever with Him in the life which is to come."

After the crown is finally laid upon Elizabeth's head and she is enthroned, the Queen will join with the worshipping throngs in the Abbey, in the observance of the Lord's Supper.

When the Queen leaves the Abbey she will greet the joyous crowds who await her outside. Many will view this spectacle for the first time on television but perhaps they will miss the deep spiritual significance in the Coronation. which is a ceremony of dedication to God.

Diary Of A Bible

JAN. 15.—After the first of this year my owner read me regularly, but I've been resting quietly for a week now.

Feb. 2—Clean up. I was dusted with other things and put back in my place.

Feb. 8—Owner used me for a short time after dinner, looking up a few references. Went to Sunday School.

March 7—Clean up. I am dusted and in my old place again. I have been down in the lower hall since my trip to Sunday School.

April 2—Busy day. Owner led youth meeting and had to look up references. He had an awful time finding one, thought it was right there in its place all the time.

July 1—Packed in a trunk with clothes and other things. Off on a vacation, I guess.

July 10—Still in the trunk, though nearly everything else has been taken out.

July 15—Home again and in my old place. It was quite a journey, but I do not see why I went.

August 1—Rather stuffy and hot. I have two magazines, a novel, and an old hat on top of me. Wish they would take them off.

Sept. 5—Clean-up. Dusted and set right again. Preacher coming for dinner.

Sept. 10—Used by Mary a few moments to-day. She was writing a letter to a friend whose brother had died, and wanted an appropriate verse.

Sept. 30—Clean up again.

YOUR BIBLE?

Lula Jane Lee.

Answers To Quiz

1. Egbert. He reigned from 827-839.
2. Westminster.
3. The Archbishop of Canterbury.
4. Lady Jane Grey.
5. The English Barons forced King John to sign Magna Charta on June 15, 1215.



Mirropic from Miller

Picture of the Tower Bridge over the Thames in London, showing the Port of London Authority launch and others.

The Coronation—Pageantry of Faith

By Claris Edwin Silcox

THE air is vibrant with auguries of the coming Coronation of Elizabeth II as "Queen of Canada and of her other realms and territories, head of the Commonwealth." Newspapers and magazines abound in pictures of Her Majesty; her husband and two children; the regalia to be used in her investiture and "inthroning." Books and articles issue from the press explaining the history of the rites and retelling the long and chequered story of that succession of monarchs who, except during the brief protectorates of Oliver and Richard Cromwell, have ruled over the "royal throne of kings, this sceptred isle."

Commercial houses cash in on the occasion. There are Coronation playing cards, Coronation beer, Coronation notebooks embossed with the initials E.R., advertisements offering on receipt of the necessary "box-top" to send a booklet describing the story of the royal house. And there will be Coronation stamps for the philatelist, and Coronation coins and medals for the numismatist.

All this, of course, is inevitable, for the Coronation is a great event and a superb bit of pageantry. After the inthroning of the present Pope, a Roman Catholic editor said to me that there were only two great social institutions in the world which really knew how to stage a "big show"—the United Kingdom and the Roman Catholic Church!

Perhaps, he was right. The inauguration of President Eisenhower was a most important occasion in 1953, but homburgs and business suits can not compare with the medieval splendour of the costumes of hereditary heralds; the glitter, however *rococo,* of the state coach, the magnificent uniforms and bearing of the Life Guards; the bejewelled regalia, including the *armill* —whether it was originally a bracelet or a stole; the pomp and circumstance of the Abbey ritual; the formal homage to Her Majesty; the etherial music—including an introit by the Canadian composer, Healey Willan, entitled "Behold, O God, Our Defender," and perhaps, above all, the sense of history and continuity!

IT must not be forgotten, however, that the Coronation is essentially a religious service—a pageantry of consecration and faith. From the purely civil point of view, Her Majesty is already Queen and would continue to be Queen whether she were formally crowned or not. She would continue to sign documents for which her signature is constitutionally required, to perform the delicate functions expected of a sovereign, and to deserve the devotion of "all manner of folk"—her people!

But there is one signficant noun frequently used as a synonym of the Coronation and which is of ancient usage. It is the word "hallowing" and it may be found in the Anglo-Saxon Chronicle. The use of this word stresses the importance of the pageant as a fundamentally religious service. It marks the recognition, by the Church and its leaders, of the Queen as their Sovereign Liege Lady, and her own rededication to the service of the nation.

And it is most appropriate that the moderator of the General Assembly of the Church of Scotland should be given a definite role—that of presenting the Bible—in this Coronation. That Church has a significant connection with Westminster, for its official Confession of Faith was prepared at Westminster by an assembly of divines seeking to effect a doctrinal agreement among Anglicans, Presbyterians and Congregationalists in 1643. The Westminster Confession was approved by the General Assembly of the Church of Scotland in 1647; it was ratified by acts of the Scottish Parliament in 1649 and 1690, and by the latter act was made binding upon the Church of Scotland.

Symbolism is necessary to the vitality of all social institutions from the family with its symbolism of the wedding-ring and the hearth; the state with its flag, coat-of-arms, oaths of allegiance (the word "sacrament" is derived from the Latin word meaning the oath of allegiance taken by the soldier of imperial Rome); to the churches whose very architecture is, or should be, far more than merely functional in the constructional sense. For church architecture is itself the symbolic expression of the ultimate values held by the worshippers—their sense of the holy to be distinguished from the secular, and all ritual is of value only as it perpetuates or strengthens the spiritual realities it is supposed and intended to embody.

The coronation of a monarch appeals most strongly, almost overpoweringly, to this demand for the symbolic. It also forms a fortunate relief from those travesties of coronations, beauty contests, in which the winner of a number of allegedly pulchritudinous, if somewhat aggressive, females is crowned.

IT is the *hallowing* aspect of the Coronation that deserves the greatest emphasis at this time, not the economic balance-sheet with its effort to determine whether the income derived from the tourists who will flock to Britain to see the "show" will more than offset the heavy expense of the Coronation ceremonies. It is always impossible to estimate spiritual resources in terms of pounds or even of dollars—American or Canadian! We know that the precious nard in the alabaster box was costly; what we cannot estimate is the fragrance which its release contributed to the centuries which followed the single act of love. If the pageantry of faith should result not only in the hallowing of the queen but in the hallowing of the people who acclaim her as the symbol of what they themselves would approve, the financial balance sheet becomes of little or no importance.

In his Boston hymn of 1863, Ralph Waldo Emerson wrote:

"God said, I am tired of kings,
I suffer them no more;
Up to my ears the morning brings
The outrage of the poor."

Was he right? Sometimes, it does seem that the day of kings and queens may be passing away. Because too many kings and queens misused the high positions to which they had been led, less by their own desert than by the grace of God or accident of birth, the world today seems to have turned republican—at least, in large measure. Doing so, it tends to confuse the "democratic way of life" with the apotheosis of the common man, and fails to recognize that without some one to look up to and to serve, the common man is only too apt to lose his way. There is, or should be, a divinity that hedges a king, especially if he be set apart and hallowed. There may or may not be a divine right of kings, but the true worth of kingship should be recognized for what it is—not something to be achieved or snatched at, but given by the grace of God, and to be used not for the glorification of the monarch but for the sanctification of the people.

Despite King Farouk and a few others, the curious fact remains that today the most democratic nations in the world, the nations in which true liberty and justice are most passionately defended—indeed, the nations which are basically Protestant—are precisely those in which the "hallowed" monarchy is retained and those who wear the crown are set apart, not as playboys, nor even as leaders of competitive political parties, but as the living



Baron from Miller

One of the pre-Coronation portraits of Her Majesty Queen Elizabeth II with her husband, H.R.H. the Duke of Edinburgh

symbols of the deepest spiritual ideals of an entire people.

A constitutional, consecrated monarchy has some great advantages over a republic. A monarchy acquired by birth and fashioned by special training may be a truer defence of the democratic virtues than the confusions and chicaneries of party politicians; certainly more than the dictatorships, often assumed in the name of the proletariat, ever-blessed, by men who push their way or wade in blood to power. Hitler, the paper-hanger; Mussolini, the school-teacher; Stalin, the cobbler's son and ex-seminarian—each of these had some exceptional gifts and they came from the common people. But their careers proved that they were only too "common," and as Agur told us long ago—and Kipling paraphrased his words:

Is more than ever slave."
"A servant when he reigneth

But a hereditary ruler who lives not to be ministered unto, but to minister, to be an example of disinterested justice and to administer his high office above the intrigues of consipiring politicians with their limited ideologies and fanaticisms is not alone a precious symbol cementing the state together; he is also the gift of God to any people, especially when he regards his accession as a sacred trust and his coronation as the hallowing of his responsibility in the sight of all the world—a pageantry of faith at once exalting and humbling.

Beyond that, the hallowing of Queen Elizabeth is, or should be, the reconsecration of the people themselves to the service of a just and compassionate God, in allegiance to Whom alone is perfect freedom to be secured. *Dieu et mon droit.* In God, is our right.

GOD SAVE THE QUEEN!

GOD SAVE THE PEOPLE!

Across the Dominion

ONTARIO

Congregation Honours Faithful Teacher

WINDSOR—Miss Pearl Maitland, who has taught in the Primary Department of Knox Sunday School for 40 years received a mark of the congregation's esteem and appreciation on Sunday evening, April 26.

The Sunday School superintendent, William Alexander, asked Jacqueline Butler to present a purse to Miss Maitland. Mr. F. H. Burthwick also presented Miss Maitland with a set of matched luggage on behalf of the congregation.

Miss Maitland, who was associated with the Sunday School since 1908, first as a scholar, then as organist and teacher, has rendered outstanding service in all succeeding years. The Rev. D. St. Clair Campbell, minister, outlined the early history of the church.

Niagara Laymen Hold Third Meeting

PORT COLBORNE—One hundred laymen gathered for dinner in the Presbyterian Church on April 16. Mr. R. E. Bissett gave a brief summary of the work of the Laymen's Association for the past year and showed that Presbyterianism is truly on the march in the Niagara Presbytery. The speakers of the evening were Mr. R. Boak Burns of St. Andrew's, Welland, and Mr. I. G. Trask. Mr. Burns is a great-grandson of Dr. Robert Burns, one time minister of Knox, Toronto. He gave a splendid paper on the history of the Church and the development of the kirk session. He outlined the four courts that make up our Presbyterian Church.

Mr. Trask, an elder of Drummond Hill Church, Niagara Falls, gave an informative address from the point of view of the board of managers. He urged that elders and managers should stick to the blue book and forms of church government, and felt that with this guidance they could not go wrong.

Visitation Evangelism Programme Bears Fruit

AVONMORE—The session of St. Andrew's Church undertook a programme of visitation evangelism which was completed on April 27, when the Sacrament of the Lord's Supper was observed with a record attendance present.

The success of the mission is measured, at least, partly, by the increased attendance at public worship, during the first four months of the year. A three-fold increase in prayer meeting from eight to 24; a ten per cent increase in budget-giving; and the reception of twelve into the fellowship of the church on profession of faith, and four by certificate. Added to this is a renewed interest on the part of minister and elders in the work of personal evangelism. Minister of this congregation is the Rev. Donald C. MacDonald.

Moderator Welcomed At Former Charge

NEW LISKEARD—The Moderator of the General Assembly, Dr. John A. MacInnis, conducted the morning service on April 12. Dr. MacInnis was minister of St. Andrew's from 1923 to 1929 and he was welcomed back by a large congregation.

At the morning service he dedicated four memorial windows and a lectern in memory of Judge and Mrs. Frank C. Smiley; a Bible book mark in memory of the Rev. Ephraim J. Kerr; and choir mortar boards in memory of Dr. J. C. McCullough.

Dr. MacInnis travelled to Kirkland Lake to conduct the evening service. He also visited St. Paul's, Englehart, and MacKay Memorial, Timmins.

Unveil Window to First Minister

LONDON—Hamilton Road Presbyterian Church unveiled a stained glass window on March 29, to the first minister of the congregation, the Rev. John Smith. The window has been installed in the south side of the church and it portrays the life of the Good Shepherd.

Dr. Ivan Smith, a son of the Rev. John Smith, unveiled the window which was dedicated by the Rev. O. G. Locke, present minister of Hamilton Road. The late Mr. Smith began his ministry in 1908 and it was under his leadership that the present building was erected.

Alma Street Honours Faithful Service

ST. THOMAS—Following the morning service at Alma Street Church, on April 19, the clerk of session, Mr. Jack T. Waite, and the chairman of the board of managers, Robert S. Nish, read an address of appreciation to the Rev. James K. West, minister, for his ten years of faithful service to the congregation. This period has been



marked by great material and spiritual advance under the leadership of Mr. and Mrs. West. Mr. West was presented with a handsome cheque, and Mrs. West received a bouquet of roses.

The Sunday School superintendent, Mr. Peter Laing, Jr., and Mrs. Laing were called forward and a letter of appreciation was read by the clerk of session for Mr. Laing's 25 years of faithful service. Mrs. Laing was presented with a bouquet of roses and her husband received a cheque.

Young People Hold Helpful Conference

A two-day conference of Sarnia Presbytery P.Y.P.S., was held in St. Andrew's Church, Petrolia, on April 11 and 12. The guests were welcomed by the president, Mary J. Pritchard, and the opening session was led by Gertrude McDonald. The film, "A Christian and His Life Work" was shown and a discussion period followed. In the evening the delegates attended a banquet after which a social hour was held when a double trio from St. Andrew's, Wyoming, rendered several numbers.

The Sacrament of the Lord's Supper was dispensed at the Sunday morning service by the Rev. R. U. MacLean, minister. The theme address was delivered by the Rev. John Fleck of London, on "All the Way to Canaan."

The attendance shield was won by Paterson Memorial Y.P.S., Sarnia.

Central Presbyterians Honour Their Minister

BRANTFORD — Central Presbyterian congregation marked the 21st anniversary of the ordination and induction of their minister, the Rev. G. Deane Johnston, on April 12. In the early part of the year, a committee had been appointed and a quiet canvass made of the congregation to mark this anniversary occasion.

The Sunday services were well-attended and a congregational social was held on April 15, when an address was read to express the deep appreciation of Mr. Johnston's long ministry in Central. As a tangible mark of the affection of the congregation, Mr. Johnston was led outside the church where a spotlight shone on a new 1953 Model Ford. The keys were presented to Mr. Johnston and then Mrs. Johnston was given a deep freezer and a bouquet of flowers.

Chairman of the congregational social was Andrew Donaldson, convener of the planning committee for the red letter day. Thomas Borthwick touched on some of the highlights in the history of Central Church during Mr. Johnston's 21 years, and spoke of the popularity of their minister throughout the years. A final presentation was made by Rosemary MacFarlane for the Girl Guides.

Plan $240,000 Parish Hall

KITCHENER—The congregation of St. Andrew's Presbyterian Church has approved the raising of funds to erect a new Parish Hall. Almost a quarter of a million dollars will be needed, since the new structure will be three storeys high. It will include an auditorium, a minister's vestry, administrative offices, a church parlour, choir rooms, sewing room, departmental Sunday School, Scout and Guide rooms. The campaign has begun and it is expected will be completed before the end of May. It is hoped the building will start early in July. The Rev. Finlay Stewart told the congregational meeting that the present Parish Hall has been outgrown. The congregational roll in 1938 totalled 387, today it is 1,600 and the Sunday School enrollment has increased during the same period from 150 to 750.

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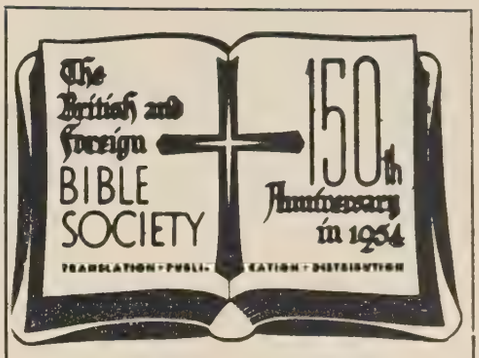
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Rev. W. Morrison Kelly, of St. Andrew's United Church, Toronto, and formerly of St. John's Church, Largs, Scotland.

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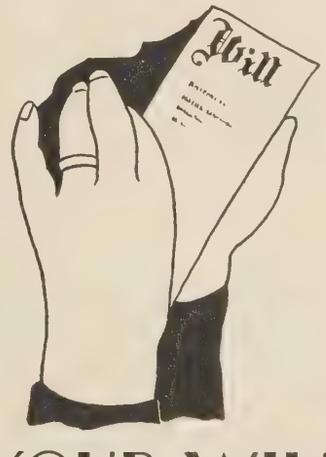


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Coronation Books

THE QUEEN AND HER CHILDREN. By Lisa Sheridan. Musson, Toronto. $1.25. 36 pp.

● THIRTY-SIX PAGES of captivating photographs of the Queen and her children. These are charming studies and will delight the children of our homes. Prince Charlie and Princess Anne are growing up with the same playthings and the same activities as other children throughout the Commonwealth.

ELIZABETH OUR QUEEN. By Richard Dimbleby. Hodder & Stoughton, Toronto. $3.00. 190 pp.

● AN INTIMATE STUDY of the young Queen's life and background. Written without fanfare, it shows how sovereignty in the Commonwealth has become symbolic of dedication to service. Well worth buying.

THE BOOK OF THE CORONATION. By Francis Hunt and Alan Lindsay. Ryerson Press, Toronto, $1.50. 36 pp.

● A SMALL BOOK illustrating the crown, ring, orb and sceptres, with outline of service used on the occasion of coronations.

New Bible Portions

JOHN WESLEY'S NEW TESTAMENT. By John C. Winston, Co., Toronto. $2.50. 391 pp.

● NEW EDITION OF Wesley's greatest work which was the fruit of 25 years study of the Greek Testament. Interesting to note that Wesley revised this so that the masses could understand the New Testament. Of 12,000 revisions that Wesley made, 75% have been used in later revisions.

THE COMPANION BIBLE. Condensed by W. A. Cocke. John C. Winston Co., Toronto. $3.50. 496 pp.

● MR. COCKE'S DIGEST is designed to retain the literary grace of the Authorized Version but whet the appetite for further Bible reading. This reviewer missed books like Amos and other minor prophets. Indeed the condensation of the prophets is disappointing. Nevertheless, the work is reverently done although more space should have been taken.

MEET THE GREEK TESTAMENT. By Adam Fox. Ryerson Press, Toronto. $1.75. 128 pp.

● RECOMMENDED only for those interested in the classics.

THE NEW TESTAMENT. Translation by C. K. Williams. Longmans Green & Co., Toronto. $1.75. 570 pp.

● SIMPLE ENGLISH WORDS are used and the translation is designed principally for use in schools. Translated so that children and the man on the street may understand. Clear readable type.

MARY POPPINS IN THE PARK. By P. L. Travers. McClelland & Stewart, Toronto. $3.00. 235 pp.

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HIGHLAND SETTLER. By Charles W. Dunn. University of Toronto Press. $4.00. 179 pp.

● PROFESSOR DUNN in *Highland Settler* has produced a work of excellence to add to our Scottish lore. Students of Gaelic will be delighted with this book, which recaptures the period of Gaelic song and story. Highlanders everywhere owe the author a debt of gratitude for an unusual account of a vigorous people, who continue to manifest that enduring quality known as Highland sentiment.

A. D. MacKINNON.
Little Narrows, N.S.

EARLY CHRISTIAN CREEDS. By J. N. D. Kelly. Longman's Green & Co., Toronto. $5.25. 446 pp.

● A SCHOLARLY WORK which examines minutely the early Christian creeds of the Church. This volume demands considerable familiarity with the history of the first seven centuries of the Church, and is designed solely for the specialist in Church History.

GORDON R. TAYLOR.
Ottawa, Ont.

A WORKABLE PLAN OF EVANGELISM. By Dawson C. Bryan. Abingdon-Cokesbury, G. R. Welch, Toronto. $1.50. 160 pp.

● HERE IS A book which ought to be in the hands of every minister and theological student. About twenty centuries ago, Jesus sent out seventy of His followers, two by two, to contact people for the Kingdom of God. The Master's method of evangelism is being rediscovered today, and through visitation evangelism, 1,700 new members have been added to Dr. Bryan's congregation within the last seven years. The Methodist Church, U.S.A., has one million new members won to the Christian fellowship through this method of reaching people by going to their homes to confront them with Jesus Christ.

This is essentially a "Tell you how" book—how to find "prospects" to visit; how to select and train visitors; how to secure decisions for Christ; how to deal with difficult cases; how to assimilate new converts into the life of the Church.

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CANADIAN CHRISTIAN ASHRAM
ALMA COLLEGE ST. THOMAS, ONT.
July 11 - 17, 1953

We regret the omission of the heading from the announcement appearing on Page 26 of the May issue. This should have appeared as above.

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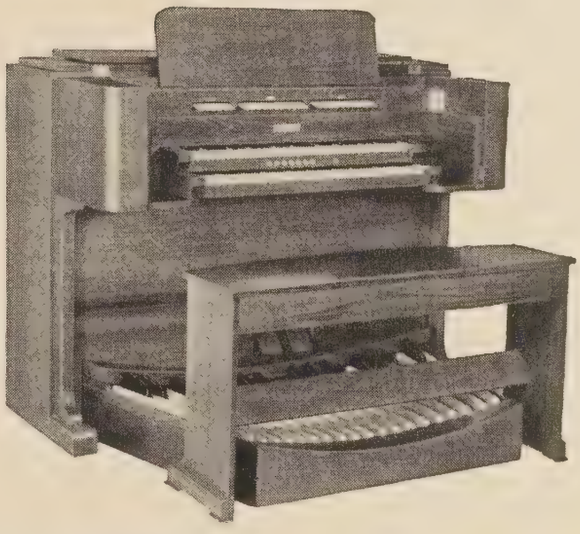
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The Readers' Forum

Radio Announcements?

Dear Editor:

Allow me to add my compliment to the many you have previously received on the vast improvement of the Presbyterian Record since you assumed the editorship.

In the past, many splendid articles and sermons have appeared in the publication, but in my opinion none has surpassed those in the April issue by Joseph R. Sizoo and Robert J. McCracken, respectively.

Some has said: "There are spots on the sun", and admittedly, for no work of man can absolute perfection be claimed. During recent years the "Record" has been wonderfully improved, but is there not always room for further improvement in all things?

If suggestions were solicited to further enhance the "Record" mine would be that the Radio Broadcast listings be discontinued, and the space (almost a full column) be devoted to matters of general interest to subscribers.

All who have radio sets in Peterborough know that CHEX broadcasts St. Paul's Church service first Sunday each month. But of what value or interest is this information to Presbyterian families in Edmonton?

News items which appear under the caption "Across the Dominion" are of interest to Presbyterians from coast to coast, but does it serve any useful purpose to advise our people in Charlottetown, P.E.I. that radio station, CJVI broadcasts a Presbyterian Church service from Vancouver Island?

This is not unkindly criticism; it is merely a thought which always occurs to my mind on reading and turning the pages of the "Record".

But, not unlikely, some readers may not share my sentiments in this matter, and should the "Radio Broadcast" section be discontinued, your office might be flooded with protestations, and with requests that it be resumed.

We humbly offer the suggestion, subject of course, to your editorial prerogative, and mindful that the distinguished members of the Editorial Committee will do what to their collective wisdom may seem best.

Sincerely yours,

H. KAYE.

Peterborough, Ont.

First Formosan Impressions

Dear Editor:

I was appointed to attend the meeting of the General Assembly at Tainan and it was an illuminating experience. The Rev. Kho Iu-Chai, minister of the large Formosan Church at Pin Tong, was elected Moderator, and he presided admirably.

Mrs. Gordon and I attended the regular monthly meeting of the mission council which considered several of the problems discussed at the Assembly. Owing to Mr. Dickson's departure on furlough, I was appointed to serve on several committees. This thrusts me into important situations which require great wisdom from above.

The prayers of supporters in the homeland are needed by those bearing heavy responsibilities in the conduct of the schools, hospitals and general evangelistic activity. Magnificent results have been obtained. Mr. Dickson and Mr. Hamilton baptized 75 persons, including children, last Sunday The Dicksons will have a wonderful story to tell when they reach home. Mrs. Dickson's labour of entire love at the leprosy colony shows fine results.

I began teaching on March 13, the third year students of the theological college. Then I was privileged to address the splendid group of young men and young women from the Bible school and theological college, at chapel. That afternoon I taught a class in the Bible school on the Gospel of Mark.

Soon we are hoping to visit rural work on the north-east plain of Ilan. At the moment, we are giving as much time as possible to the reviewing of Chinese characters. I am using Mandarin in the Bible classes and hope to be able to speak with increased facility as I proceed with the teaching. This is a helpful arrangement. We thank God for health and strength to share in preaching the Gospel in this beautiful island.

Cordially yours,

S. MOORE GORDON.

Taipei, Formosa.



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1908 GRAND AVENUE NASHVILLE, TENN.

Congregational Status Given to Church Group

PETERBOROUGH—The Presbytery of Peterborough resolved to give the new extension group formed in Peterborough the status of a congregation. This work began a few months ago in Confederation school and they plan to build on Park Street South.

The Rev. Gilbert D. Smith arrived from Northern Ireland in time to conduct the Easter services in the new congregation and also at Keene.

SENATOR WILLIAM DUFF

One of the pillars of St. Andrew's Church, Lunenburg, Senator William Duff, died on April 25. He was born April 28, 1872, in Newfoundland of Scottish parentage.

The late Senator Duff served in the Nova Scotia legislature until 1917, when he was elected to the House of Commons. He served as deputy speaker of the House in 1926 and was elevated to the Senate in 1936. An ardent supporter of the Presbyterian Church during the church union period, he was elected an elder in 1933 and from 1946 was representative elder. His interest extended to the whole Church and he was particularly interested in the colleges. His wife predeceased him by a few weeks.

Six Young Women Graduate as Deaconesses

SIX DEACONESSES were graduated at the closing exercises of the Missionary and Deaconess Training School, Toronto, on April 21. Four of the graduates had taken the regular three-year course and two had completed the course in one year, having entered as university graduates with their B.A. Degrees.

The graduation service was held in Knox College chapel with the Rev. Dr. Joseph Wasson presiding. The Rev. Dr. W. A. Cameron conducted the service of worship. The graduates were Anne L. MacEachren, whose home church is St. Andrew's, Montague, P.E.I., Roma Rodd, from Zion, Charlottetown, P.E.I., Florence Goertzen, Elmwood Church, Winnipeg, Man., and Lillian N. Reay from St. Andrew's, Valley Centre, Alta. The two university graduates were Agnes Gollan, B.A., from St. Andrew's, Kingston, Ont., and Joan Rochemont, B.A., of Campbell Memorial, Montreal.

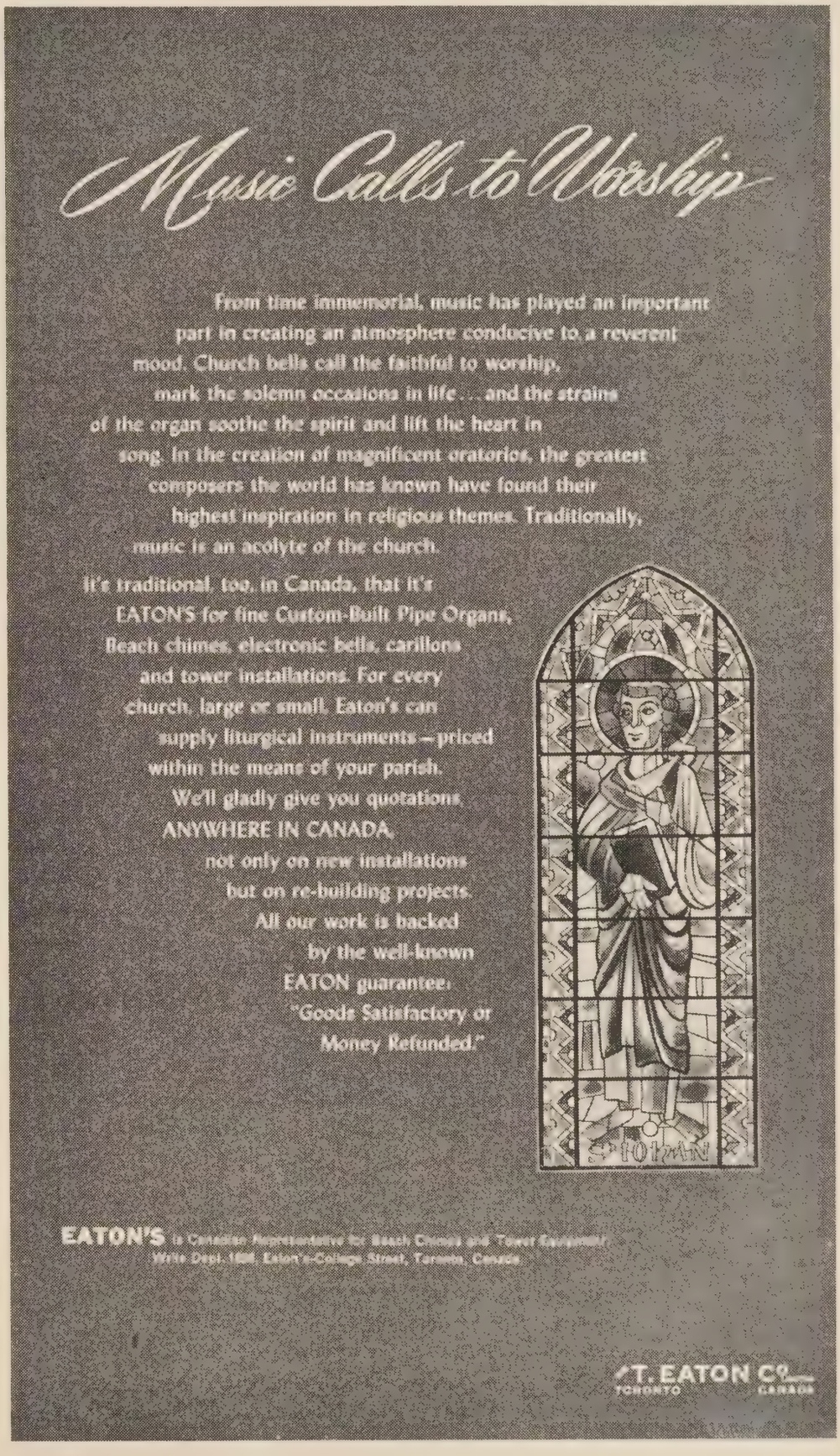
The address to the graduates was given by Professor James Guthrie, M.A., S.T.M., of Emmanuel College, on the theme, "Would that all the Lord's People were Prophets." He told the deaconesses that they had been trained for a ministry of Christian nurture and that the whole motive of the Christian Church is the communication of the life in Christ. Christian nurture, Professor Guthrie said is the promotion of the whole life of faith. He spoke of the interviews of Jesus with Nicodemus and Mary of Bethany, and said that this informal ministry of proclamation requires a wide gift of personality. He said that the deaconesses were called to prepare the way of the Lord, to bring children and youth and mature men and women under the influence of the Christian Church.

Certificates were presented to students in the first and second years, by the Rev. J. K. Ross Thomson of MacVicar Memorial, Outremont. The Alumnae Scholarship was presented to Miss Joan Large by Miss Lily MacArthur, past-president of the Alumnae. The proficiency awards were presented to Anne L. MacEachern, third year; Joan Sarge, second year, and Marion R. Baron in the first year, by the Rev. Douglas G. Seaton of Paterson Memorial, Sarnia. The proficiency scholarships were awarded as follows: Roma H. Rodd, third year; Barbara J. Harris, second year; Norma J. Kennedy, first year. Mrs. G. D. Ralston, B.A., principal presented the graduation diplomas to the six graduates.

The Rev. Dr. James D. Smart of Rosedale Church, and secretary of the school was in charge of the presentation of diplomas and scholarships. The Westminster House Choir, under Mr. Henry Rosevear, F.C.C.O., led the praise and rendered an anthem.

DID YOU REMEMBER

The Church Worship Society meets on June 3, at 4 p.m., in Riverdale Presbyterian Church, Pape and Harcourt, Toronto. Speaker, the **Rev. Dr. Norman F. Langford,** Philadelphia.



The daily life requires constant scrutiny and this commentator uses his microscope.

The Hammer and the Nails

"When Jesus came to Golgotha
they hanged Him on a tree;
They drove great nails through his
hands and feet and made a Calvary."
(Studdert Kennedy)

By Roman Collar

FROM time to time men have tried to trace where certain things intimately related to Christ have gone. Recently I read that in a certain nearby church there is a chip from the real cross. However, one is all but certain that the *real* cross, since the event of the crucifixion was but a very ordinary one to the Roman and Jewish mind, would never be given a second thought. Executioners would go on using it. It would be but one among many crosses.

Who would be likely to preserve it —the Roman Government, its owners? Besides, would they sell it? Governments don't sell crosses or gallows. I'm glad that it was lost—legends notwithstanding!—so that we will not emulate Isaiah's carpenter who cut down a tree, and from the residue made a god, fell down before it, worshipped it, and said: "Deliver me; for thou art my God!"

Then there have been stories and articles concerning the search for the Holy Grail—the Cup or Platter used by Christ at the Last Supper. The Holy Grail was thought to be preserved by Joseph of Arimathea—though he wasn't at the Supper—brought to England, and, because of the impurity of its keepers, it mysteriously disappeared.

All will remember Sir Galahad's exciting connection with it. And Lloyd Douglas romantically sought the seamless *Robe* worn by Jesus. Others have tried to find the history of the Thirty Pieces of Silver, the price of the betrayal.

These and other memories brought to my mind that none, to my knowledge, as yet has found the hammer and the nails used by the enemies of Christ to crucify Him. That's odd! They would be a great "find" for any church, as startling, indeed, as will be the news if excavators find the Ark of the Covenant at Tara, Ireland! But think of the veneration that the "devout" would give the hammer and the nails! And think, too, of the financial returns. Ugh! Maybe a church could be built over them!

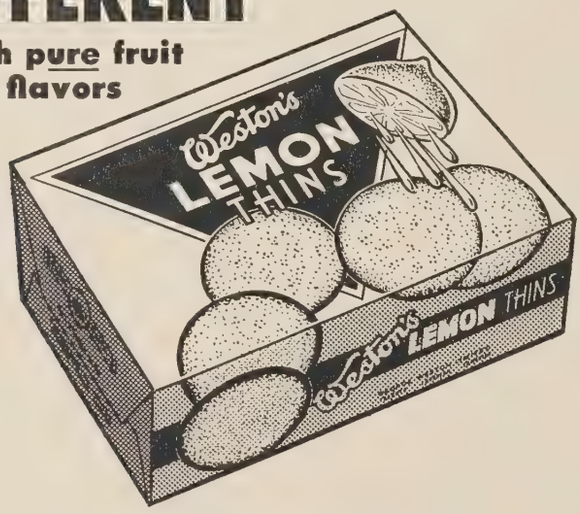
Surely, we thank heaven that no one has "found" the mallet and the spikes used to kill Christ. Oh, they may turn up some day. Think of what happened to the Virgin Mary after 2,000 years. And what we can't discover surely we can invent in these days of theological or other woolness.

I wonder, however, if we are not using the Twentieth Century hammer and nails? Think of the thousand-and-one things that make Christ's Church and faith ineffective. Why should I point them out? Even Paul in his day had tearfully to admit that he knew of some who were "crucifying Christ afresh." What is that but saying that some were once more using the hammer and nails! Perish this dreadful thought.

What is the point in raising it now? This, let us be sure that we in our blindness, or wilfulness, are not using the equivalents of the terrible instruments in our criticisms, stupidity, narrowness, bigotry, our sin. Much that is designated "defending the faith" is nothing short of the hammer driving the nails into the quivering flesh of the Son of God! It is a shuddering thought!

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GEORGE C. LEASK.

Knox Church, Port Carling, Ont., lost a beloved elder in the sudden death of George C. Leask, on April 3, in his 66th year. He was ordained an elder in 1935, and his devotion was rewarded by the respect in which he was held, not only by the congregation but also by the many summer visitors whom he greeted at the church door. He is survived by his wife, one son and one daughter.

Across the Dominion

Offertory Plates Are Dedicated

FORT FRANCES—The memory of the late George Henry was honoured at Knox Church, on March 15. Mr. Henry was a member of the congregation for over 40 years and had served as elder and trustee. The Rev. Stephen J. Lookman, minister, dedicated a pair of offertory plates which were presented to the congregation by Mrs. Henry and family in memory of a devoted husband and father.

Honour Teacher For Fifty Years

GEORGETOWN—On April 19, the congregation of Knox Church honoured Miss Jessie Baird, for fifty years a teacher in the Sunday School. The Rev. Ross K. Cameron of Dovercourt Church, Toronto, a former pupil of Miss Baird, spoke at the evening service on, "I Have Fought a Good Fight."

At the close of the service, the congregation met in the Sunday school with the Rev. Alex. J. Calder, minister, as chairman. After a brief address, the Rev. Ross K. Cameron on behalf of the Georgetown congregation, presented Miss Baird with a purse of money. Miss Baird had been a teacher and treasurer in the Sunday school during her fifty years of service. Her sister, Miss Emma Baird, had also been a faithful teacher for many years.

The children of the Sunday school presented Miss Baird with a leather-bound copy of the Revised Standard Version of the Bible, on April 12.

Celebrate 19th Anniversary

TORONTO—The 19th Anniversary of York Memorial Presbyterian Church was observed on Sunday, April 19th. The Rev. David P. Rowland, M.C., who has been minister of the Church since its inception, welcomed the guest speaker for the morning service, the Rev. David Wotherspoon of King, Ont., who along with his brother Peter, was one of six boys called from this congregation to serve the Presbyterian Church in Canada. Major the Rev. John Y. Fraser, Chaplain of Sunnybrook Hospital, was the preacher in the evening.

A Congregational Anniversary Fellowship night was held on Monday, April 20th, as a fitting climax for the anniversary celebration, and the presence of so many members and adherents with their families left no doubt in the minds of those present that this church had been rightly named "A Family Church."

MRS. W. M. ROCHESTER

As we were ready for the press, news came of the death on May 5 of Minnie May (Cubley) Rochester, widow of the late Rev. Dr. W. M. Rochester, at the age of 86.

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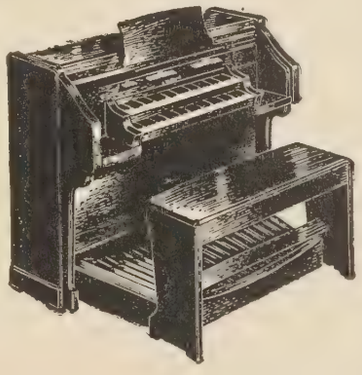
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The Readers' Forum

Dear Editor:

It has always seemed to me that the Record should be going into every Presbyterian home month by month, and that to achieve this presents no insuperable difficulty to any congregation. The plan adopted by Knox Church, Dunnville, is a simple one and the results have been altogether out of proportion to the effort.

Four years ago I proposed to our men's association, the Knox Clansmen, that they take as their project for the year, a Record in every home. The men accepted the proposal with some misgiving as it involved raising a considerable amount of money. It was decided to order a sufficient number and a corresponding number of Record envelopes which were provided free of charge by the Record office.

A letter was attached to the first number, explaining what was being done and why, and suggesting if any liked to assist financially the envelopes could be used. The first year about two-thirds of the total cost came in through the envelopes, and that has continued year by year, so that the matter of financing has been comparatively simple.

One of the men year by year has been made responsible. When the Records arrive he addresses them. On two Sundays an announcement is made from the pulpit that they are available and the people are asked to take their copies from the ushers. Then those that are left after that period are mailed out. The additional cost of mailing has never been any great burden, and it ensures that a copy goes to every home month by month.

What have been the results? Our people have been informed about the Church's work, and therefore have taken a greater interest. **Our Budget givings have increased over three hundred per cent.** To the end of April this year more Budget money has come in than was given in the whole year before this project was adopted by our men.

I recommend this method to every congregation. If there is no men's association then any other organization in the church, for example the young people or a ladies' organization, might adopt it, or even the Kirk-Session.

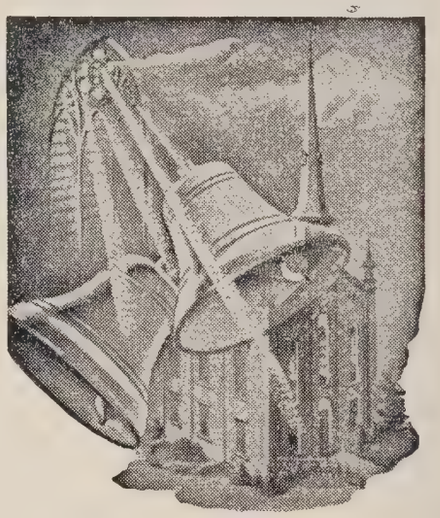
E. C. McCullagh, Minister.
Knox Presbyterian Manse,
Dunnville, Ont.

Burns Mortgage

HAMILTON—St. John's congregation observed its 79th anniversary on April 26. The speaker morning and evening was the Rt. Rev. J. A. MacInnis, D.D., Moderator of the General Assembly, who delivered timely messages. An important event at the evening service was the burning of the mortgage, necessitated by the rebuilding and renovating of the Sunday School building. In less than four years $32,000 was raised over and above current and missionary expenditures. The anniversary was concluded by a Fireside social hour.

Personals

Home churches of the Presbyterian College graduates are, **Gordon Bannerman,** First Church, New Glasgow, N.S., **Lee MacNaughton,** Knox, Halifax, N.S., **A. J. Morrison, St. Paul's,** Scotstown, Que., **D. J. Wilson** and **F. M. Woodberry,** First Presby., Schenectady, N.Y.



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Church Calendar

Material for ensuing number must reach the office by the 5th of each month.

VACANCIES

Synod of Maritime Provinces:

Alberton, P.E.I., Rev. J. D. Mackay, Summerside.
Charlottetown, P.E.I., Zion, Rev. T. H. B. Somers, The Kirk House, Charlottetown.
Dublin Shore, West Dublin, N.S., Rev. A. Allen, Lunenburg.
Kensington, P.E.I., Rev. D. A. Campbell, New London.
Newcastle, N.B., Rev. E. H. Bean, New Mills.
Pictou, N.S., St. Andrew's, Rev. J. M. Grant, R.R. 2, Pictou.
Tatamagouche, N.S., Rev. J. A. McGowan, River John.
Tyne Valley, P.E.I., Rev. J. D. Mackay, Summerside.
Springhill, N.S., Rev. J. J. Edmiston, Box 46, Windsor.

Synod of Montreal and Ottawa:

Chesterville, Ont., Rev. Wm. Fitzsimons, Cardinal.
Montreal, Que., Italian, Rev. A. R. MacKay, 3435 Sherbrooke St. E., Montreal.
Scotstown, Que., Rev. W. R. Adams, 1162 Portland Ave., Sherbrooke.
Spencerville, Ont., Rev. Eric Larsen, Box 88, South Mountain.
Vankleek Hill, Ont., Dr. D. N. MacMillan, Dunvegan.
Vernon, Ont., Rev. Colin F. Miller, 164 Clemow Ave., Ottawa.

Synod of Toronto and Kingston:

Burnbrae, Ont., Rev. W. H. V. Walker, Stirling.
Colborne, Ont., Rev. E. W. B. MacKay, 385 Ontario St., Cobourg.
Fenelon Falls, Ont., Rev. C. J. Beckley, Woodville.
Gravenhurst, Ont., Rev. C. G. Vais, P.O. Box 95, Bracebridge.
Holstein, Ont., Rev. D. K. Perrie, R.R. 2, Holstein.
Leaskdale, Ont., Rev. John Hart, Cannington.
Port Perry, Ont., Rev. E. C. Robertson, Blackwater.
Puslinch, Ont., Rev. D. Crawford Smith, M.C., 5 Mutual Ave., Guelph
Richmond Hill, Ont., Rev. A. McLean, 40 Princess Ave., Willowdale.
Thornbury, Ont., Rev. John W. Bell, Duntroon.
Uxbridge, Ont., Rev. John Hart, Cannington.

Synod of Hamilton and London:

Ailsa Craig, Ont., Rev. Charles A. McCarroll, R.R. 4, Ilderton.
Corunna, Ont., Rev. W. I. McElwain, 130 James St., Sarnia.
Embro, Ont., Rev. J. P. Schissler, Box 151, Innerkip.
Fingal, Ont., Rev. H. S. Rodney, 100 Hincks St., St. Thomas.
Kintyre, Ont., Rev. J. V. Crawford, R.R. 2, Walker's.
London, Ont., Knollwood Park, Rev. O. G. Locke, 610 Hamilton Rd., London.
Rodney, Ont., Rev. Wm. Sutherland, R.R. 5, Dutton.
Shakespeare, Ont., Rev. F. J. Barr, 46 Church St., Stratford.
St. Mary's, Ont., Knox, Rev. Donald B. Mackay, Ontario and Waterloo Sts., Stratford.
Windsor, Ont., Knox, Rev. A. B. Ransom, R.R. 1, Belle River.
Windsor, Ont., St. Andrew's, Rev. Wm. Lawson, Leamington.

Synod of Manitoba:

Brandon, Man., First, Rev. S. J. Sharkey, Carberry.
Lenore, Man., Rev. D. Anderson, P.O. Box 111, Neepawa.

Synod of Saskatchewan:

Briercrest, Sask., Rev. Wallace MacKinnon, 1135 Second Ave., N.W., Moose Jaw.

Synod of British Columbia:

North Vancouver, B.C., Rev. L. D. Hankinson, 314 Simpson St., New Westminster.
Sapperton, B.C., Knox, Rev. J. M. Pollock, Box 1357 Mission City.
Vancouver, B.C., St. Paul's, Rev. H. Lennox, 3158 W. 37th Ave., Vancouver.
Vancouver, B.C., Vancouver Heights, Rev. F. G. St. Denis, 686 West 24th Ave., Vancouver 9.
Vancouver, B.C., Central, Rev. W. D. G. Hollingworth, 3312 Royal Oak S., Burnaby.

INDUCTION

Amherstburg, Ont., Rev. D. R. Conlan, B.A., April 10, 1953
Calgary, Alta., North Hill, Rev. A. F. Howick, D.Th., April 14, 1953.
Hamilton, Ont., St. Columba, Rev. T. G. M. Bryan, B.D., May 22, 1953.
Oshawa, Ont., St. Paul's, Rev. Bruce A. Miles, M.A., May 5, 1953.

ORDINATIONS

H. H. Green, B.A., April 30, 1953.
G. A. Malcolm, B.A., May 6, 1953.

DEATHS IN THE MINISTRY

Rev. H. L. Bennie, M.A., Acton, Ont., April 24, 1953.
Rev. Robert James Hay, B.A., Sarnia, Ont., March 25, 1953.

CLERK OF PRESBYTERY

Guelph, Ont., Rev. R. H. Armstrong, B.D., Box 601, Acton.

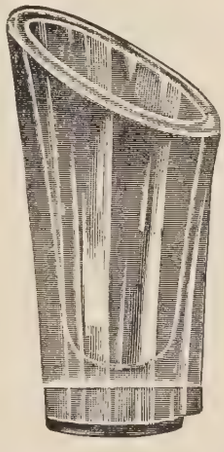
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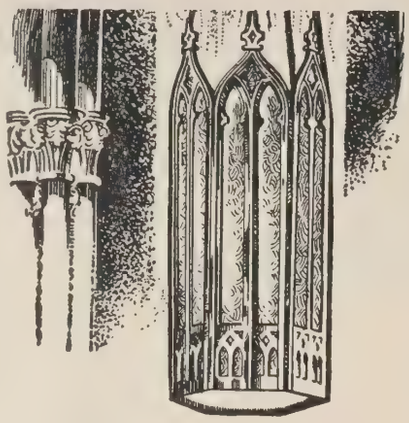
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In Memoriam

REV. ROBERT JAMES HAY, B.A.

Death claimed the Rev. Robert J. Hay on March 25, at St. Joseph's Hospital, Sarnia. He was in his 78th year. Thus ended a life of Christian service to his Church and community. Mr. Hay graduated from Brandon College and Manitoba University in 1906, after which he was inducted into the pastoral charge of Norwood, Manitoba. Volunteering for the chaplaincy service in World War One, he served overseas with distinction. On his return to Canada, he was called to Gilby, North Dakota, where he served four years, and Minneapolis, Minnesota. Mr. Hay then accepted a call to St. Andrew's, Petrolia, Ont., where he ministered for 15 years until his retirement in 1946 because of ill health. He gave generously of his time to every worthwhile cause in the communities in which he served and was always a valued member of presbytery. Surviving are his widow, the former Grace Findlay, four sons and a daughter.

•

REV. HERBERT LAW BENNIE, M.A.

The Rev. H. L. Bennie, M.A., died after a long illuess patiently borne on April 23 at Acton. Mr. Bennie was born in Scotland in 1887. He studied in the Universities of Edinburgh and Glasgow and was graduated as Master of Arts from Trinity College, Dublin. Coming to Canada, he studied at Knox College and was ordained to the Christian ministry on April 27, 1915. He held pastorates in Ontario and at Halifax, N.S. He will be remembered as a vigorous preacher of the Word and a faithful pastor. Ill health forced him to retire in 1948 and since then he has lived in Acton, where he had been minister from 1930 to 1942. Mr. Bennie leaves to mourn his passing his wife, two daughters and one son.

•

REV. J. WESLEY BREADY, Ph.D., D.D.

A well-known author and clergyman, Dr. J. Wesley Bready, died suddenly in Toronto, on April 14. He was an ordained Presbyterian minister in the United States, and after graduating from Queen's University and Knox College, he took post-graduate work at Columbia University and Union Theological Seminary, New York.

After serving at Cornwall-on-Hudson, N.Y., he decided to make a study of sociological problems in England. He entered the University of London and afterwards wrote the books that made him famous. His great books were biographies of Dr. Barnardo and Lord Shaftesbury. His other books **Before and After Wesley** and **This Freedom Whence,** were also well known.

For the past twenty years, Dr. Bready has resided in Toronto, attending Parkdale Church, and lecturing in churches and universities both in the United States and Canada. He leaves to mourn his loss, his wife, the former Edna Ruth Hollingsworth, and two daughters.

•

MRS. T. W. GOODWILL.

The widow of the Rev. T. W. Goodwill died suddenly on March 24, at her home, 36 Albemarle Avenue, Toronto. On completing her education in Vancouver, she returned to Ontario where she was married and served with her husband in different congregations in Ontario and also in Kensington, P. E. I.

Coming to live in Toronto, she was for many years a member of St. John's Church, and latterly Knox Church. Mrs. Goodwill was active in the W. M. S., and was made a life member by the Lanark and Renfrew Presbyterial. She will be greatly missed. Four daughters and one son mourn her passing.

•

ROBERT N. McCULLOCH

St. Andrew's congregation, Campbellford, Ontario, suffered loss in the death of Robert N. McCulloch, aged 74, on April 7. Mr. McCulloch was ordained an elder in August, 1925. He gave generously of his time, talents and material possessions during the difficult period following church union. His kind and genial nature was an inspiration to all.

•

ELMER HUNTER

St. Andrew's Presbyterian Church, Cardinal, lost by death Mr. Elmer Hunter on March 21. He was in his 72nd year. Mr. Hunter had been clerk of session and superintendent of the Sunday School for many years. He will be much missed by the congregation.

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STEWART W. McKAY

A member of Lenore Presbyterian Church, Manitoba, and a highly esteemed citizen, Stewart W. McKay died on December 22 in his 71st year. A devout elder, he also served as chairman of the board of managers and representative elder to the Brandon Presbytery. He was deeply interested in the welfare of the community and served for twenty years on the school board as well as on the Chamber of Commerce and was a director of the Hamiota district hospital. Surviving are his wife and one son.

●

DANIEL PATON

The senior elder of Duff Church, Dunwich, Daniel Paton, died on April 22, at the age of 91. He was ordained to the eldership 34 years ago and was superintendent of the church school for 15 years. His sincere, Christ-like character and his example in not having missed a communion service in 50 years was an inspiration to the whole congregation.

●

MRS. JOHN W. WINTER

A devout member of the Presbyterian Church, Georgia Ellen, wife of John W. Winter, died on April 5 at Fox River, N.S., in her 74th year. Mrs. Winter was a highly-esteemed citizen who was deeply interested in all community affairs. She had been active in the Red Cross for many years. Her interment took place in the local cemetery. She is survived by her husband, five daughters and two sons.

●

MERL H. SMITH.

The sudden death of Merl H. Smith, on March 23, at the age of 61, deprived Westminster Church, Sault Ste. Marie, of one of its most esteemed elders. Ordained to the eldership in 1942, he was faithful and diligent in the discharging of his responsibilities as an elder. His humility, dependability, quiet charm and geniality will long be remembered. He is survived by his wife and three sons.

Presbyterian Uniform S.S. Lessons

LESSON—JUNE 6
Barnabas
Acts 4: 36-37, 9: 26-30, 11: 22-26
Golden Text: Acts 11:24

LESSON—JUNE 13
John Mark
Acts 13: 4-5, 13; 15: 36-40; 2 Timothy 4: 11.
Golden Text: 2 Corinthians 4: 7

LESSON—JUNE 20
Timothy
2 Timothy 1: 1-11
Golden Text: 2 Timothy 2: 3

LESSON—JUNE 27
The Great Succession
Hebrews 11: 32, 12: 2
Golden Text: Hebrews 12: 1, 2

LESSON—JULY 5
I Believe
John 6: 24-37
Golden Text: Mark 9: 24

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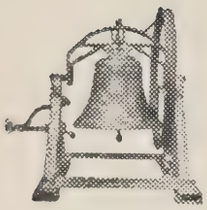
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Church of the Air—Every Sunday 4.30-5.00 p.m.

CJBC—Toronto, 4.30 p.m., June 21, Moderator of the General Assembly.

CBL Network—1.30 to 2 p.m. Every Sunday "The Way of the Spirit."

CBL Network—World Church News — Every Saturday, 1.30 p.m.

CBL—Morning Devotions, 8.15 a.m., Week of June 1, Rev. Wm. McRoberts, Cooke's Church, Toronto.

CBM—Montreal, Que., 11 a.m.; **CJAD**—7.30 p.m., June 7, Knox Crescent and Kensington Church.

CBM—Morning Devotions, 8.15 a.m. June 8-10, Rev. Wm. Isaac; 18-20, Rev. A. S. Renton, June 29-July 1, Rev. F. R. McK. Anderson.

CFAB—Windsor, N.S., 11 a.m., Every Fifth Sunday (A.S.T.).

CFAR—Flin Flon, Man., 2.15 p.m., Every Sunday (C.S.T.).

CFCH—North Bay, Ont., 11 a.m., Every Fifth Sunday.

CFCO—Chatham Presbytery, 1.15 p.m., Every Sunday.

CFCO—Chatham, Ont., 9.45 a.m., Every Sunday, "The Presbyterian Children's Hour."

CFCO—Chatham, Ont., 11 a.m., First Presbyterian Church, Third Sunday every second month.

CFCY—Charlottetown, P.E.I., 11 a.m., The Kirk of St. James, Second Sunday each month (A.S.T.).

CFOS—Owen Sound, Ont., 11 a.m., St. Andrew's, Fourth Sunday each month.

CHEX—Peterborough, Ont., 11 a.m., St. Paul's, First Sunday each month.

CHNO—Sudbury, Ont., 11 a.m., Knox Presbyterian Church, Third Sunday each month.

CKOK—Sarnia, Ont., 11 a.m., First Sunday, St. Andrew's and Third Sunday Paterson Memorial each month.

CHVC—Niagara Falls, Ont., 8.30 p.m., Service for Shut-Ins, Every Sunday.

CJAD—Montreal, Que., 3.10 and 11.10 Monday to Friday. Rev. A. MacOdrum.

CJAT—Trail, B.C., 9 p.m., Every Sunday, "Quiet Hour," from First Presbyterian Church (P.S.T.).

CJBC—11 a.m., June 21, Rev. A. McLean, Westminster Church, Willowdale.

CJBC—Toronto, Ont., "Prelude to Worship," Every Sunday at 10.05 a.m.

CJCA—Edmonton, Alta., 11 a.m., First Presbyterian Church, Second Sunday each month (M.S.T.).

CJKL—Kirkland Lake, Ont., 11 a.m., St. Andrew's, Second Sunday each month

CJOC—Lethbridge, Alta., 11 a.m., St. Andrew's, Fourth Sunday each month.

CJOY—Guelph, Ont., 6.30 to 7 p.m., Knox Church, Every Sunday.

CJOY—Guelph, Ont., 2.30 p.m., "St. Andrew's Hour," St. Andrew's Church, Every Sunday.

CJVI—Victoria, B.C., 11 a.m., St. Andrew's, First and Fourth Sundays (P.S.T.).

CKBB—Barrie, Ont., 7 p.m., Essa Rd., Presbyterian Church, Second Sunday each month.

CKBB—Barrie, Ont., 11 a.m., St. Andrew's Church, First Sunday each month.

CKBI—Prince Albert, Sask., 11 a.m., St. Paul's, Second Sunday each month (M.S.T.).

CKFH—Toronto, Ont., 9 a.m., Green Pastures, Knox Presbyterian Church, Every Sunday.

CKGR—Kitchener, Ont., 6.30 p.m., St. Andrew's, Every Sunday.

CKIC—Sault Ste. Marie, Ont., 11 a.m., Westminster Presbyterian Church, Every Fifth Sunday.

CKNB—Campbellton, N.B., 11 a.m., Knox Church, Third Sunday each month (A.S.T.).

CKNX—Wingham, Ont., 11 a.m., Second Sunday each month.

CKOK—Penticton, B.C., 11 a.m., St. Andrew's Church, Third Sunday each month (P.S.T.).

CKPC—Brantford, Ont., 11 a.m., Central Presbyterian Church, Third Sunday each month.

CKSF—Cornwall, Ont., 11 a.m., First Sunday, 7 p.m., Third Sunday each month.

CKTS—Sherbrooke, Que., 11 a.m., Fourth Sunday each month.

CKVD—Val d'Or, Que., 7.30 a.m., St. Paul's Presbyterian Church, Every Friday.

CKWH—Whitehorse, Yukon Territory, 10.30 a.m., First Presbyterian Church, Every Sunday (Y.T.).

CKX—Brandon, Man., 11 a.m., First Presbyterian Church, Fourth Sunday each month (C.S.T.).

CBT—Grand Falls, Nfld., 11 a.m. (Nfld. time), St. Matthew's, Every Fourth Sunday.

All times given are Daylight Saving Time except where otherwise stated.

CKLB—Oshawa, Ont., 11 a.m., June 14, Knox Presbyterian Church.

CHML—Hamilton, Ont., 11.05 a.m., MacNab Street Presbyterian Church. First three Sundays in June, and all August.

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PERSONALS

FIRST VISITORS to the British Isles this year have recently passed through Toronto, **Dr. Frank Morley** of Grace Church, Calgary, and **Dr. J. B. Skene,** formerly of Vancouver, left on April 24 to fulfil preaching engagements . . . The Moderator of Assembly, **Dr. J. A. MacInnis** of Orillia, left by the *Samaria* on May 8 en route to the Scottish Assemblies and the Coronation. **Mrs. MacInnis** has also been invited to address the women of the Church of Scotland at a rally in Edinburgh on the work of the Presbyterian women in Canada.

The Rev. David Wotherspoon on Easter morning was presented with a set of pulpit robes by his churches, Eversley, Strange, and St. Paul's, which is on the 9th line King.

Dr. and Mrs. Hugh MacMillan sailed from Vancouver on May 20, **(S.S. Oregon Mail)** for their mission fields in Formosa . . . The **Rev. James Dickson** has left Formosa for Canada. At the moment, he is visiting mission fields in India. He will come to Canada via Great Britain which he hoped to reach in time for the Coronation . . . The **Rev. Gordon K. Agar** and family will sail from India on July 2, and hope to reach Canada early in August . . . **Miss Margaret Kennedy**, W.M.S., (W.D.) and **Miss Mary Nichol,** Reg. N., W.M.S., (E.D.) left Bombay in mid-April en route to Canada. **Miss Kennedy** will remain in England for a few months taking a course at Selbyoaks College.

The **Rev. William J. Walker, B.D.,** of Knox's Church, Galt, has been laid aside by serious heart illness, in a western Ontario hospital . . . St. Paul's, Ingersoll, has issued a unanimous call to the **Rev. Dillwyn T. Evans** of Saskatoon . . . The **Rev. D. St. Clair Campbell** of Knox, Windsor, has accepted a call to Westminster Church, Ottawa.

All our readers will doubtless be interested in the home churches of the graduating classes. KNOX COLLEGE: **Robert K. Anderson,** Knox, Weyburn, Sask., **J. N. M. Allan,** West Vancouver United, Vancouver; **L. E. Blaikie,** West River (Durham) P.E.I., **W. A. Donovan,** St. Andrew's, Chatsworth, Ont.

Stuart H. Merriam and **Ray Rollins**, First, Schenectady, N.Y., **B. Miles,** Victoria, Toronto; **W. MacNeill,** St. Andrew's Westville, N.S., **D. McKillican,** Chalmers, Alliston, Ont., **P. Sams,** Wychwood, Toronto; **Willis E. Sayers,** St. Andrew's, Priceville, Ont., **Stanley Self, St. John's**, Toronto; **F. Slavik,** First Hungarian, Toronto; **David Tan,** Siang-Church, Taipeh, Formosa.

W. A. Douglas and **D. L. Lattimer,** Cooke's, Toronto; **J. S. Gilchrist**, Knox, Toronto; **W. J. Graham,** St. John's, Medicine Hat Alta., **H. H. Green,** St. Andrew's, Guelph, Ont., **D. W. Heslip,** St. Peter's, Madoc, Ont., **Kingsley King** and **D. Neil,** First, Chatham, Ont., **George Malcolm,** St, Enoch's, Hamilton.

The congregation of Hagersville has issued a call to the **Rev. J. L. Burgess** of Elmvale . . . One member of the Knox graduating class, **Willis Sayers,** has been called to Meaford. Ont. . . The **Rev. Dr. James McNeill** of Parkdale Presbyterian Church, Toronto, has been laid aside by illness for several weeks. . . . Knox, St. Catharines, the **Rev. R. H. Beattie,** minister, opened a promising new Sunday school work in Grantham township, with 60 pupils in attendance and ten leaders.

Mr. Douglas L. Lattimer of the Knox graduating class was seriously injured in a motor accident on April 9, whilst on his way to write examinations at Knox College . . . **The Rev. Gordon R. Taylor, M.A.,** conducted the 117th anniversary of St. Andrews, Carleton Place, on April 26 . . . The **Rev. G. A. Cunningham,** formerly of Northside Church, has been appointed extension worker for the Presbyterian Church in the city of Regina.

The Rev. W. Graham Smith of Knox Church, Dundas, has completed his examinations for the degree of Bachelor of Divinity of the Presbyterian Theological Faculty, Northern Ireland. . . . **The Rev. D. P. Rowland, M.C.,** was guest preacher at the 99th anniversary of Knox Church, Wallaceburg, on May 3.

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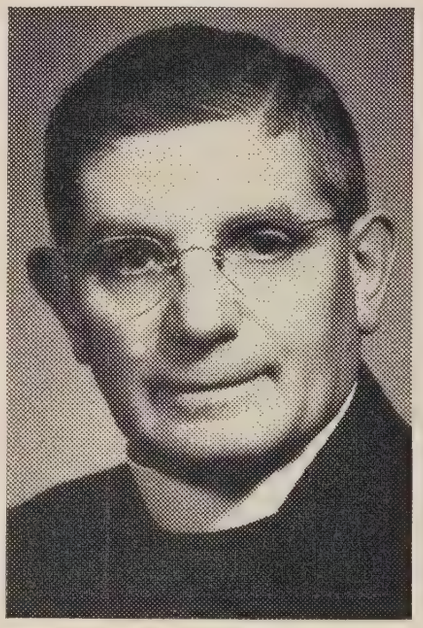
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I. Q. ON JEWS AND JUDAISM

By Rev. M. Zeidman
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A MISSIONARY CALL



REV. M. ZEIDMAN

Q.—What impetus inspired St. Paul?

A.—Obedience to the Heavenly Vision and call. "I was not disobedient unto the Heavenly vision" . . . St. Paul's reason for preaching the Gospel.

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In the January issue of the Scott Mission Review we will, D.V., give the story of the New State of Israel.

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TORONTO
JULY-AUG., 1953
LXXVIII, No. 7-8
TWENTY CENTS

General Assembly Issue



the Presbyterian Record

Official organ of The Presbyterian Church in Canada

Established 1876

EDITOR: **John McNab, M.A., D.D.**

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All contributors are reminded that the issue of the Record goes to press on the 5th day of the month preceding publication, and that all news items should reach the Editor soon after the events happen.

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Great Thoughts

A MULTITUDE of laymen are today in serious danger. It is positively perilous for them to hear more sermons, attend more Bible classes and open forums, and read more religious and ethical works unless accompanying it all there be afforded, day by day an adequate outlet for their new-found truth.

JOHN R. MOTT.

The most bruised people on this planet, the naked, the hungry, the fallen among thieves, the sick, the imprisoned in mind and soul are the twelve hundred million illiterates.

FRANK LAUBACH.

We are needed to make the world better. We are not robots in an aimless drama . . . We are knights on a field of honour. To love one's neighbour as oneself is every bit as much a law of life as fresh air is to the body.

SIR WILFRED T. GRENFELL.

We cannot then blame children whose upbringing in some cases hardly gives them a chance to know the difference between right and wrong. It is so often conditions at home which are responsible. I, myself have been extremely lucky in this respect and I can speak with feeling of the advantages which a happy family bring to a child.

QUEEN ELIZABETH II

We become jumpy when prayers are more than three minutes long. We want "sermonettes by preacherettes." We want everything boiled down. We are in a desperate hurry. We waste time that belongs to God.

LOUIS H. EVANS

Remember that life is made up of loyalty; loyalty to your friends; loyalty to things beautiful and good; loyalty to the country which you love; loyalty to your king; and, above all, for this holds all other loyalties together, loyalty to God.

The Late QUEEN MARY.

The whole structure of life rests on that imponderable thing called character. If the character breaks the confidence breaks. If the confidence breaks the community breaks. If the community breaks the country breaks.

STANLEY JONES.

The moral dynamics of the Christian faith still constitute the most powerful force in modern society.—Howard Y. McClusky.

I have so much to do today that I must spend several hours in prayer.

MARTIN LUTHER.

It is only the Christian religion that can solve the problems, the sufferings and the heartaches of men.

Buffalo Lay Conference

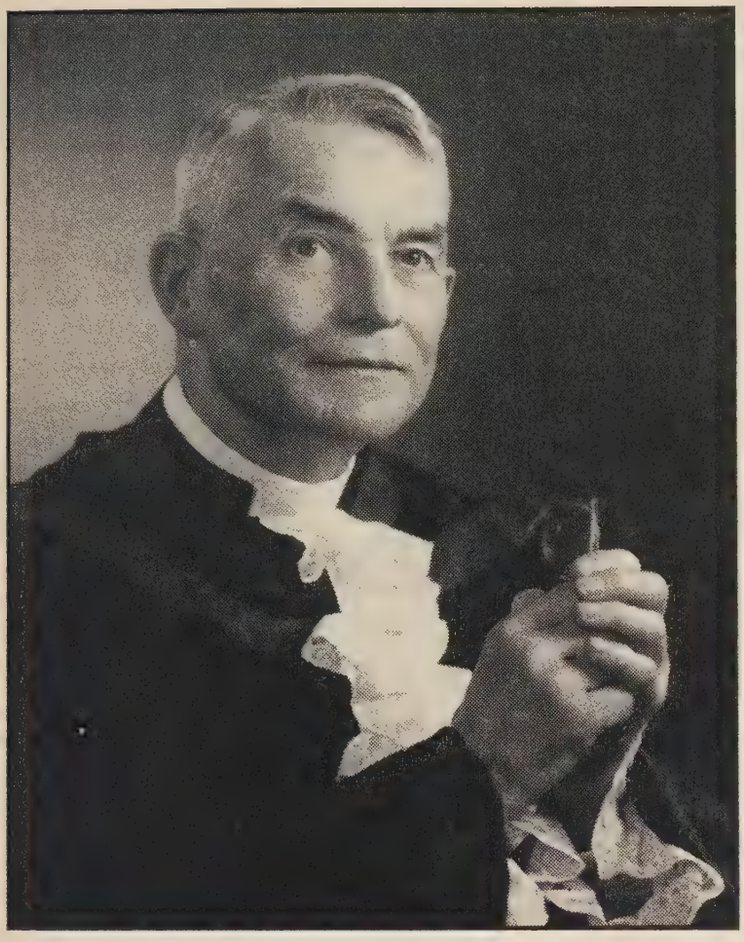
Prayer for the Dominion:

ALMIGHTY God, who in Thy wisdom, led our fathers into this land of opportunity; bless to us the glorious heritage of faith and freedom which they have passed on. Preserve us as a people and make us faithful to the great ideals for which they laboured. Grant that the heroic deeds, prayers and sacrifices of these fearless pioneers may keep alive in us a compelling faith in the things of the spirit.

Hear us, as we beseech Thee, to pour upon Thy servants who labour the joy of rest and refreshment during the vacation days. Be near to all our young people and children in summer camps. Help us all to learn of Him, the meek and lowly in heart.

We commend, our loving Father, this nation to Thy Guidance as we go forward to a General Election. Govern the minds of Thy people, so that in wisdom and sincerity, they may elect just and faithful men and women, to fulfill Thy programme for a Christian world, through Jesus Christ our Lord. Amen.

The New Assembly Moderator



THE REV. WILLIAM A. CAMERON, D.D.

THE GENERAL Assembly elected by acclamation a man who has never sought office. Modesty, sincerity and "unpublicized integrity" have characterized the private and public life of Dr. W. A. Cameron. A few years ago he was nominated for this high office but he stepped down unostentatiously by resigning his commission to that Assembly.

Like so many of our Canadian ministers, his birthplace was in a rural section. He was born at Woodville, Ontario. His father was a farmer. After obtaining his entrance, he completed his Collegiate studies at Lindsay. With this equipment he began teaching.

During his five years of teaching, W. A. Cameron was trying to decide between law and the ministry. He came under the influence of a devoted minister, the Rev. A. C. Wishart of Beaverton, and chose the ministry. The greatest instruments under God's hand for recruitment for the ministry are still the home and the pastor.

His academic years were spent at University of Toronto and Knox College. Here the students came early to recognize this conscientious and selfless soul. The first honour came to him on graduation, when he was appointed assistant minister at Bloor Street Presbyterian Church, Toronto.

Had he wished to remain in the big centres, his beginning was auspicious. But the prairies in those days lacked leaders. After a year's service in Toronto, he accepted an appointment to Saskatchewan under the Board of Missions. Here he met and married Mary M. Maxwell. After two arduous years he was called to Battleford. His six years ministry there brought another call to Melfort, Saskatchewan.

Northern Saskatchewan sorely needed someone to care for the small groups in new communities. Looking over the leaders available, the undivided Presbyterian Church in 1921 appointed W. A. Cameron, superintendent of missions. He was then the youngest minister selected for a superintendency. With vigour he entered into his exacting task and when the storm clouds of Church Union darkened in 1925, he chose to remain a Presbyterian. He knew the situation intimately regarding co-operative effort in the prairie provinces. There were not a dozen places in Saskatchewan that had a Methodist congregation alongside a Presbyterian congregation where the two were not needed. He felt "Why disrupt the Church over that?"

The General Assembly of 1925 appointed W. A. Cameron superintendent of the entire Province of Sasakatchewan. Here he laboured until called to the Toronto office to assist Dr. A. S. Grant. The call to the West came very soon again from Knox Church, Weyburn, and leaving his secretaryship in Toronto, he went out to labour through the drought years in Southern Saskatchewan. The power of his influence during those years was very great. Central Church in Vancouver needed a balanced leader and in 1935 he was invited to that congregation.

The home life of Dr. Cameron has been a big factor in the patience and calmness with which he has approached each task. There are four sons: William, Donald, Lorne and Gordon; two of whom are Doctors of Philosophy; one holds an important government post, and the other is a Doctor of Medicine engaged in research.

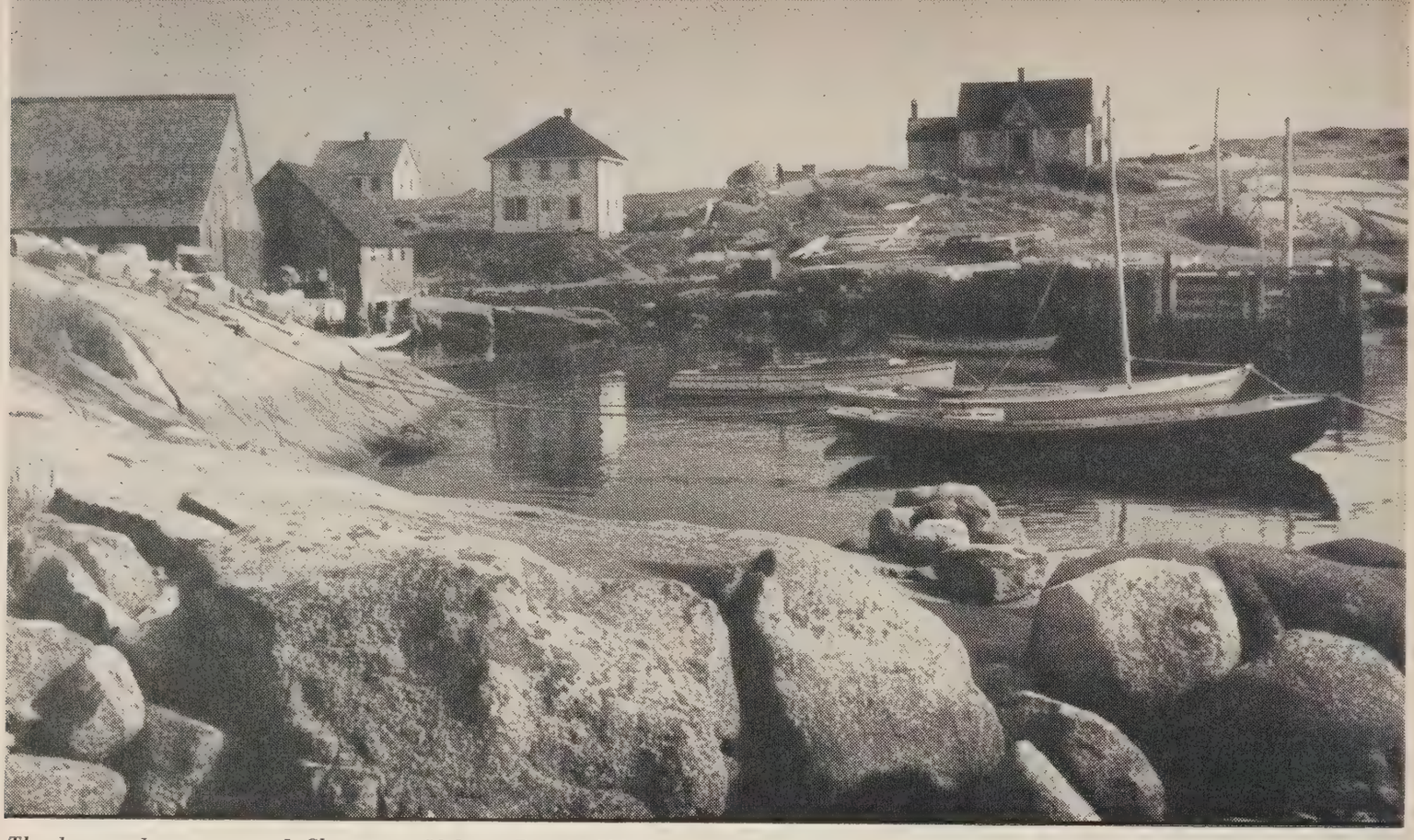
Dr. Grant's death in 1939 called for a successor and the unanimous choice of Assembly was Dr. W. A. Cameron. The years in missionary effort have been most difficult. The rising tides of Nationalism and the growth of an indigenous church on overseas fields have required careful shepherding. Dr. Cameron has fearlessly chosen to go the way that he believed to be right. The elevation of this hard working and conscientious secretary to the highest post in the Church is a crowning recognition of his own worth and the work accomplished by the Board of Missions during his fourteen years of office. ★

Coming Issues

THE September Record will contain articles on Evangelism by Dr. Walter Barlow of the new Life department of the Presbyterian Church U.S.A., and the Rev. W. Graham Smith of Knox Church, Dundas, Ont.

The October issue will carry two articles on the Reformation one by Dean James McCord of Austin Theologial Seminary, an outstanding leader of the Presbyterian Church, South.

We have two regrets—that the article by Dr. J. A. MacInnis, on the Coronation, did not arrive before we went to press; also some congregations are writing in about not receiving their June issue. Should and congregation not have received their June copies, please inform us immediately by air mail.



The bays and coves around Chester on Mahone Bay in N.S. have become attractive summer resorts with fishing smacks moored in peaceful coves.

"I am come that they might have life . . ." John 10: 10
"Pure religion is this . . ." James 1: 27

Sermon delivered at the General Assembly by a former Moderator.

WHAT IS PURE RELIGION?

By C. L. Cowan

CHRIST did not use the term "Religion" at all, and probably never anticipated that His *Ecclesia* would be named after Him, and certainly not by non-followers, and never as a nick-name!

Yet, it is quite proper to apply the term religion to Christianity, but we would say that it is the "religion of all religions" because of its Leader; its Kingdom-vision, what it teaches, and what it accomplishes in the remaking of men and society.

THE "PURE" religion of Jesus, which James defines, is not a series of doctrines, not even devout ritualistic performances, but unspotted *life* and service. Doctrines help us to express vocally what we Christians believe; ritualism is worship expression. But I've never forgotten what H. H. Farmer wrote in *The Servant of the Word* about ways of working on the emotions such as by "ritual vestments, the vast grandeur of Gothic Cathedrals, the dim, romantic light of stained glass windows, the cunning artifices of modern lighting. And the preacher if he have certain gifts, a hypnotic eye, a magnetic presence, a solemn unction, can take his place in the scheme." But, adds Dr. Farmer, "any piece of music, or a ritual designed to stir people's feelings and not to express, and by expression deepen the apprehension of God, is dangerous and should be suspect."

In the sanctuary, therefore, the sincere soul, bent on worshipping God, may find that he has to thrust through the externals to find his objective, God.

So, if we are to get at what pure or true religion is, we have to go back behind forms, back behind *credos,* back to the manner in which Jesus lived and taught it. And what do we find? He expressed it as LIFE. In brief, Christ said that He came to give life, abundant life, eternal life, to those who sought it. And how this life should be lived, He taught in the immortal words: "Love God . . . Love thy neighbour as thyself." Let us be frank, doctrines were not given by Christ, not built up into a series of "I believes," in His lifetime, all contentions to the contrary.

It is not unknown that I am a believer in a doctrinal Church such as ours; in one that has a worshipful atmosphere, but it is a *living, Gospel-witnessing* Church that by God's Spirit impresses and converts!

Hang a mirror, says Maude Hill Beaton, across the room from a window that faces the sea or trees and you repeat the sea and the trees. Hang it opposite a window giving a brick wall, and you have another wall! So, if we walk daily facing our Lord, we shall reflect the loveliness of the divine life of our Lord. But actually we are more than reflectors; we are sharers and witnesses of that life.

THAT is our task in the Twentieth Century. The Church, someone has aptly said, may get along somehow without the Mourner's Bench, but not without the Witness' Stand. The late Philip Murray, president of the C.I.O., once said: "We don't want to go anti-Christian; we simply thought the Church didn't care.

That is a frightful condemnation! We forget that the Church and Theology were represented in the Priest and the

Levite; but Christ's redemptive passion in the Good Samaritan. Aaron Meckel is about right when he says that something has got to happen to the Church today before it can make a redemptive impact upon secular society.

WHAT should happen? First, *a rediscovery of the meaning of Christ's coming to the world.* I am come, said Jesus, that men might have life. This *life* begins in Him. It starts with conversion; nowhere else! From that miraculous beginning, the new life of Jesus flows copiously into the "new creation." He is his own no longer; he is Christ's ambassador upon whom is now laid the weighty responsibility of making clear and unmistakable, by action and word, what that *life* is, and making it so appealing that men will see that he has "been to Jesus."

Is that not the core of Christianity? That master of theological interpretation, John Baillie, has said: "Christ did not come to give us good advice. Advice is cheap; what He offered us was infinitely costly." It cost His life to give us the more abundant life. His tears, His agonies, the nails, the taunts, God's abandonment, were but part of the price He paid for the life that becomes ours when we penitently cry to Him:

"O take me as I am; O take me as I am;
My only plea Christ died for me; O take me as I am."

Salvation, then, is God in Christ emptying the heart of all evil things and filling it with the surging, clean, new life of the Eternal One. Moody sensed it when he said: "When I was born in 1837, I received my old Adam nature, and when I was born again in 1856, I had *another nature* given to me."

HENRY Drummond once said: "The best argument for Christianity is a Christian." You cannot argue against the sun as the centre of the solar system, nor, indeed, can the world argue against Christianity if unmistakable Christians are before it! Further, we insist we are not confronted with an ideology in Christ. In Him we are faced with LIFE, not a theory of government, not even the best of social systems, but with the offer of new life in Him.

Let us be somewhat more concretely illustrative. There is but *one* Church, as the Bible and the Confession of Faith teach: You cannot split it up into opposing or competing sections. ("Is Christ divided?" 1 Cor. 1: 13.) However, through interpretation and misinterpretation, through authoritarianism and individualism, there have grown up "one hundred and one" organizations, or sects, claiming to be "Churches of Christ," and bearing as many different, and confusing names. This seemed to be almost sadly inevitable; for, in Apostolic times, men began to say, "I am of Apollos, I am of Cephas, I am of Christ!"

Still, the "101" are here, here so often argumentatively, and stormily, to our dismay. Yet all are called upon to manifest the *life* of Christ.

How is it to be done? By fierce wordy polemics? Does that appear to be the way of the Lord of life? No! By One Big Union, theoretically ideal as it may appear to be? History is clear that when this was tried it led literally to the Dark Ages! If ever there was a time when the Church should have bowed in shame, and repentance, it was then, for ignorance, ambition, moral looseness, religious dictatorship abounded unto more and more.

If not that way, then how are we to let our light shine? The Bible answers: "By walking in newness of life (Rom. 6: 4) the life that becomes a savour of life unto life (2 Cor. 2: 16), by living a peaceable life in all godliness; (1 Tim. 2: 2,) in brief, by obeying the new commandment, "Love one another . . . By this shall all men know that ye are My disciples." John 13: 34, 35. Not in the searing search for Modernism or for Fundamentalism; not in throwing theological missiles at each other; but in consecrated living of the "abundant life" shall we glorify our blessed Redeemer.

SECONDLY, *The Gospel isn't two different or contrasting expressions.* I mean this—the Gospel does not set evangelism over against works of a social character. It *is* faith and works, believing and behaving, looking and living, loving and service. These are one and indivisible. I cannot think of Christ's Gospel as a "social" Gospel, but it is not Christ's Gospel that has no social implications and other outreachings. One does not say to the convert, "Only believe" without adding, "Do works meet for repentance." The fruit of faith is works. Man, not God, has divided them.

For a long time now, we have been saying, These are desperate times; we have even contemplated the total destruction of the human race: we have been pointing out that Communism is a deadly peril that has been slowly strangling the world; civilization, we have been crying out, hangs in a precarious balance! Thus in pulpits, on platforms, over the radio, in newspapers, we have scared others because we are scared ourselves! Imagine, scared in God's world; imagine, scared in, and for, Christ's Church! That's not the attitude of faith, for the Church can never perish that lives His *life.*

I conclude. It is not the business of the Church either to fear or to compete with Communism. Rather, it is to express the more abundant life. That, if manifested by the Church, will by its inherent strength and goodness, by its self-denial, by its thoughtfulness of others, blanket any and all claimants to man's adherence and devotion. We rightly sing, "Faith of our fathers, living still." But for you and me the point is—Is it living IN us?

Pure religion, then, is *life;* it is found only in Christ; and that has to be expressed by us by such sincerity and action that none can ever mistake it.

Such cannot fail! ★



Religious News Service

For there is neither Jew nor Greek, bond nor free, but Christ is all and in all.



The CHILDREN'S CORNER

by May C. Smith

K Stands for KISH,
Whose young son, Saul,
Was the first king of Israel,
Handsome and tall.

King Canute At The Seashore

MANY years ago there was a very stern and powerful king in England. His name was Canute.

Because he was such a hard master his followers were anxious to please him. They would always say the things they thought he wanted to hear, even if they were not true. They flattered him, and praised him, and almost worshipped him.

One would say: "Oh king, you are the greatest man who ever lived!" and another would say: "Oh king, there's nothing in the world that would dare to disobey you!"

Now, although King Canute was a tyrant, he was a wise man, too, and he knew the people were flattering him because it was the easiest thing to do, and not because they believed what they said.

One day he grew so tired of listening to such foolish words, that he made up his mind to teach the people a lesson.

He ordered his servants to carry his throne-chair near to the water's edge. He sat down on the chair not far from where the water was creeping, up, up, up, over the sand.

"Does everything obey me?" he asked. "Oh, yes, King," they cried. "Do you think even the sea will obey me?", he went on, looking at the little wavelets which were now coming close up to his feet.

His followers looked at one another, but not one of them dared to say "No." Then one man said: "Command the waves to go back, Your Majesty, and they will obey. Even the sea will know your voice and obey you."

The king smiled a sad, but wise smile, and shouted: "Waves, turn back, and do not dare to touch my feet." But the waves came on, and on, and on, until they came right up to his chair, and soaked his robe.

The people stood silent, in fear and trembling. They wondered if their king had gone mad.

Then Canute turned to them and said: "Oh! foolish men! Do you not see how small is my power compared with the power of Him who rules the seas? Only He can say to the waves: 'Thus far shalt thou go, and no farther'. Him alone must we all praise and serve and worship."

Then he took off his crown saying: "I will never wear it again." The crown was sent to the great cathedral, where all the people might see it, and hear the story of how King Canute taught his people a great lesson—the lesson that only our Heavenly King is all-powerful, and wonderful enough to be worshipped.



WE WENT SAILING — David Smith

A Picture To Color

Dear Boys and Girls:

Many of you will be going to the seaside this summer, and when you watch the waves coming in I hope you will remember today's story of King Canute, who could NOT make the waves obey him, and about Jesus, who said to the waves: "Peace! Be still", and they obeyed Him.

Have You?

Have you found any little boys or girls, in your block, who do not go to Sunday School? Your teacher will be happy if you will bring them along.

At The Seaside

When I was down beside the sea,
A wooden spade they gave to me
To dig the sandy shore.
My holes were empty like a cup,
In every hole the sea came up
Till it could come no more.

Robert Louis Stevenson.

Questions "About The Sea"

1. What is the name of the stormy sea, where Jesus told the waves to "be still"?
2. What is the name of the river where Jesus was baptized by John the Baptist?

My Prayer

For our playmates and our plays,
And our happy holidays,
Father we thank Thee.
For the gifts of love we share,
And for those for whom we care,
Father we thank Thee.

Not At All

"I'd rather be mean to a person
Than mean to a dog or a cat;
For people can tell a policeman
But animals cannot do that."

GENERAL ASSEMBLY IN REVIEW

Wednesday, June 3

THE SPIRIT OF THE DAY

IN A church fittingly decorated in Coronation colours, the 79th General Assembly was opened at Riverdale Presbyterian Church, Toronto. The devotional service was conducted by one of the past Moderators of Assembly, the Rev. Dr. C. L. Cowan of St. Andrew's Church, Hamilton. He was assisted by the Rev. Gordon Macpherson, D.D., minister of Riverdale Church.

Dr. Macpherson welcomed the Assembly on behalf of the session of Riverdale. He spoke of the arrangements that had been made for the comfort and entertainment of the commissioners and trusted that all would be happy.

Dr. Cowan's sermon, which will be found elsewhere in our pages, dealt with the rediscovery of Christ's message. "I am come that ye might have life and that ye might have it more abundantly." He pointed out the need of Christian ambassadors, indeed for "Christian Commandos." Dr. Cowan had taken the place of the retiring Moderator, Dr. John A. MacInnis, who had accepted the invitation of Her Majesty the Queen to attend the Coronation in Westminster Abbey.

A delightful episode in the Assembly was the hearing of a record that had been made by the retiring Moderator before leaving for the British Isles. Dr. J. A. MacInnis thanked all who had given him such lavish hospitality during his term of office. He said that he had found a new awareness in the Church's faith and message and felt that the Presbyterian Church, through its proclamation, had a solution for the problems of our times.

Dr. MacInnis said that he had found in the Church a vital evangelistic message. This was refreshing when compared with the secularism and materialism that was to the fore in our land in the first decades of this century. The Presbyterian Church has contributed much to this emancipation.

Seldom has an Assembly started with such enthusiasm. The spirit of unanimity was remarkable. When Dr. Cameron's name was proposed for the Moderator's chair, the two other nominees graciously withdrew. With the greatest acclaim for many years, Dr. Moderator's name was escorted to the Moderator's Chair.

THE ASSEMBLY ELECTED

THREE NAMES were brought forward for the office of Moderator. The Rev. D. S. Jackson of St. Andrew's, Port Credit, nominated Rev. Dr. A. Neil Miller. He felt that this would release Mr. Miller to carry his message of stewardship throughout the whole Church. Mr. Kenneth McKay of Port Arthur nominated the Rev. John A. McMahon, for 27 years the minister of First Church, Port Arthur. He said that a man with Mr. McMahon's sincerity would be a great leader in our Church. The name of Rev. Dr. W. A. Cameron, associate secretary of the Board of Missions, was presented by Professor David W. Hay, D.D. He spoke of Dr. Cameron's unpublicized integrity, and his remarkable service for the Church during 42 years of ministry.

Dr. Miller and Mr. McMahon both rose and asked the Assembly to allow them to withdraw their names. Neither of them wished to have a vote when a worthy servant of the Church like Dr. Cameron could be given an acclamation. The Assembly acquiesced in their withdrawal. Then, with a burst of applause and with a unanimity seldom seen at an election, Dr. Cameron was declared to be the new Moderator.

THE ASSEMBLY THANKED

The Assembly tendered its thanks to Dr. John A. MacInnis for the zeal with which he had performed the moderatorial office.

The Assembly thanked Dr. C. L. Cowan for the power and fervency of the opening message which he had delivered on "This is Pure Religion."

THE ASSEMBLY HEARD

Dr. E. A. Thomson present the report of the Business Committee.

The Rev. W. T. Hwang, a visitor from Formosa. Mr. Hwang was the first Moderator of the Presbyterian Church in Formosa. He brought humble and sincere greetings from the Presbyterian Synod of North Formosa and the Presbyterian Church in Formosa. Mr. Hwang thanked Canadian Presbyterians for the love and care that they had lavished upon the people of Formosa during the last 80 years. He hoped that his visit would contribute to further fellowship and understanding.

The Rev. G. Deane Johnston, Convener of Missions, asked for the prayers of the Assembly for Dr. George W. Mackay of Formosa, who had been shot by burglars that had broken into his home. His wife and daughter had also been slightly injured. The Assembly sent a message of sympathy by cablegram.

THE ASSEMBLY APPOINTED

The Rev. J. S. Wright, Convener on Bills and Overtures.

The Rev. H. G. Cleghorn, Convener on Business of Assembly.

The Rev. R. L. Taylor, Convener of the Roll.

Professor David W. Hay, Convener on Loyal Addresses.

Thursday, June 4

THE SPIRIT OF THE DAY

THE morning began with Holy Communion. With true reverence and in great simplicity the Sacrament of the Lord's Supper was dispensed to the commissioners.

The Assembly was inspired by the address of Controller Leslie Saunders, acting mayor of the City of Toronto. Controller Saunders carried the warm greetings of the City to the Assembly. He said there were certain standards in civic life that we ought to maintain; and he felt that the representatives of the State looked to the Church to promote the maintenance of the highest standards.

Another speaker who helped the devotional spirit of the Assembly was Dr. A. H. O'Neil, General Secretary of the British and Foreign Bible Society. He emphasized that the Bible Society is a part of all the Churches. Next March they will celebrate their 150th anniversary, so this Society is calling for a "Return to the Bible." In 150 years, the British and Foreign Bible Society alone has issued 600 million copies of the Word of God in 818 languages. "But," he said, "if we are going to send the Word of Life to other nations, we must possess it in our own hearts."

The afternoon brought to the fore the new emphasis that is being placed on the activity of laymen. Mr. Bamber Hannigan spoke of the wonderful response from congregations that had been below the new basic stipend. This has meant an increased stipend for many ministers, both those who were below and those who were above the minimum.

Professor Joseph Haroutunian of McCormick Theological Seminary, Chicago, in a profound theological address, spoke of the need of carrying God into our vocation. He told the Commissioners that to be a Christian is not to have your conversion behind you. In fact, to be a Christian means to be in the process of being saved. "I am not a Christian, but God is making me one." To be a human being is to exist in the fear of God.

The congregations of the City of Toronto, and visitors from outside the city, gathered in large numbers for the Home Mission addresses. The Rev. G. Deane Johnston, M.B.E., spoke of the great challenge that is faced today both by the opportunity for Church Extension and the work amongst persons whose language is other than English. It was particularly emphasized at this meeting that Presbyterians could make marvellous advances among the French Canadians if they had sufficient French speaking missionaries. The choir from Knox Church, St. Catharines, by their



Alex Ma

Camping silhouette at Glen Mohr, Lake Simcoe

fine rendition of several anthems made this public meeting memorable.

THE ASSEMBLY HEARD

Controller Leslie Saunders, acting Mayor of Toronto.

The Rev. Dr. A. H. O'Neil of the British and Foreign Bible Society.

Mr. Bamber Hannigan, on the work of the laymen.

The Rev. Louis H. Fowler, on the clarification of the canons of our Church.

Dr. Joseph Haroutunian, on "Stewards of the Mysteries of God."

THE ASSEMBLY EXPRESSED SYMPATHY

To the Rev. Dr. H. B. Ketchen, a past Moderator and a contributing editor to the Presbyterian Record, who had been stricken with serious illness.

To the relatives of the Rev. James D. Cunningham, B.D., on his passing.

LAYMEN ON STIPENDS

"THERE has been a wonderful response to our letter," said Bamber Hannigan, chairman of the Laymen's Committee. This letter drew attention to the action of the last General Assembly in increasing the basic (or minimum) stipend to $2,600 plus manse and travelling allowances. This letter which was sent to 311 pastoral charges brought action from 295. Only two groused about the increase but both took action and increased the stipend. Of the 16 charges which took no action, half were without a settled minister.

"Last year," said the chairman, "Canada spent $741,000,000 on the Liquor Bill." In reply to a question he said that he was not assuming that the drinkers were largely Presbyterian. "But," he continued, "the modest increase to the basic stipend will throw a heavy burden on the Home Missions of the Church and the apportionment for augmented charges."

Laymen's Sunday last October had a fairly wide coverage. Many laymen spoke in their own or in neighbouring congregations.

The Assembly authorized the continuance of the Laymen's Committee on Stipends to seek adequate stipends above the basic level. Sunday, October 25, or a Sunday close to that date was set apart as Laymen's Sunday. This Committee proposes to organize the unexplored potentiality that now exists among the unorganized, unutilized lay leaders.

Friday, June 5

THE SPIRIT OF THE DAY

THE Assembly settled down to a heavy docket of business. It could be seen, as the various reports were presented, that the commissioners were taking a keen interest in discussing the various measures brought forward.

Dr. A. Ian Burnett of St. Andrew's, Ottawa, gave a brief story of the use of the fund for Ministerial Assistance to ministers who are receiving the minimum stipend.

The Assembly gave a good hearing to Professor David W. Hay as he presented the report of The Presbyterian Record. With the growing value of the official Church journal and the increased circulation, a specific plan was adopted by the General Assembly by which The Presbyterian Record may be placed in the Budget of congregations and sent by direct mail to each home.

The Assembly heard from the Rev. Robert Heinze, associate general manager of Presbyterian Life of the Presbyterian Church, U.S.A. He explained how the circulation of their journal into homes that are on the fringe of congregations had resulted in increased church attendance and in greater responsibility in stewardship.

When the Chaplaincy Committee presented its report in the afternoon great concern was expressed because the Committee had no definite information with regard to the number of Presbyterian chaplains on the Reserve. It was felt that Reserve Chaplains were not to be forgotten in the general care of those who are serving with the Forces.

Throughout such reports as that of the Board of Administration, the place of laymen in the Church was re-emphasized. Mr. James Dutton said, "We do not want to give our laymen jobs as elders or managers alone. What we do wish to see in the Presbyterian Church is that each layman become a definite witness in his vocation to the Lord Jesus Christ."

The Assembly was greatly heartened to hear that the total overall givings of the Church in 1952 had increased by about $630,000. It was definitely expressed that a Budget of one million dollars was not outside the possibilities of our Church. What should be emphasized more and more is that each one should equalize their gifts by placing as much money on the red side of the envelope for missionary purposes, as on the side for local or congregational expenses.

It was refreshing to hear from the Rev. Dr. E. G. B. Foote, one of our Presbyterian ministers who holds the senior position in the Navy as Chaplain of the Fleet. He spoke of the young men with whom they have to deal in the services, many of whom have had very little religious background. The work of the chaplain has been to face these young people squarely with the power that religion can exercise in their lives.

Quite sympathetically the Assembly listened to Mr. C. M. Pitts speak of the heartbreak that it was to the members of the Pension Board to have many ministers who are not members of the Pension Fund. He electrified the Assembly by speaking of the fact that in the Group Insurance Plan 96% of those eligible had joined.

Little opportunity seems to be in the offing for religious television broadcasts by individual congregations. The cost is prohibitive, $1,500 an hour on a single station, but the Assembly resolutely, determinedly and unitedly opposed the idea of presenting a religious programme with a commercial sponsor.

THE ASSEMBLY EXPRESSED SYMPATHY

To the Rev. W. J. Walker, B.D., of Knox's Church, Galt, and Convener of the Record Committee, on his illness and wished him a speedy recovery.

THE ASSEMBLY THANKED

Dr. A. Neil Miller, for his ef-

ficient work as secretary of the Stewardship and Budget Committee.

Mr. C. M. Pitts, for his remarkable persistence in promoting the success of the Pension Fund.

Dr. John McNab, for the continuous progress of The Presbyterian Record.

THE ASSEMBLY HEARD

Dr. A. Ian Burnett, on Ministerial Assistance.

Dr. David W. Hay, acting Convener of The Presbyterian Record Committee.

The Rev. Robert Heinze, fraternal delegate from the Presbyterian Church, U.S.A.

The Rev. Louis H. Fowler, on the clarification of the canons of the Church.

Mr. James Dutton, on the Board of Administration.

Mr. C. M. Pitts, on the Pension Board.

Dr. C. K. Nicoll, Convener of the Chaplaincy Committee.

Dr. E. G. B. Foote, Chaplain of the Fleet.

Dr. W. T. McCree, for the Moderator's Committee.

The Rev. J. S. Clarke, on Radio Broadcasting.

Dr. A. Neil Miller, on Stewardship and Budget.

New Plan for the Presbyterian Record

THE Assembly expressed its sympathy with the Convener of the Record Committee, the Rev. W. J. Walker, B.D., of Knox's Church, Galt. Mr. Walker was stricken with heart trouble about six weeks ago.

Dr. David W. Hay presented a clear and convincing report on the progress of the *Record* during the past seven years. He showed that the circulation had increased by 12,000, and that the *Record* had not only increased in size but in quality. He asked that the Rev. Robert H. Heinze, associate general manager of *Presbyterian Life*, be heard. This is the official journal of the Presbyterian Church, U.S.A., a Church which has almost 2,300,000 members.

In a most convincing manner, Mr. Heinze spoke of the Every Home Plan of Presbyterian Life which was inaugurated three years ago. This plan aimed to put their journal by direct mail into the homes of their people. Over 4,000 congregations had adopted the plan and the circulation of this journal had risen in three years from 70,000 to 703,000. This was only one manifestation. Increased givings, increased church attendance, increased interest in all congregational activities had featured the extension of the journal in the homes.

The General Assembly having heard Mr. Heinze and the report given by Dr. John McNab, the editor, adopted the Every Home plan presented.

The purpose of this plan is to have congregations underwrite the sending of the *Record* by direct mail into each home. This will insure every person getting the *Record* at the date of publication. It will also go not only to those who are interested in congregational activities and in the Church at large, but to the people who are on the fringe. The plan was enthusiastically adopted and the commissioners were asked to implement it to the full in their respective congregations.

Encouraging Statistics for 1952

	1951	1952	Increase	Decrease
Number of Ministers on Presbytery Rolls	715	**721**	6	
Number of Self-sustaining Charges	442	**439**		3
Number of Augmented Charges	97	**93**		4
Number of Mission Fields	201	**205**	4	
Number of Preaching Stations	1,173	**1,149**		24
Number of Elders	7,698	**7,957**	259	
Number of Families	108,905	**115,095**	6,190	
Sabbath School Pupils—All Departments	78,732	**86,116**	7,384	
Communicants Received—				
On Profession of Faith	6,745	**6,872**	127	
By Certificate and Otherwise	6,030	**6,863**	833	
Communicants on Roll, December 31st	177,312	**179,248**	1,936	
Stipend paid by Congregations	$1,427,614	**$1,497,713**	$70,099	
Pension Fund Rates Paid by Congregations	37,433	**42,598**	5,165	
Raised, Congregational Purposes	4,761,696	**5,260,329**	498,633	
Received, by Treasurer for Budget	588,248	**653,004**	64,756	
Raised, Other misc. and ben. purposes	233,868	**279,696**	45,828	
Raised, W.M.S.	239,056	**270,877**	31,821	
Total Raised for All Purposes	**$5,840,190**	**$6,474,220**	**$634,030**	

Saturday, June 6

THE SPIRIT OF THE DAY

OTHER Assemblies may pass various reports without debate but that is not true of ours. At different moments members asserted their right to speak to prepared reports and sometimes criticized them judiciously.

A young minister, the Rev. A. W. Currie, of Runnymede Church, Toronto, in a statesmanlike utterance pointed out the inadequate apportionment of finances to the Board of Christian Education. He showed that their whole programme of expansion in the training of the young has been crippled and curtailed by inadequate resources. It imperilled the whole upward trend in the training of youth; something that is fundamental to Christian society.

Another young minister, the Rev. Eoin S. Mackay of Saskatoon, was anxious to learn why the Assembly was not being challenged to go back and seek a larger Budget for the further expansion of our work.



Toronto Tourist Association

Memorial Tower and Hart House, University of Toronto.

Keen interest in evangelism was displayed by many of the commissioners. Indeed this Saturday morning sederunt was exceptionally well attended and productive of much sharpening of minds. The Church has committed itself to a programme of evangelism. It also has recognized that for the programme to be carried out requires the lay witness besides the declaration from the pulpit.

The formation of a Laymen's Association that would prove not to be a service club but a means of witnessing, was one of the projects brought forward by the Board of Administration. Presbyteries have been urged to give serious consideration to the programme of evangelism. A joint committee has been appointed to suggest a constitution for laymen's societies and to prepare a programme of outreach.



Korteling, India

Miss Helen Bricker and Indian room mates at the Kottayam Conference.

THE ASSEMBLY HEARD

The Rev. Ernest C. McCullagh, Convener of Evangelism and Social Action.

The Rev. Wilfred F. Butcher, on Remits.

Mr. James Dutton, Chairman of the Board of Administration.

Professor David W. Hay introduce the Loyal Addresses.

Dr. John McNab, Convener of the Committee on Correspondence with Other Churches.

STEWARDSHIP AND BUDGET COMMITTEE

THE rising current in Church givings has been quite phenomenal. In 1946 the Church raised $3,800,000 and last year it was almost $6,500,000. This committee instead of emphasizing Budget, as it formerly did, has been teaching Stewardship; what it is and what it implies to the whole Christian life.

Formerly we had to borrow success stories from churches in other lands, or in Canada; now we have our own success stories. One congregation that had made two annual Every Member Canvasses found that their givings had increased by 125% in two years.

Dr. A. Neil Miller, Secretary, in presenting the report, said that congregations should now make an effort to reach the fringe, or the perimeter, so that people who have not been interested may be enthused. New members being received should be taught the obligations of Church membership.

The Assembly recommended that each congregation organize an annual Every Person Canvass. They were also urged to make use of all printed material available. Sessions were also asked to bring the Budget allocation before the Annual Meetings.

Monday, June 8

THE SPIRIT OF THE DAY

THE Assembly has been directed by the Moderator with great clarity and wisdom. His experience for a number of years in guiding the annual sessions of the Board of Missions has been invaluable. The Board of Missions is a "little Assembly" and the Moderator's fine knowledge of procedure and readiness to take the initiative where things were bogging down has helped every commissioner.

The Committee on Church Worship clearly stated its difficulty with regard to a new Book of Praise. The Church feels that the old book is quite inadequate but the Committee could not agree to a joint hymnal with certain Presbyterian Churches in the U.S.A. that had no psalter section and few evening and children's hymns. It was refreshing to hear of the splendid reception that we had received and although we differed with our brethren, we parted to go our separate ways.

It will be many years before we get the new Presbyterian Hymnary that we thought was around the corner.

The Assembly's care for the displaced and homeless persons throughout the world came to the fore when the report concerning the Canadian Council of Churches was presented. Our communion had given generously to Europe's homeless and churchless in a very fine way. The Rev. Stuart B. Coles trusted that our Church would still remain in the forefront of caring for the millions who are still roaming without a settled place.

The Assembly heard most sympathetically from the two colleges. The Presbyterian College has made remarkable progress in the training of men for practical theology. Knox College is looking into those larger vistas of bringing eminent men from other theological colleges to lecture year by year.

In the midst of the Assembly, the fathers and brethren held a memorial service to the late Dr. T. Wardlaw Taylor. His presence has been greatly missed for he was a dominant personality who ruled by love and understanding.

THE ASSEMBLY HEARD

The Rev. Colin F. Miller, Convener of the Committee on Church Worship.

The Rev. Stuart B. Coles speak for the Canadian Council of Churches.

Professor F. Scott Mackenzie, Convener of the Board of Education.

The Rev. G. Deane Johnston, for the Board of Missions.

Mrs. A. W. Pae, for the W.M.S. (W.D.)

Mr. Arthur Langley, for the Board of the Presbyterian College.

Principal Robert Lennox, for the Senate of the Presbyterian College.

Mr. R. M. Sedgewick, for the Board of Knox College.

Dr. W. T. McCree, for the Senate of Knox College.

NEXT GENERAL ASSEMBLY

The invitation of St. Andrew's Church, King Street, Toronto, to hold the General Assembly of 1954, was gratefully accepted. An invitation from Victoria Presbyterian Church, Toronto, was also received and if a second church may be needed this will be considered. The Assembly laid plans also for a Pre-Assembly Congress.

Tuesday, June 9

THE SPIRIT OF THE DAY

OUTSTANDING among the reports presented to the Assembly was the concern for youth and children. During the last few years the Curriculum for young people within the Church schools has been greatly strengthened. The Assembly was deeply interested in the story of experimentation with Lesson Helps and the training of new writers that have been planned. Despite the devotion of many well meaning teachers, they have had little of the techniques or skills which mean so much to the skilful implanting of the seed of Christian nurture in the hearts of the young. The atmosphere of the home and the Church school means much for Canada's tomorrow.

Although at first some were afraid that it meant the spending of additional money, the formation of a National Young People's Society was authorized. Young people are now organized in Presbyteries and Synods but in order to be effective throughout the nation they must be organized at the national level.

Despite other methods of drawing men into the ministry, the Christian minister by the power of the Holy Spirit is recognized as the most effective agent. Only as ministers select the finest and noblest of their young people and talk to them of the value of full time service for the Master can the ranks of the ministry be filled. We have many excellent young people coming forward but only about half of those that are really needed.

The highlight of the day was the appointment of an Associate Secretary for Overseas Missions. Such an appointment is often a revelation of the spirit of the Assembly. Three names were before the Assembly, those of Dr. A. A. Lowther of Wychwood Presbyterian Church; Dr. J. Alan Munro, associate secretary for Home Missions; and the Rev. E. H. Johnson, general secretary for the Student Volunteer Movement of North America.

THE ASSEMBLY APPOINTED

The Rev. E. H. Johnson, B.Sc., General Secretary of the Student Christian Volunteer Movement of North America, to be Associate Secretary of Overseas Missions.

It also acquiesed the appointment of the Rev. Robert Carter, B.D., to be Assistant Secretary of the Board of Christian Education.

THE ASSEMBLY HEARD

The Rev. A. W. Currie, Convener of the Board of Christian Education.

The Rev. J. S. Clarke, Secretary of the Board of Christian Education.

Miss Helen Bricker, National Girl's Work Secretary.

The Rev. Finlay G. Stewart, Chairman of the Committee on Recruitment.

The Rev. G. Deane Johnston, Convener of the Board of Missions.

The Rev. E. A. Thomson, present reports of Church and Manse Board, Penmarvian and Morgan Memorial Home.

THE ASSEMBLY THANKED

Miss Winnifred Ferguson for her careful superintendency of Penmarvian.

Wednesday, June 10

THE SPIRIT OF THE DAY

MANY OF THE commissioners were preparing to leave the city but a full docket of business faced the Assembly. Forty-four items were presented by the capable convener of the business committee, the Rev. H. G. Cleghorn. The Moderator said that despite the fact that many wished to get away, the Assembly must in all fairness hear the reports fully.

The Church's concern for its deaconesses was the first item of business. In order to bring the truths in morals and religion to the nation, an endeavour must be made to instruct our deaconess students in such a way that they will become leaders. The great need of the Deaconess School is a dean of students to oversee the curriculum and the Assembly encouraged nominations for such an appointment.

Another fine note that was struck was an appeal to the Government of Canada to provide greater technical assistance for the undeveloped nations of the world. The Committee on Evangelism was also asked to examine the whole question of immoral literature that is undermining the outlook of our boys and girls throughout Canada.

The Assembly had previously set a Budget of $800,000 for 1954 but by a standing vote enthusiastically, and apparently unanimously, endorsed a Budget of One Million Dollars.

Grave concern was again expressed lest the CBC depart from their stand of refusing to permit commercial sponsarship of religious programmes on the radio. The fear was expressed that they might weaken and allow commercial sponsorship of television. A united Assembly opposed weakening and stated that the purpose of religion is to serve the Glory of God and not a commercial sponsor.

THE ASSEMBLY HEARD

Dr. Joseph Wasson, Convener of Missionary and Deaconess Training School.

Mrs. G. D. Ralston, Principal of Missionary and Deaconess Training School.

Dr. K. M. Glazier, Convener of Committee on Church Architecture.

The Rev. James K. West, Chairman of Committee to Strike Standing Committees.

Mr. Clarence M. Pitts, for Western Section of Presbyterian Alliance.

Dr. C. L. Cowan, Convener of Committee on Home Religion.

Mr. E. W. McNeill, Church Treasurer.

Dr. E. A. Thomson, for Convener on Church History.

THE ASSEMBLY THANKED

Mr. James Dutton, Chairman of the Board of Administration.

Mr. E. W. McNeill, Church Treasurer.

Dr. E .A. Thomson and the Rev. Neil G. Smith, Editors of Every Day.

The Rev. R. Forbes Thomson, Acting-Editor for Christian Education.

The Rev. A. W. Currie, Convener of Christian Education.

Thursday, June 11

THE SPIRIT OF THE DAY

THE ASSEMBLY continued its sessions until Thursday noon. It was remarkable with what quiet dignity and efficiency the Moderator had presided over the entire meetings. The commissioners were somewhat weary and some perhaps had talked on many subjects but they were still deeply concerned in the work of the Church as the Benediction was pronounced and the 79th General Assembly passed into history.

Everyone was delighted with the provision that had been made for their comfort and for the many courtesies that had been demonstrated times without number. As ministers and elders said goodbye, they went out determined, whether travelling east or west, to strengthen the Church throughout its length and breadth.

THE ASSEMBLY TENDERED THANKS

To the Rev. Dr. A. Gordon Macpherson and the session of Riverdale Presbyterian Church for their remarkable courtesy and kindness during the Assembly meetings.

The ladies of Riverdale Church for their complimentary dinner and afternoon tea on arrival and their provision of mid-day meals throughout the entire Assembly.

The ladies of Dovercourt and Calvin Churches for their most enjoyable dinners on the Monday and Tuesday evenings.

The Press for its coverage and the choirs of Riverdale, Knox, St. Catharines, Parkdale, Toronto, and the Fairbank Junior Choir, Toronto, who gave great inspiration to the Assembly in choral leadership. Mr. H. S. Reid, A.T.C.M., was specially thanked for his services at the organ.

The over-all Committee of the Presbyteries of East and West Toronto under the convenership of the Rev. Ross K. Cameron, for their kindness and arrangement of entertainment in the same bountiful manner as was done last year, under the chairmanship of the Rev. James Milroy.

ACROSS THE DOMINION

War Memorial Is Dedicated

OTTAWA — His Excellency, The Right Honourable Vincent Massey, P.C., C.H., unveiled a memorial plaque at St. Andrew's Church to those who gave their lives in the Second World War. The Governor General also read the lesson during the service.

The Reverend A. Ian Burnett, D.D., preached the sermon and later dedicated the memorial. The memorial plaque is of cast bronze and comprises three panels. The central panel is emphasized by the Armorial Bearings of Canada and contains the names of the sixteen members of the congregation who gave their lives. Immediately above the names is a roundel insert with the Cross of St. Andrew. Flanking the names of the fallen are classical torches signifying sacrifice.

At the unveiling and dedication the minister was assisted by Frank T. Collins, Session Clerk, W. R. McClelland, convener of the War Memorial Committee, together with the Rev. E. G. B. Foote, O.B.E., Chaplain of the Fleet; the Rev. M. M. MacOdrum, Ph.D., President of Carleton College; and the Rev. A. J. T. Henderson, M.A., assistant to the minister. The choir was under the direction of Carman H. Milligan, Mus.-Bac.

Congregation Reaches Higher Status

MEAFORD — Knox Presbyterian Church has become a self-sustaining charge. On May 26 the Rev. W. E. Sayers, M.A., was ordained and inducted as minister of this church. The service was in charge of the Rev. Peter B. Reid of Collingwood, Moderator; assisted by the Rev. J. L. Burgess of Elmvale, the Rev. J. D. C. Jack of Stayner and the Rev. A. C. G. Muir of Allandale.

After the service of induction a social hour was held in the basement, when greetings from the ministerial association were conveyed by the Rev. Handley Perkins, and the Rev. Dr. N. Williams of Waterloo College, Kitchener, also spoke. Since this congregation had been linked with another for 28 years, this induction was of special significance for the people.

Congregation Observes 120th Anniversary

PICTON—St. Andrew's Church celebrated its 120th anniversary on May 23. The guest preacher was the Rev. Peter B. Reid of Collingwood, who assisted in the rebuilding of this church after the disastrous fire which destroyed the old building. The worship services were largely attended and a social hour was held after the evening service. Mr. and Mrs. Reid met many of their old friends at this time.

A presentation was also made to one of the faithful members of a picture of the choir in their new gowns, which had been presented by Mrs. F. H. Minaker. The Rev. Wallace McClean is the minister of this congregation.



Van, The Ottawa Journal

St. Andrew's, Ottawa, honours the 187 men who served in World War II. The plaque was unveiled by the Governor General, Vincent Massey. The Rev. Dr. A. Ian Burnett, minister; the Rev. A. J. T. Henderson, assistant; Frank Collins, session clerk, and Ray McClelland, chairman of the war memorial committee, are shown at the plaque.

Tornado Strikes Border City

SARNIA — On Thursday, May 21, at 5:45 P.M., disaster struck this city of 40,000 inhabitants in the form of a tornado which swept in from the United States. In thirty seconds, damage to the extent of five to eight million dollars was inflicted on the business and residential areas of the city.

Due to a hail storm which preceded the tornado; streets, usually crowded, were empty. The miracle of the storm was that no one in the city was killed.

Many Presbyterian families suffered injury and loss to their homes and businesses. The rented house used as a manse by the Rev. W. I. McElwain was badly damaged but no one was injured. The beautiful trees surrounding the manse of Dr. Macgillivray were uprooted but no damage was done to the house. Fortunately little or no damage was done to any of the Presbyterian Churches in the city, but 40 miles east of here, the roof was blown off the Centre Road Presbyterian Church of which the Rev. H. R. Williams is minister.

The ladies of Laurel Lea, and Paterson Memorial churches did a wonderful work in serving meals to the workers brought in from out of town to help repair the damage done to the city.

The Rev. Douglas G. Seaton, representing the Ministerial Association, has been appointed a member of the Citizens Committee to distribute the Tornado Relief Fund which has been set up by the City Council.

Plans are under way that a more beautiful business area may arise on the ruins of the old.

Memorial Chimes Are Presented

THOROLD—At St. Andrew's Presbyterian Church, on Sunday, May 17, a set of Maas Cathedral Chimes, donated by Mrs. Margaret A. MacDonald in memory of her father and mother, James H. and Pleasant MacDonald, were dedicated and accepted by the session on behalf of the congregation. The chimes, considered to be one of the best sets in the district, are played from a separate keyboard, and can be heard in the sanctuary and outside for a considerable distance.

Bible Dedicated at Anniversary Service

BOWMANVILLE — Services commemorating the 116th anniversary of the founding of St. Andrew's Presbyterian congregation were held on Sunday, May 3. The anniversary preacher was the Rev. David Marshall of Whitby.

At the morning service a new pulpit Bible was dedicated, presented by the Women's Association in memory of the late Mrs. D. F. Henry, a devoted and valued member of the women's organizations of the congregation and an indefatigable worker.

The church auditorium has been renovated and improvements made throughout the church building and in the manse. The Rev. Alex. G. Scott is the minister.

Foster Spirit Of Goodwill

SMITHS FALLS—An event of unusual interest took place on Sunday, May 17, when the minister, organist and choir of Westminster Church, exchanged for the morning service with First Presbyterian Church, Watertown, N.Y., and in the evening with St. Andrew's Church, Prescott, Ontario.

The Rev. David B. Watermulder, M.Th., of Watertown and his choir conducted the morning service in Smiths Falls and the Rev. B. Simpson Black, B.D., with his choir had charge of the evening service.

The international aspect of this exchange proved to be of great interest and the cordial relations developed between the churches of these two countries are another indication of the spirit of goodwill and friendly understanding that exists among the people on both sides of the border.

The minister of Westminster Church is the Rev. J. K. Lattimore and the organist is Mr. W. C. Bryant Robinson.

Hall Dedicated To Sunday School Leader

KINGSTON—The William Gill Memorial Hall was dedicated on May 14 by the Rev. J. F. Wedderburn, minister of St. Andrew's. The memorial plaque was unveiled by Ernest C. Gill, a son of the long-time Sunday School teacher and superintendent, in whose honour the hall is named.

The guest speaker was J. Alexander Edmison, Q.C., assistant to the principal of Queen's University. This address revealed for the first time to a Canadian audience the contents of some 40 letters which Queen's recently received from the grandson of Principal Snodgrass. These letters contained several new facts about the history of the University which were hitherto unknown.

"Queen's," said Mr. Edmison, "was born in St. Andrew's Church." It was at St. Andrew's in 1832 that the hope of such a college was first mooted. Then in 1839 another meeting for the planning and introduction of the Queen's Bill in the legislature was held at St. Andrew's. Three members of the church who attended this meeting were to become makers of Canada. They were: Sir Alexander Campbell, Sir Oliver Mowat and Sir John A. Macdonald.

The Memorial Hall has a seating capacity of 500 and there are also board rooms, an office and kitchenette. These will be of great value for the Young People's meetings and other church organizations. About 550 people attended the banquet on the evening of the official opening.



Guelph Daily Mercury

The first sod is turned for the new Sunday School hall at Knox, Guelph. Oldest member of the congregation, Mrs. A. Hales, still active at 94, plunges the spade into the ground. Jack Watkins, clerk of session, helps the grand old lady of Knox.

Turn Sod For New Church Hall

GUELPH — Knox Presbyterian Church commenced its first big building job in fifty years on April 21. The sod was turned for a $75,000 Sunday School hall by Mrs. A. Hales, oldest member of the congregation and still active at 94 years of age.

Knox Church has grown in membership to such an extent that almost one half of the Sunday school classes were being taught in space rented at the Y.M.C.A. Although the growth of the church has been remarkable since the coming of the Rev. D. Crawford Smith, the chairman of the building committee, Walter Tyson, said, "We are looking for an even greater increase in the expanding years ahead of our city."

The new building will feature a chapel which will take care of many of the smaller weddings; an up-to-date nursery, and a modern kitchen. There will be a spacious Sunday school hall which will also be used for sports in addition to its use for classes.

Member Honoured By Congregation

MORRISBURG—At the close of the morning service on May 10, John H Meikle was presented with an address from Knox congregation, telling of their love and appreciation for his interest, service and benefactions. A bouquet was presented to Mrs. Meikle. The Meikle family has been intimately associated with this congregation ever since its founding nearly 100 years ago. Mr. Meikle is the present chairman of the Board of Managers and representative elder. The Rev. J. H. Hardwick is the minister.

THE HON. FREDERIC ERSKINE BRONSON, P.C.

A loyal and devoted son of St. Andrew's, Ottawa, passed to his reward on April 13. The Hon. Frederic Erskine Bronson, P.C., gave his life unsparingly to the service of his fellowmen. The name of Bronson has been revered and loved within the Ottawa Valley for over a century, and the late F. E. Bronson, both in the church and in the community, by his inspiring imagination and leadership, gave himself willingly to forward the interests of Christ's Kingdom on earth. He loved his church. It was for him the house of God and the gate of heaven. He wanted to see it a most effective instrument in the hand of God for the blessing of this nation. Because of his statesmanlike qualities Mr. Bronson was made a member of the Privy Council of Canada.

WILLIAM WALLACE

One of Galt's oldest citizens, William Wallace, died on April 28. He was in his 94th year. Mr. Wallace had been an elder of Central Church for 64 years and during 20 of these he had served as clerk of session. He was highly regarded by people of all denominations and from all walks of life. Many testified that they had never known anyone who exemplified the spirit of Jesus Christ as consistently as he. Though a man of ordinary means, he and his wife dedicated their savings for the relief of unfortunate folk. He was one of the founders of St. Andrew's Church and was for many years superintendent of their Sunday School.

EDITORIAL

Render unto Caesar . . . and unto God

PATRIOTISM has reached a high peak of enthusiasm during the last few weeks. The Commonwealth has been stirred by the gorgeous yet profound, spectacle of the Coronation. Now, throughout the Dominion, we celebrate the birthday of Confederation. But love of homeland is not equally deep and intense in all Canadians. Even the most loyal must ponder the words of Nurse Edith Cavell, "Patriotism is not enough."

The world in which we sojourn is as greatly disturbed as the Roman-dominated century in which Christ lived. Narrow nationalists tested Jesus with the question about tribute to an earthly ruler with the malicious intent of trapping Him. But our Master using the likeness of the Roman Emperor on a penny taught them of their allegiance to the reigning sovereign and their deeper fealty to the eternal God.

Over a quarter of a century ago, a great Scottish preacher said, in an address, "The question of tribute to Caesar is no longer a question in our day." If this were true in 1926, it is one of the liveliest issues in 1953. Millions of people in Europe and Asia find themselves today confronted with the question of their final allegiance. Will it be Caesar or Christ?

The burning question in many lands is whether or not the State is the ultimate authority or whether there is One greater than the State. Our heritage was dearly bought by men and women who followed Peter's dictum, "We ought to obey God rather than men." Tens of thousands gave their life-blood because they believed in their inalienable right to be free to choose the kind of religion their conscience dictated. Our first and final loyalty is not to the State but to Him who created us and counts each soul precious in His sight.

Nevertheless Jesus frankly insisted that man is not a solitary individual, he is a social being. Society must have order and it must have laws.

Our Dominion, as one of the free nations, has been challenged by the specious Soviet promises of a better kind of world. Communism has actually caused Christianity to rediscover its total concern with the life of all classes. It is regrettable that in our nation there are slum conditions; race prejudice, and a lack of equal opportunity. But in many nations, particularly in Africa and Asia, a vast percentage of their people suffer from hunger; are crippled by ignorance, and many are slain by pestilential disease or accursed because they are homeless.

Here lies the way to world peace. A third war is not inevitable. Neither is any war. The solution lies in providing a new way of life for those who are now enslaved and oppressed. Christians must banish from the whole world the chains that hold these masses down. Henry VanDusen, as he returned from his recent tour wrote a remarkable prophecy, "Yesterday belonged to Europe. Today belongs to North America. Tomorrow belongs to Africa and Asia." Will they be Communist or Christian? We have the answer!

As Canadians we face a general election. We ought to take an active part in politics because we are concerned with the reign of God in the lives of men. Let us, therefore, by our voice and by our vote, not only in this Dominion but through the Church and throughout the world, seek to build that noble structure of the kingdom that has been planned by God.

Revolt Of The Laymen

CAN YOU imagine the power that could be unleashed by a church that had five hundred ministers? Elton Trueblood told an audience in Convocation Hall, Toronto, about such a congregation. This Episcopalian Church in Cleveland has not only a rector but there are 500 men and women dedicated to the ministry of the Word.

The audience wished to hear more about this remarkable congregation. Professor Trueblood said that an inner core of nine leaders met with the rector weekly. When the Sunday church services are being held these laymen are away witnessing in hospitals, old folks' homes, asylums and sanatoria. This church has two morning services and each service is followed by a coffee hour. Several of this ministering group mingle and witness at the coffee hour. "No wonder," said Dr. Trueblood, "that this church is bursting at the seams."

We are all indebted to Dr. Trueblood for directing our attention to a new movement in Christianity, distinctly revolutionary. The revolt of the laymen.

This movement has appeared in different parts of the world spontaneously. Without collaboration, churches as far separated as the Society of Friends and the Roman Catholic have felt the surge of lay participation. True also of many lands! Like every advance in the realm of the spirit, it is a complete turning away from the recognized system. It is a revolt against the thought that the clergy constitute the church.

Too many church members have been watching the game of life from the bleachers. Dr. Trueblood's book, *Your Other Vocation,** seeks to correct this error. Whether you are a salesman, a housewife, a business or professional man or farmer; the ministry can be your other vocation; and perhaps your truest vocation.

The next Reformation, now under way, will be the opening of the ministry to the laity. This the Reformation intended, but it was never fully grasped. Look at the power of such a ministry in the Early Church! Think of the new world religion, Communism, which has spread across half the world in 35 years. The secret of those early Christians must be rediscovered. Not backed by a mighty army, nor bolstered by a strategy of fear, the laymen of the First Century Church were victorious against fearful odds. Their conquest was inspired by love; love of God and love for their fellows.

All of us recognize the importance of the pastoral office. But the chief function of the minister is to equip the members for their everyday ministry.

Every congregation should have a volunteer corps to relieve the hard-pressed pastor of some of his visiting; also to give a creative outlet for laymen. Last month we saw a retired insurance executive heading a quarter of a million dollar building campaign in Kitchener. A year ago we saw one experienced retired layman give oversight to the erection of a church school in Toronto.

It can grow. The lay movement is here to stay. But do not go at the work without the technique. Trueblood's book has the know-how. This lay movement in our Church is under way and every minister will benefit by its powerful witness. ★

*See Elton Trueblood's latest book, *Your Other Vocation,* Musson Book Co., Toronto, $1.50.



A PAGE FOR BOYS AND GIRLS

by A. Norman McMillan



Water Shy Jones

"TOM JONES is just scared, that's all," sneered Jack Williams. "He could learn to swim like anyone else, if he wanted to." He dived off the recently erected diving-board and when he emerged from the water and was drying himself in the hot sun, Bill Barlow continued the conversation.

"Of course, Scouter stands up for him. Claims that he can get a doctor's certificate or something, instead of trying his test like the rest of us."

"I still say he hasn't got what it takes," insisted Jack. "Well, he doesn't know what he's missing."

They donned their scout shorts and headed for camp on the run. They found the troop engaged in the task of preparing the noonday meal.

"Better get a hustle on, scouts," called Scouter. "We're going on a hike to Idlewylde right after dinner."

Jack and Bill obeyed cheerfully enough and soon the patrols were enjoying lamb stew and preserves, their appetites sharpened by life in the open.

By two o'clock the patrols were assembled in front of Scouter's tent in readiness for their annual hike to Idlewylde. Tom Jones and Ernie Brown had been assigned to duty patrol at camp. They were to guard camp against unwelcome prowlers and receive the camp provisions that had been ordered from town.

As soon as the last patrol had disappeared over the brow of the hill, Ernie turned to Tom and exclaimed: "Let's go down to the beach and dig in the sand."

"O.K." agreed Tom. "We can hear the town delivery truck when it arrives."

Ernie, easily bored, soon grew tired of his sand digging.

"Let's go for a swim," he suggested.

"Not supposed to," warned Tom.

"Oh, who will know?" He paused and added, "I forgot, you don't swim. Mind if I go in?"

"It's up to you," said Tom. "But you know what Scouter said."

"O surely he doesn't expect us to sit around and do nothing," argued Ernie. "I'm going anyway."

So saying he raced back to his tent and returned wearing his bathing trunks. With a shout he dashed into the tempting water. His strong overhand stroke took him in the direction of a huge rock known to the campers as 'Swimmer's Rest'. He pulled himself up on the rock and waved at Tom who sat on the shore, his hands clasped over his knees.

"Come on in, Tom, the water's swell."

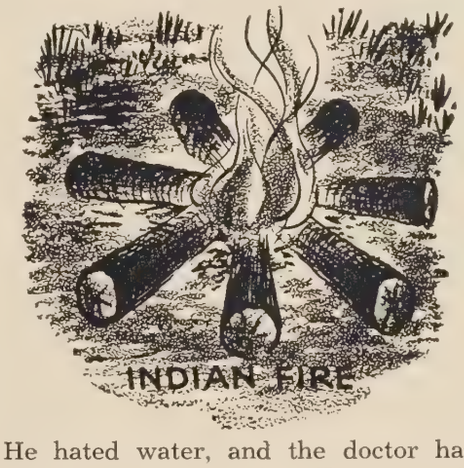
"Wish I could," Tom shouted back.

He watched as Ernie poised for a dive. How he longed to be able to swim and dive as well as his chums. He looked on admiringly as Ernie neared the shore.

Suddenly he sensed that something was wrong with Ernie. He heard him shout.

"Help, Tom. Cramp!"

Tom leaped to his feet at the terrifying words. He must help, but how?



He hated water, and the doctor had advised against it. But Ernie was in danger.

He hesitated but a moment. Then, drawing off his sandals, he rushed into the water. It wasn't deep, but the sudden chill made him wince. Frantically he made his way to his chum, fearful that every step would take him beyond his depth. If that happened he would be useless. Ernie was in desperate straits when Tom reached him. He seized him around the waist and slowly struggled towards shore. Then both scouts sank wearily to the ground.

Ernie was the first to recover. He threw his arms around his friend with a gesture of affection.

"Thanks, Tom," he gasped. "You saved my life although you can't swim."

Tom made no reply. He lay on the beach motionless as death. Ernie looked at him in alarm.

"Tom! Tom!" he cried, shaking him gently by the shoulder.

Tom did not reply, but opened his eyes and smiled.

"Boy, I thought you had passed out on me," exclaimed Ernie, in relief. "Was I ever scared!"

Tom's lips parted, and at last he spoke in short jerks.

"I'm . . . all . . . right . . . I . . . guess."

"I'll say you're all right," cried Ernie, enthusiastically. "Just wait till the troop hears about this."

"Please," exclaimed Tom, in alarm, "don't tell . . . remember Scouter may have you up for swimming out of hours."

"I don't care about that. I was a fool. I deserve all I get," said Ernie.

The honk of a car horn reached their ears.

"It's the supplies from town," said Ernie, rising to his feet with difficulty. "Are you better now? Think you can make it?"

"Sure, I'm O.K.," said Tom. "Let's go."

When they had stored the supplies in the mess tent, they threw themselves down in the shade of the poplars. Both were still suffering from fatigue.

"Hi, fellows!" a voice called from the crest of the hill. "Loafing as usual, I see."

It was Jack Williams, the first of the troop to reach camp.

"Boy," exclaimed Jack. "You missed it. We found the dandiest spot, built a pioneer bridge, and had a swell swim." He looked with contempt at Tom. "Of course, swimming wouldn't interest you, would it?"

Tom winced, and shook his head at Ernie, but his chum could remain silent no longer. He faced Williams, and in a voice not gentle, he said, "Listen to me, you blowhard, I've got something to say, and you're going to listen." He paused. "On second thought I think I'll save it until the others get back."

He had not long to wait, for Scouter and the others appeared at that moment. To the entire group he told his story, not sparing himself.

That night around a camp-fire the troop sang with gusto "For he's a jolly good fellow". It was Jack Williams that led the cheers for "The hero of the hour—Tom Jones". ★



Youth Group at National C.G.I.T. Gathering at Camp Kwasind

YOUTH PRESENTATION AT THE ASSEMBLY

By Eileen J. Thompson

"OUR CHURCH has not made adequate provision for the education of its children," said the Rev. A. W. Currie, Convener of the Board of Christian Education. He stated that although enrolment in our church schools had increased by almost 10,000 in the past five years this was small in comparison to the growth of the child population in Canada which had increased by 1,051,166 between 1941 and 1951.

Some aspects of the Children's Work were presented. In a discussion led by Miss Elizabeth Moodie, associate secretary for Children's Work, the nature and purpose of the Mission Band work was outlined. Taking part were two Mission Band leaders, Miss June Smith of Glebe, Toronto, and Mrs. F. D. Maxwell of St. John's, Toronto.

A group of Explorer girls and boys from Glenview, Toronto, and Melville, West Hill, were brought to the platform by their leaders, Mrs. E. C. Treleaven and Mr. Ross Hume. Mrs. H. G. Barker, a parent-teacher from Glenview also took part.

A panel on the graded curriculum for children followed; this was led by the Rev. James S. Clarke, general secretary of the Board of Christian Education. Taking part were two teachers, Miss Agnes McLeod and Miss Eileen Thompson. The panel dealt with the contents and context of graded materials; and strongly advocated the use of graded lessons throughout our church schools.

Greetings were brought from the Taiwan Youth Fellowship (T.K.C.) by the Rev. W. T. Hwang of Formosa. Mr. Hwang ended his remarks by singing a popular youth song in Formosan.

A recorded message from the immediate-past Moderator of the General Assembly, the Rev. Dr. John A. MacInnis was heard. Dr. MacInnis said, "Never in the history of the Presbyterian Church in Canada, in proportion to our present membership have we had a more devoted and consecrated young people than we have today . . . It is the duty of present-day youth to pray and study and labour with resolution, with courage and faith for the day when goodwill, sympathetic understanding, justice, righteousness and truth shall triumph over all the earth. Should the vision tarry, wait for it, for it will surely come."

The Fairbank Junior Choir, Toronto, led the praise and rendered two anthems. This choir toured Great Britain last summer and had the privilege of singing before Her Majesty Queen Elizabeth II.

TREASURER'S REPORT

LAST YEAR the total received for Budget purposes amounted to $671,758.74," said Mr. E. W. McNeill, treasurer. "However, our expenditure was $732,031.05.' This meant a deficit for the year of $62,000.

In reply to questions, Mr. McNeill said that there was no accumulation of reserves, but rather a diminishing of reserves. Some monies that had been allocated from **Christian Outreach** to different congregations were still being held in trust because these congregations had not finished their buildings.

ALLIANCE OF REFORMED CHURCHES

Mr. C. M. Pitts presented this report, reminding the Assembly that next year the World Alliance will meet at Princeton Theological Seminary, Princeton, N.J., in the latter part of July. He also urged both ministers and elders to subscribe to the **Presbyterian World**, which gives a picture of world wide Presbyterianism, with its constituency of 60 millions.

CHURCH ARCHITECTURE

THE COMMITTEE on Church Architecture expressed its desire to have beautiful church buildings. A competition had taken place and some fine designs suggested. However, over and above this, there are several outstanding architects on the committee who have given advice freely to congregations contemplating building.

Dr. K. M. Glazier explained how some of the designs submitted by churches that were preparing to build were far from pleasing. A recommendation was carried by the Assembly asking that all churches who are receiving grants should forward the plans to this committee. The report of this committee on the feasibility of the plans will be forwarded to the Board of Missions and to the Presbytery concerned.

The History of Christianity was written not in ink but in the blood of Martyrs.

Doors In Orient Still Open

By Christine B. Ferguson

THE vital interest of our people in the missionary task of the Church was shown by the large gathering on Foreign Missions night. Missionaries on furlough and two outgoing missionaries were presented by Dr. W. A. Cameron.

The Rev. Fred C. and Mrs. Knox, with daughters Kathleen and Winnifred, and Miss Bessie MacMurchy, R.N., of the Bhil Field; Miss Edith Magee of the Jhansi Field; the Rev. Allan Reoch of British Guiana; outgoing missionaries to Formosa, the Rev. Clare and Mrs. McGill. The Rev. Dr. and Mrs. C. L. Wood, who have rendered fine service on the Bhil Field, were unable to be present because of Dr. Wood's illness.

The Korean Christian Church in Japan is rapidly re-establishing itself. Chaotic conditions prevailed at the close of World War II, the Rev. G. Deane Johnston, M.B.E., chairman of the Board of Missions, told the Assembly in his review of the work in 1952. Four missioners have been added, the Rev. Donald and Mrs. (Dr.) Powell, and two women under the W.M.S. (W.D.)

Legislation has been passed by the Indian Government giving them power to exclude western missionaries. Although we feel no action will be taken to impede our work, we must be prepared for the fact that the doors may be closing against us throughout all the Orient. Our mission on the Bhil Field has been satisfactory but Jhansi shows no progress. It has been decided to establish a Bible School that national evangelists may be trained. We hope that their approach may be more fruitful than Westerners have proved to be.

The Rev. F. C. Knox, returning shortly to India, said that there are three phases in our work, missionary phase, transition phase, and indigenous phase. We are now in the transition stage and are handing our work over to the Indians. Our hope is that the Church will do all the work that was done by missions. There are 300 million souls still to win. That is the unfinished evangelistic task in India.

"We know that the Church will develop a democratic state in spite of many who are trying to infiltrate with communism," declared Cyril Kanhai, a teacher and an elder in one of our British Guiana churches.

Recognized as one of the foremost and outstanding missionaries of the day, the Rev. Allan Reoch told of the effort in British Guiana. There is pressing need for three men, he said, one to head up the Bible School and two men for field work. The need of the work and the times demand level-headed men and men to stay longer than three years. Tribute was paid to Mr. Elder's labours. His weekly radio ministry has a wide listening audience in the islands of the West Indies.

"Formosa faces the great communistic mainland of China. No one knows when the night may come. We must work while it is day," said the Rev. W. T. Hwang, past Moderator of the Presbyterian Church in Formosa. There are 80 churches in the plains and over 100 new congregations in the mountains, with boys' and girls' schools, hospital and leper colony. In the islands between Formosa and China three congregations were established last year. The work is not easy, many still suffer persecution. The history of Christianity was written not in ink, but in the blood of martyrs. The blood of the martyrs is the seed of the Aboriginal Church. It is no wonder that the Church has increased!

★

Encourage Your Congregation To Join The New Plan Of Sending The Presbyterian Record By Direct Mail To Every Home!



United Press Photo

Taipeh, the capital city of Formosa, is a busy city overshadowed by the Mountains. Our hospital and the headquarters of our mission work are located in Taipeh.

"Now it was in the heart of David my father to build an house for the name of the Lord God of Israel."
2 Chron. 6:7.

Heritage and Honour

By H. Beverley Ketchen

SOLOMON had just completed a great enterprise. The Temple was built at last and the people were assembled for the solemn dedication ceremony. Their hearts were thrilled, and no wonder, for it was the finest thing that had yet been done in Israel. The greatest dream of her greatest King had been realized. The costliest materials had been lavishly used; the most expert craftsmen had put their best into it and it stood there at last, a thing of incomparable beauty, a symbol of the nation's highest ideals.

Surely if any man ever had reason for self-congratulation Solomon had. The building of that Temple was the noblest enterprise that had ever engaged the consecrated industry and skill of the Hebrew people, and it would be known in history as Solomon's Temple. A certain pride and satisfaction there must have been, but there was no offensive display of self-importance. The Lord had fulfilled through him the promise made to his father David. The Lord had enabled him to carry out his father's noble plan.

That was a rather unusual attitude—almost as rare as charity. As a rule we are inclined to take most, if not all, of the credit to ourselves for any successful achievement, acknowledging no indebtedness either to the favours of Providence or to those who have gone before us.

To the great congregation assembled to celebrate the thrilling occasion, Solomon acknowledged that he never could have achieved such a result and even might never have thought of building the Temple at all if his father had not cherished the dream and gathered so many materials.



Religious News Service

The town of Bethany, home of Mary and Mother, as it looks today. Here, Christ was received by Mary and Martha and their brother Lazarus whom He raised from the dead.

OUR inheritance is a factor in life that never should be overlooked. How ludicrous is the bombastic boast of anyone who claims to be a "self-made man!" It would be impossible to say how much the preparations made by others have had to do with our achievements; how much we owe to the dreams and prayers, the struggles and self-denials of our parents and indeed of a host of others who "went down to the dust, unwept, unhonoured and unsung."

Shakespeare built a magnificent temple but his achievement would not have been possible without the patient labours of poets and scholars whose names never found their way into history. James Carlyle was an honest stonemason of whom the world never would have heard had not one of his sons become famous. Like Solomon, Thomas Carlyle built a wonderful temple but he, too, was honest enough to say, "I can see my father's life in some measure as the sunk pillar on which mine was to rise, for he it was who out of his hard-earned savings sent me to school and college and made me whatever I am." Happy indeed are all they who have such a heritage!

"We are debtors" to all sorts and conditions of men. To the poets who were inspired to "lure us to higher worlds and lead the way." "We are debtors" to the great composers of music. What would life be like without their priceless legacy? "We are debtors" to the patient men of science whose discoveries have added so immeasurably to the enrichment of life. "We are debtors" to countless "sons of Martha" without whose common obscure ministry we would be at our wits' end. And yet how apt we are to accept and enjoy this wonderful heritage without any grateful sense of indebtedness!

ON the first day of this month we celebrate the birthday of our great Dominion, and what a wonderful heritage! What did we ever do to earn our citizenship? Was it due to any foresight of genius or any shrewd and skilful planning on our part that we happen to live in a land so rich and resourceful, "where every prospect pleases, and only man is vile"? Is it

not simply our good fortune in the providence of God, as it was Solomon's providential fortune to inherit the materials which David had gathered for the Temple?

I have in my library a fine set of books, entitled, "The Makers of Canada." Brilliant biographies of the outstanding figures in early Canadian history. Undoubtedly we owe much to them. But they were not the only "makers of Canada." And if we have anything of the modesty of Solomon or the loyal sentiment of Naboth we will acknowledge our indebtedness to the plain, humble pioneers who came here when the country was a trackless wilderness and amid almost unimaginable hardships laid the foundation for the Canada we enjoy today.

I think we ought to pause once in a while to ask ourselves whether we are building the kind of national structure of which, like David, they dreamed, and for which they made such a worthy contribution; whether the comforts and luxuries of our inheritance have not made us morally anaemic; whether we have any claim to the satisfaction of Solomon who made such a loyal and honourable use of his heritage.

Are we not honour-bound to hand on this heritage, not only unspoiled and undiminished, but enriched and amplified? Should not our prayer be that of the poet, who wrote:

"God of the nations of the earth we lift
our hearts to thee
For this fair land that gave us birth—
a country wide and free;
We thank Thee for the sacrifice of daring men of old,
The faith to cross uncharted seas, the dreams that made men bold:
For saintly men, the Pioneers—for all who served their age
And left for us who follow on a sacred heritage.
May we be worthy of our land and seek her highest good,
Shaping a noble destiny of truest brotherhood:
May this fair land, our Canada, Thine own Dominion be;
Thy people blest with righteousness from East to Western Sea."

THEN, too, as the "Record" this month is devoted almost entirely to the proceedings of the General Assembly, it might be well to think a little of our indebtedness to the Church of our fathers. It is a great heritage—a heritage so great that those who left us in 1925, saying that we were "tied to the dead hand of the past," boast of being as Presbyterian as they ever were, and have exhausted the ingenuities of argument to claim a connection with the Presbyterian Church throughout the world.

Thomas Carlyle was a notably independent thinker, unhampered by prejudice and unswayed by sentiment but after a life-time of historical study, he said, "Calvinism has produced in all countries where it has dominated a definite type of character, the noblest that has yet appeared in the world."

Professor Fiske, a famous American historian, says, "Had it not been for Calvinism, political liberty would probably have disappeared from the world. If ever there were men who laid down their lives for freedom, it was those sturdy non-conformists whose watchwords were texts of Scripture and whose battle-cries were Psalms."

"Vanished hands" have toiled and "voices that are still" have prayed for this rich inheritance of civil and religious freedom, and in the deathless words of Lincoln, surely, "it is for us, the living, to be dedicated to the great task remaining before us; that from these honoured dead we take increased devotion to the cause for which they gave us the last full measure of devotion; that we here highly resolve that they did not struggle and sacrifice in vain."



Gedge Harmon

Flower Garden

WHEN we see what happens in countries where democracy is strangled we begin to realize, not only what we owe to the creed and spirit of the Church of our fathers but also to the vital importance of perpetuating and strengthening its influence and carrying on its essential work. For we are indebted to the future as well as the past and that leads me to close with a word of encouragement.

It had been the crowning ambition of David's life to build that Temple. But he never saw the fulfilment of his dream. It seems pathetic, but really is not as pathetic as it seems, for the Temple was eventually built, and when it was finally dedicated, Solomon said, "The Lord said to David, my father, Whereas it was in thine heart to build an house for My name, thou didst well that it was in thine heart."

Life cannot be judged by its actual achievements. The purpose must be taken into account; the ideals and prayers that never become embodied in actual results in our life-time. And we are living to good purpose if we are cherishing ideals that will be realized after we are gone; if we are gathering materials that will be wrought into noble structures by those who come after us.

How many successes have been built upon the foundation of frustrated plans and baffled hopes! There is a brotherhood in service that makes every honest effort worthwhile. When we cherish high ideals and do our best somehow in the Providence of God we make it possible for others to do better.

"Others may sing the song; others may right the wrong;
What matters I or they, mine or another's day?"

But in the day of final reckoning, "They that sowed and they that reaped shall rejoice together." ★

Local Council Holds Conference

EDMONTON, Alta.—The first Provincial Conference of the Edmonton and district Council of Churches was held on April 21-22. The Convention began on the Tuesday afternoon when worship was conducted by the Very Rev. J. Grant Sparling, D.D., President of the Council. He was assisted by Dr. G. H. Villett, Chairman of the Alberta Conference of the United Church. The Primate of the Church of England in Canada, the Most Rev. W. F. Barfoot, D.D., brought a message of welcome.

The three guest speakers for the Conference were Dr. W. J. Gallagher, executive secretary of the Canadian Council of Churches; Dr. L. S. Albright, director of the Canadian School of Missions; and the Rev. F. N. Poulton, secretary of the department of Social Relations of the Canadian Council. These were assisted by leaders of discussion periods, the Rev. John Bergman on Evangelism; the Rev. E. J. White on Christian Education; and the Rev. Ivan Robison on Ecumenical Affairs.

The concluding ecumenical service was held in All Saints Cathedral, when Archbishop Barfoot preached. The Rev. E. J. White of First Presbyterian Church was elected to succeed Dean Sparling as President.

ADMINISTRATION AND STEWARDSHIP

"WE must grasp the opportunity for the extension of our Church into the growing suburbs," said Mr. James Dutton, chairman, in presenting the report for the Board of Administration. He deplored the fact that the Board of Missions, which is our greatest spending board, could not expand because of lack of money.

Mr. Dutton expressed keen disappointment about the results of the *Christian Outreach*. Our minimum objective was one million dollars but we are $420,000 short of that amount although monies are still coming in.

Before the Board there are appeals where the need is evident and so urgent that we could have used up the $420,000 that was not pledged by our people. "We should be thinking in terms of *advancement* and not of retrenchment," said the veteran leader of the Board of Administration.

The givings of our people, however, increased by close to $630.000 in 1952, but it is lamentable that as Presbyterian people who should have a world vision, we have not shown ourselves sufficiently interested in the larger projects of the Church.

Speaking to this report, Dr. A. Neil Miller said, "We must remember that the sin of our Church is *SECTIONALISM*. We will give money for Japan, Formosa, India, and British Guiana, and we ought to give more; but we will not follow our sons into the new building areas throughout the Dominion.

Fergus McDiarmid of Ottawa, said: "Until we are able to instil the desire to cooperate into our ministers and laymen, we will not get anywhere."

"To attain our goal in 1954, we should have a one million dollar budget," said Mr. Dutton, "but we have approved a tentative budget of $800,000 which we trust will be increased."

In speaking to the Budget Report, the Rev. A. W. Currie, convener of the Board of Christian Education, said, that board was "one of the undernourished boards of the Church." In 1952 our Church schools gave $6,000 more than the Board of Administration allocated for the field of Christian Education. The scholars have been educated to the use of the duplex envelopes and givings have increased even more. Our allocation has been cut down and it will possibly mean a reduction in our field work; curtailment of leadership training; a cancelling of a writers' conference to train our writers how to approach youth. It may even mean a curtailment of our Sunday school mailings to needy churches.

"Some boards," continued Mr. Currie, "are stymied by lack of funds and of men. The thing that bothers us is money."

Pension Fund

"A CERTAIN amount of vagueness seems to exist in the Book of Forms regarding the pledge taken by ministers at their induction with regard to the pension. Either that or some Presbyteries are interpreting it lightly," said Mr. C. M. Pitts, convener of the Pension Board.

Mr. Pitts mentioned how heartbreaking it was to find that ministers, at the end of the day, had made no provision for their security or for their wives who might become widows, by not joining the Fund. Ministers ought to be assured, he continued, that belonging to the Pension Fund is a privilege and not a penalty. The Church pays two-thirds as much to the Fund as the contributor. Consequently, this is an added form of augmentation.

We are not very generous, he said, in our pension provision for our Presbyterian ministers in Canada as compared with some of the large Churches south of the line.

It was the feeling of some commissioners that the group insurance plan which became effective on January 1, should be extended to ministers who are not now contributing members of the Pension Fund. Mr. Pitts pointed out that to have extended this to non-members when the Fund was being organized would have jeopardized the creation because 75% enrollment was needed for group insurance.

Thanks were extended to Professor Norris E. Sheppard, M.A., F.I.A., the actuary of the Fund, and to Dr. E. A. Thomson, secretary of the Pension Board.

Womens Missionary Society (W.D.)

MRS. A. W. PAE presented the report of the W.M.S. (W.D.) She paid high tribute to the work of the Rev. J. Eldon Andrews, who had been hurriedly called to become the principal of the Cecilia Jeffrey Indian School at Kenora. It was regretted greatly that other plans caused Mr. Andrews to resign at the end of the school year.

Three missionaries were appointed to the staff in Formosa: Miss Mary MacKenzie, Miss Hazel Macdonald, and Miss Geraldine Greer. One missionary, Miss Ida White, was sent to the mobile medical clinic in India. Two missionaries are under appointment this year, Miss Joan Rochemont and Miss Agnes Gollan, both of whom are university graduates. The W.M.S. has its difficulties and its problems but we are still going forward.



Courtesy Presbyterian Men

"We appreciate your zeal for anonymity, Mr. MacIntosh, but we should have your name on the check, you know."

OVERTURES TO ASSEMBLY

AN OVERTURE with regard to community churches was sent forward to the Canadian Council of Churches. This asked that all community churches, which are purely denominational, be disapproved. The Assembly expressed its disapproval of the tactics that have been used. However, through its Board of Missions, the Assembly expressed its desire to meet with sister Churches and have a comity agreement for the placing of new churches in smaller places and in growing suburban areas.

Overture No. 20 from the Presbytery of East Toronto, asked that an investment committee be appointed to assist with the investments of the Presbyterian Church in Canada which now exceed over $3,000,000. The Bills and Overtures Committee asked for a special committee to report but on amendment this was referred to the Board of Administration and the Board of Trustees.

In response to an overture concerning the printing of degrees, it was agreed to do this as an addendum to the Minutes every five years. It was emphatically stated that spurious degrees from unrecognized institutions will not be printed.

An Overture from the Toronto and Kingston Synod requestiong a full-time secretary for the Board of Evangelism and Social Action was not granted.

A reply will be forwarded direct to the Presbytery of Calgary with regard to the use of discipline on the question of Mixed Marriages.

A request that term membership for ruling elders be substituted for the present election of members to the session for life was emphatically disapproved since it was believed lacking in permanent value.

Overture No. 14 which deplored the considerable delay for leadership in such situations as the flood disasters in Britain and Holland was considered. The Board of Missions and the Board of Administration were given authority. to make appeals in future disasters or emergencies and that these be acknowledged through the publications of the General Assembly.

The prayer was granted asking that a new Book of Common Order be commenced. A strong committee under the chairmanship of Professor F. Scott Mackenzie, D.Th., was appointed to begin work immediately.

HOME RELIGION

If R. C. L. COWAN said that the cirlf culation of Every Day had been as high as 12,500 during 1952. The committee recommended that in these times of stress and strain kirk sessions be urged to appoint some interested person to promote the use of this devotional magazine within each congregation.

adopted by

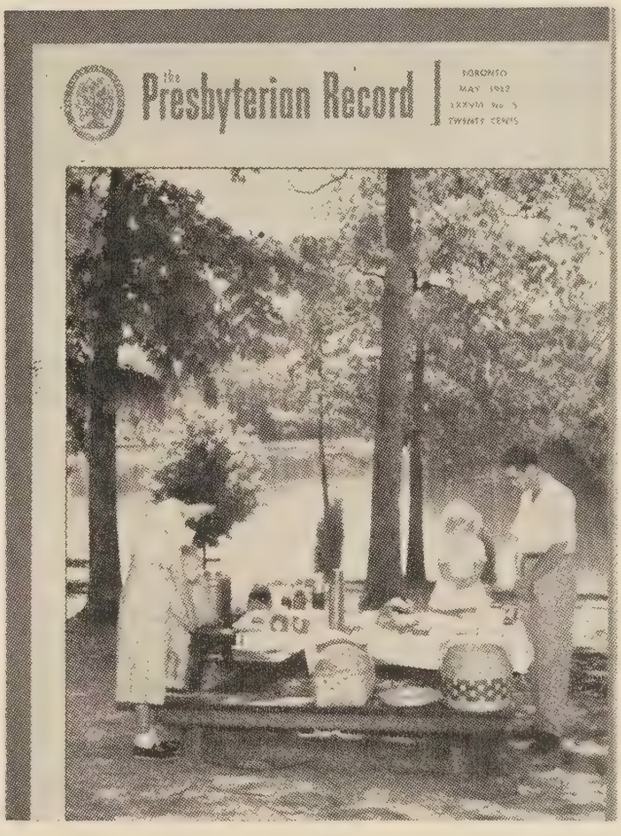
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The Plan requests Congregations to place an item in their Church Budget to send the Record by direct mail into every home.

* *Presbyterian Life magazine of the Presbyterian Church, U.S.A., adopted this plan three years ago—circulation has risen from 70,000 to 703,000. Pastors and people report greater interest among "fringe" members, larger attendances and greater givings.*

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The PRESBYTERIAN RECORD

63 St. George St., Toronto 4

Across the Dominion

ONTARIO

Church Sends Fourth Recruit Into Ministry

PRICEVILLE—The fourth student from St. Andrew's Presbyterian Church (Priceville) who has graduated in recent years from Knox College received a presentation from the congregation. Mr. and Mrs. Willis Sayers were presented with a substantial sum of money and Mrs. Sayers also received a corsage of roses.

Presiding at this memorable event on May 18 was Mr. Thomas D. Dodds, catechist. To the skirl of the pipes, Mr. Sayers planted a maple tree on the church grounds where other trees had been planted by Revs. James and Laurie Sutherland and Grant Muir. Greetings were brought by the Rev. James Sutherland of Campbellville and the Rev. A. C. Grant Muir of Barrie. The choir, under Mrs. W. P. Sims and Mr. Grant Sayers, organist, rendered an anthem. Mr. Robert Sutherland of Woodstock read an address in appreciation of the accomplishment of Willis Sayers.

Volunteers Complete Church Hall

COLLINGWOOD—The opening of the new church hall on Friday, May 8, was a happy event in the life of First Presbyterian Church. The measurements of the hall are 60 ft. long and 40 ft. wide and this, what was simply a small hole in the ground previously, was excavated altogether by the men of the congregation. During the working bees, the Ladies' Association served tea and coffee each evening. This congregational activity has created a new spirit of fellowship and co-operation among the members.

During the last three years the congregation had undertaken exterior repairs and installed a new heating system prior to the building of the church hall. The Rev. J. L. Burgess, Moderator of the Synod of Toronto and Kingston, cut the ribbon and dedicated the hall to the glory of God. He was assisted by the minister of the congregation, the Rev. Peter B. Reid.

Sanctuary Reopened After Redecoration

TORONTO — Victoria Presbyterian Church reopened their sanctuary on May 10 after the interior had been decorated. The colour and design of the decorations is the work of Gustav Hahn, R.C.A., an internationally known artist. The Rev. Douglas Stewart, minister, led the act of rededication.

The new painting of the sanctuary brings out the exceptional beauty of the large stained glass windows. This is particularly emphasized by the stone design form of their arches. The addition of the symbols of the Cross above and the Alpha and Omega on either side of the organ adds to the effect of the decoration.

The Rev. Bruce Miles, the assistant, was ordained to the Christian ministry in Victoria on May 5. At the reception which followed, Mr. Miles was the recipient of robes from the Women's Association. He also received a private communion set from the session, a cheque for books from the congregation, and also gifts from the choir and the couples club.

Knox Alumni Elects Officers

TORONTO—At the annual meeting of the Knox College Alumni Association on June 3 the following officers were elected: Hon. President, Principal J. S. Glen; President, Professor D. V. Wade; Secretary, the Rev. Wm. Weir, Brampton; Treasurer, the Rev. John C. Robson, Huntsville. The Rev. S. B. Coles of Oshawa was appointed a representative on the Knox College Board.

An oil portrait of the late Principal W. W. Bryden will be executed by Miss Marion Long and hung in the college library. Progress was also reported in furnishing the Alumni Room as a memorial to Principal Bryden.

W.M.S. Celebrate 40th Anniversary

CROMARTY—The 40th anniversary of the Marian Ritchie Auxiliary was held on Wednesday, May 13. Over 100 invited guests were present from surrounding Auxiliaries of the Women's Missionary Society.

The programme was conducted in the same manner as the first meeting in 1913, several charter members taking part. Mrs. Calder McKaig presided. Miss Olive Speare, the only charter member active, read a fine history of the society. Mrs. William Miller, the first secretary, read the minutes of the first meeting and called the roll for the charter members, eleven of whom were present. Mrs. Thos. Scott, Sr., conducted the devotions and Mrs. Wm. Drover and Mrs. Jas. Semple brought greetings from Stratford Presbytery.

A most inspiring address was given by Mrs. Marian Ritchie who was the organizer and first president of the Cromarty Auxiliary. A social hour followed the meeting.

Session Accepts Memorial Gift

GRAVENHURST—The main entrance of Knox Church was beautified by the addition of new steps on May 17. These were donated by Mrs. Robert H. Whaley in memory of her husband. Mr. Whaley served on the kirk session for 47 years, from 1905 until his death in January, 1952. The Rev. Christos G. Vais received this gift on behalf of the session.



St. Andrew's, Gananoque, gave a picnic to the Chinese of that town. About fifty were present, many of whom attend St. Andrew's Church.

BERMUDA

St. Andrew's Marks 110th Anniversary

HAMILTON—Special services were held in St. Andrew's Presbyterian Church to commemorate the founding of this congregation 110 years ago. At the morning service the anniversary preacher was the Rev. Eric Rule of Christ Church, Warwick. In the afternoon the sermon was delivered by the Rev. Arthur Long, minister of the Methodist Churches Central District. The order followed that of the congregation's first act of worship in the Town Hall on May 24, 1843. In the evening a gospel service was held.

An anniversary dinner was held on May 26 when representatives of the majority of the churches in the Colony gathered to pay tribute to the work of St. Andrew's Rev. V. E. Ford is minister.



Barratt's from *Life and Work.*

CORONATION OF QUEEN ELIZABETH II.

The Moderator of the General Assembly of the Church of Scotland, the Right Rev. J. Pitt Watson, presenting the Holy Bible to the Queen during the ceremony in Westminster Abbey.

QUEBEC

Presbytery Approves Joint Pastorate

MONTREAL—The congregations of Georgetown, and Riverfield and Howick, have agreed to being served by one minister. Each church has a history dating back for more than 100 years. When a minister is secured he will have oversight of some 200 families. The decision was prompted by the continuing shortage of ministers and the proximity of the two congregations.

THE MARITIMES

Fitting Memorial Window Unveiled

HALIFAX—A beautiful stained glass window was unveiled by Mr. Leslie Stewart on Sunday the 10th. of May in St. David's Church, Halifax. The window was in memory of Kathleen Anne Stewart the wife of Dr. H. L. Stewart, Professor Emeritus of the Department of Philosophy in Dalhousie University. Mrs. Stewart fell asleep in the Autumn of 1952. She was a woman of gracious qualities and personal charm, well known throughout the city for her interest in the church's life and in charitable institutions. In days of war she turned her hand to the needs of those in the armed services. Perhaps her primary interests in the Church were Christian missions and the nurture of the children. It is fitting that the subject of her memorial is Jesus blessing the little children. The window is the gift of her husband and her children.

Historic Church Celebrates Anniversary

NEW GLASGOW, N.S.—First Presbyterian Church has a long history of 167 years. It was organized in 1786 by Dr. James MacGregor, pioneer missionary to Pictou County. The first log building was erected that year on the west bank of the East River. In 1852 the church was moved to its present site where it is now ministered to by the Rev. W. L. MacLellan.

At the anniversary services on April 12, the guest preacher was the Rev. G. B. Cunningham, recently inducted into Scotsburn. Mr. Cunningham said, in part, "Our prayer to God is that He will enable us to be faithful in His praise and service so that in the years to come we may be worthy of our Presbyterian heritage."

The congregations of Westminster and St. Andrew's, united with First Church at the evening service.

BRITISH COLUMBIA

Laymen's Group Conducts Service

KIMBERLEY—The Laymen's Group of St. Andrew's congregation conducted the morning service in First Presbyterian Church, Nelson, on May 31. It was the first visit the group has made to Nelson, 150 miles distant, and it climaxed the season's activities.

Using the theme "Jesus Christ—The Church—and You," the dozen men of the group combined messages in word and song. The speakers, Rein Ages, Peter Miskow, and Barney Ralph, were introduced by Mayor Clifford Swan of Kimberley, who pointed out that they represented three different occupations, timekeeper, miner, and boilermaker. During recent weeks the men have met Sunday evenings in the chancel of the new church for a period of devotion, study, and rehearsal, which has been an enriching experience for all participating.

Chimes Dedicated at Coronation Service

NEW WESTMINSTER—At the Coronation Service in St. Andrew's-St. Stephen's Presbyterian Church on May 31 memorial chimes were dedicated. The chimes in memory of Mary Dalyell Haymes Currie, wife of Thomas W. Currie, clerk of session, were dedicated by the minister, the Rev. Peter C. McCrae, who received them on behalf of the congregation.

Welcome New Minister from British Isles

PENTICTON—The Rev. Samuel McGladdery, B.D., of St. Columba Presbyterian Church, England, was installed at St. Andrew's on May 22.

The Moderator of the Kamloops Presbytery, Rev. J. D. Gordon of Vernon presided. Others who assisted were the Rev. H. T. Colvin of Armstrong, the Rev. Murdo Nicholson, Vancouver and the Rev. A. F. MacSween of Kamloops.

A most hearty reception was given the new minister and family at the close of the installation.

PERSONALS

THE REV. **H. Alistair MacOdrum** of Kydd Memorial Church, Montreal, and the **Rev. John Forbes** of Agincourt, Ont., left Canada early in June en route to the British Isles . . . Calls have been issued from Beaches, Toronto, to the **Rev. John Gregg** of Fergus; and from Strathcona, Edmonton, to the **Rev. W. J. Graham** of Knox graduating class.

The **Rev. W. Gordon Maclean, D.D.,** was our fraternal delegate at the meeting of the Presbyterian Church, U.S.A., which met in Minneapolis . . . The **Rev. S. J. Wylie** of Belfast, Northern Ireland, was tendered a reception by Grace Church, Calgary, where he will be exchange guest preacher for June, July and August.

The **Rev. J. C. Herbison** of Patterson Memorial, Toronto, was anniversary preacher on May 3, at the diamond jubilee of Kent Bridge Church . . . The **Rev. Dr. A. Ian Burnett,** St. Andrew's, Ottawa, conducted the 121st anniversary of St. Andrew's, Guelph, on April 26 . . . The **Rev. Dr. J. Logan-Vencta,** of St. Giles, Ottawa, was the recipient of a purse of money from the congregation because of his forthcoming trip to the Holy Land and also to mark the occasion of his receiving the honorary Doctorate of Divinity.

St. Andrew's, Welland, the **Rev. D. D. Davidson,** minister, has been permitted to proceed immediately with their building of a new Sunday school. . . The Stellarton congregation, N.S., the **Rev. M. Y. Fraser,** minister, has decided to erect a new manse.

Dr. Frank Morley on his arrival in Northern Ireland was tendered a reception by the Whiteabbey congregation as he commenced his summer ministry . . . Fingal and Port Stanley have issued a unanimous call to the **Rev. S. W. Hirtle** of Richmond Hill, Ontario.

Dr. W. Stanford Reid of McGill University will be one of the speakers at the Congress for Reformed Faith at Montpellier, France, July 23-31 . . **Wing Commander and Mrs. James Dunn** announce the birth of James Norman Robinson Dunn at Grostenquin, France . . . **The Rev. Alexander J. Morrison** was ordained and inducted at Scotstown, Que., on April 30.

The Rev. Finlay G. Stewart of St. Andrew's, Kitchener, conducted the 104th anniversary of St. Andrew's, Barrie, on May 3 . . . St. Andrew's Presbyterian Church, Hamilton, marked the 28th anniversary of the ministry of **Dr. C. L. Cowan** in this congregation on May 10 . . . **The Rev. Colin F. Miller** of Knox Church, Ottawa, was the guest preacher at the observance of the 132nd anniversary of the Prescott Presbyterian Congregation . . . . **The Rev. James A. Isaac** was inducted into the Monkton Presbyterian Church on May 13 . . . At the 27th anniversary of the Renfrew Presbyterian Church on May 3, a former minister of the congregation, **The Rev. Louis H. Fowler** of Port Hope, was the anniversary preacher.

The Presbyterian congregation at Brampton presented a Doctor's Hood to their former minister, the **Rev. Dr. A. Neil Miller, on June 7. . . . The Rev. Joseph Cathcart** of Bobcaygeon has accepted a unanimous call to Orangedale, N.S. . . . The **Rev. P. L. Sams,** a recent graduate of Knox College, has received a call to Mackay Church, Timmins. . . The congregation at Trail, B.C., has issued a call to the **Rev. J. M. Young** of Parkview Church, Saskatoon. . . The **Rev. R. J. Ritchie** of Merigomish, N.S., has entered the Canadian Navy as a chaplain.

MRS. W. M. ROCHESTER

Well known for her many church activities and wide interests, Mrs. Minnie May Cubley Rochester, aged 86, widow of the late Rev. Dr. W. M. Rochester, former editor of The Presbyterian Record, died on May 5 at Sydenham, Ontario, where she had recently made her home. Mrs. Rochester was born in Massena, N.Y., and following her marriage in 1891 she served with her husband in pastorates in Prince Albert, Toronto and Kenora.

Since coming to Toronto in 1911, her chief interests lay in the work of the McAll Mission in France and the Women's Missionary Society (W.D.). President of the McAll Mission until 1947, she then became Honoarary President. In the Women's Missionary Society, she had held the office of President of the Ontario Provincial Society and of the Toronto Presbyterial.

A member of Calvin Presbyterian Church, Toronto, since its inception in 1925, Mrs. Rochester was the first president of the Calvin W.M.S. and later Honorary President. A fine Christian lady, she was held in high esteem by all with whom she laboured in the Master's service.

She leaves two sons, Herbert C. of Montreal and Reginald B. of Sydenham. Two sons were killed in World War I.

Compartmentalized Christianity

By W. Graham Smith

ANY SEA-GOING vessel is built with bulkheads—great upright partitions which divide the ship into water-tight compartments. In an emergency, any one compartment can be completely sealed off from all the others.

For many a person, the normal way to live is to divide his life into a series of sealed-off compartments. There is his work, his home-life, his pleasures, his religion; but there is no real integration of these various component parts of life.

It is alarmingly possible for a man to be religious on Sunday and then seal off that area of personality for the following six days, so that the poet jibes:

"Their worship's over, God returns to Heaven,
And stays there 'till next Sunday at eleven."

Two men who had been business partners for twenty years were travelling one Sunday morning in the same bus, one carrying his Bible, the other his golf-clubs. As the Church-going partner rose to leave the bus, his friend said to him rather fiercely—"What a hypocrite you are! To think that we have been in business together for twenty years and you have never once challenged me with the gospel of Christ!"

Or consider your work. It is wrong to speak of a Christian as a Christian *and* a workman. He is a *Christian workman.* That means that he will of necessity relate his Christianity to his daily occupation. If he is a shoemaker, he will always use good leather and not cardboard in the shoes he repairs. He will serve God in his daily work by serving his fellow man; for, after all, that is the only way any of us can serve God. And you can certainly serve your fellow-man by helping him to keep his feet dry in wet weather. A Saint of the early Church used to say: "Laborare est orare"—to work is to pray—which just means that a man is truly serving God and doing God's will when he does an honest hour's work for an hour's pay. Spurgeon relates how Christ was once invited to the Stock Exchange; but His presence caused such embarrassment that He was quickly requested to leave!

What about our home-life? Is it intimately related to our faith in God? Is there a family altar and family worship? Do we even say grace before meals? Over and above these external observances, is there a virile religious atmosphere pervading the home, which enables the young people to realize that *God matters?* For as Dean Inge has reminded us: "Religion is caught, not taught."

A modern Theologian has said: "The whole of creation is a UNI-verse. It is not a multi-verse." The sovereign God, in His eternal wisdom and power, holds everything together. God reigns throughout all creation. Spiritual law pervades the whole. Therefore, if we are to be in truest harmony with this universe, and receive its benefits in richest measure, we will do so only insofar as we live our whole life in obedience to the mind and will and purpose of God. That is what Jesus did. His was the only completely integrated life this world has ever known. Whether He was making a wooden yoke, or dying on a Cross, He was the Beloved Son of His Father. As W. R. Maltby has said: "His Life was one whole. His mind, like His robe, was without seam, woven from the top throughout."

Christian faith must be related to *every* department of life. Only thus can we ultimately make sense of life and experience the peace and joy of truly purposeful living. ★

Church School Teachers Require Devotion
And Also the Techniques for Consecrated Teaching

CHRISTIAN EDUCATION

"WE have 45,000 children in the Primary and Junior age groups," said the Rev. J. S. Clarke, Secretary of the Board of Christian Education. "Our great concern about their training is to give them graded lessons suitable to their capacity." These children are the Church of tomorrow. The question arises will they grow up strong in their Christian conviction or will they be lost to the Church? Will they be able to face the burden of life and live victoriously? That is why the Board asked the Assembly to urge the use of the graded lessons throughout our church schools. The uniform lessons will be continued in a six-year cycle for the older boys and girls.

Some church schools are going to other publishing houses that make the lessons easy for the teacher. Kirk sessions should not allow easy teaching to be their concern in the selection of materials for training children.

We recognize that we can have the finest lessons in the world but Christian knowledge, faith and life must be communicated through the life of the teachers. So, the quality of the teachers is our great concern. While devotion is most helpful we need to give the teachers the techniques and the skills.

Four teams of skilled leaders will visit every presbytery from Quebec to Vancouver Island during the coming autumn. It was urged that sessions appoint a Christian Education committee in their congregations.

The Rev. Robert Carter, B.D., was appointed Assistant-Secretary to the Board of Christian Education. The Board was also authorized to appoint an editor for the preparation and oversight of materials.

The Rev. A. W. Currie, convener of the Board, thanked Miss Helen Bricker, the Rev. J. S. Clarke, and the Rev. Dr. John Brent for their fine leadership during the past year.

SENATE AND BOARD OF KNOX COLLEGE

"THE faculty of the college under the new principal, Dr. J. S. Glen, has done excellent work," said Mr. R. M. Sedgewick, in presenting the report of the Board. There was a deficit of $3,800 last year which we have made by drawing from the unspecified capital.

The Board has been seeking to overcome certain changes in the fabric of the college which had been left owing to the depression and the years of war. Two major jobs require to be done such as the decoration of the administrative block and the placing of a new floor in the gymnasium.

In presenting the report of the Senate, Dr. W. T. McCree drew attention to the new *Laidlaw* Lectureship which will bring celebrated teachers from Europe and the United States to give lectures akin to the Gifford Lectures or the Stone Lectures of Princeton.

This year, Professor William Manson, D.D., will lecture to the students in New Testament. Dr. Manson is an outstanding scholar and he will bring a fresh point of view to the students.

Dr. Glen has gone to the British Isles and the continent to study the teaching and training in vogue in the theological colleges. Professor D. Keith Andrews has gone to Palestine for archaelogical and other studies. The work which has been begun by the Rev. Neil G. Smith in the Caven Library was very highly praised.

SENATE AND BOARD OF PRESBYTERIAN COLLEGE

SUBSTANTIAL legacies have been received by this Board which are a cause for great encouragement. From the estate of William Henry Robert and Miss Sarah M. Robert $100,000 was received. The residue of the estate of Miss Isabella Grace Reekie also brought $78,000 into the treasury.

The faculty and Board with very great regret tendered the resignation of Professor Richard E. Mumma from the New Testament Chair. This will become effective at the close of the present academic year.

The enrollment of students in Arts as compared with that of a year ago, shows an increase of six with 20 students enrolled in theology. The Senate is pleased with the spirit of harmony and evidences of steady progress. Principal Robert Lennox presented the report of the Senate and Mr. Arthur Langley that of the Board.

THE BOARD OF EDUCATION

THE WHOLE Church is undoubtedly interested in the status of a catechist. The problem of defining the duties and bounds of a catechist were referred to the Board of Education.

A catechist was defined as a man not ordained to the ministry who may have gifts enabling him to serve the Church as preacher and pastor in full time service. The General Assembly is sole authority for granting a catechist status. Each year they must be certified by the Presbytery within whose bounds they are labouring. Catechists cannot make private arrangements with a congregation, nor shall a Presbytery be allowed to countenance any such arrangements. All appointments must be made by the General Board of Missions to their fields of labour.

The status of a catechist must never be understood as a step toward ultimate ordination. Catechists may not infringe on the prerogatives of the ordained ministry, such as in the administering of the sacraments, the conducting of the marriage service, or moderating at a meeting of session. This status, as now defined, is subject to constant review by the General Assembly.

Careful consideration was given to the applications for licensing or acceptance to the ministry of our Church. A great number of Irish or Scottish ministers who have arrived were placed on the Assembly roll. On the question of special courses, the Board was judicious and discriminatory and exceptionally careful about maintaining the standards of education for the Presbyterian ministry.

The Assembly expressed sympathy with the relatives of Group/Captain R. M. Frayne, Principal Chaplain of the R.C.A.F., who passed away suddenly at Ottawa.



You did remember your own family but did you forget to remember the work of Christ's Kingdom?

Your gift to the Presbyterian Church is a gift to the Kingdom of Jesus Christ. We welcome gifts, small and large, in order that your presence may still be felt and your influence for good continued.

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REV. E. A. THOMSON

PRESBYTERIAN CHURCH IN CANADA

63 St. George Street Toronto

Questioning French Canadians Approach Spirit of Reformation

HOME MISSIONS AND CHURCH EXTENSION

HOME Missions Night at Assembly laid emphasis on the work of our Church among non-English speaking peoples. "As a nation which is receiving people from many lands," said Dr. J. Alan Munro, secretary for Home Missions, "we should be conscious of the challenging part our Church must play."

In a lively group and what might be likened to a miniature United Nations, young people from Hungarian, Italian, Ukrainian, Chinese and Japanese backgrounds, gave their opinions on questions ranging from how we as a Church should undertake the reception of other races into the Christian community to whether or not the fact that language congregations continue in part of our Church life tends to weaken their fellowship with the rest of the Church.

Taking part in the discussion which was led by Dr. Munro, were Mrs. M. DiGangi, Italian; Miss D. Jacenty, Ukrainian; Miss Verna Gizkolski and Miss Ann Miklossy, Hungarian; Miss Carol Chan, Formosa; Miss Ruth Ma and Mr. T. Lee, Chinese, and Mr. Henry Kojama, Japanese.

Miss Lucie Serex from Switzerland, a worker among the French in Montreal, told the Assembly through Mrs. DiGangi, who acted as interpreter, that French-Canadians are coming to the same realization that Martin Luther did centuries ago. There are untold opportunities for the Reformed Church to step into their lives, provided there were enough bilingual ministers to do it.

At this point, Mrs. DiGangi appealed to the Assembly to flood the Province of Quebec with French-speaking missionaries. "At the moment," she said, "thousands of thinking, questioning French-Canadians want someone to turn to. Our Church is failing these people unless it does something about the situation quickly."

In his closing remarks, the Rev. G. Deane Johnston, chairman of the Board of Missions, said that it was the belief of many people that non-English speaking Presbyterians should retain their native language so that their children might absorb something of their culture. The general principle towards which we are working is that these congregations will become bilingual as soon as possible so that when these people leave their church they will find themselves at home in an English-speaking congregation.

The visiting choir of Knox Church, St. Catharines, under the direction of Mr. George Hannahson, rendered several selections including the coronation anthem, "Zadok the Priest," and played no small part in making Home Missions Night highly successful.



Welland Evening Tribune.

Hungarian Presbyterians in Welland are planning to build a manse and afterwards, a church. Shown here are some of the leaders with the Rev. Nicholas Novak, minister, studying plans for the manse.

BOARD CONVENER SPEAKS

"WE have been seriously crippled for lack of funds to prosecute our work to the limits of the home mission field," said the Rev. G. Deane Johnston, chairman of the Board of Missions. He trusted that the campaign for *Christian Outreach* might be prosecuted vigorously to supply the necessary funds for church extension. We have allocated all the funds available and there are over $125,000 worth of grants requested that we cannot honour.

Mr. Johnston paid high tribute to those who, in lonely difficult circumstances had laboured so efficiently as home missionaries in carrying forward the work of our Church.

Foreign missionaries are to be paid at the rate of $2,600 per year, the same as home missionaries. There are also extra allowances for education of their children and furlough, on account of their separation from the home land. The Assembly also decided to draw from the unspecified reserves of the Board of Missions to purchase such motor transport as may be needed.

CHURCH AND NATION

The Rev. Stuart B. Coles brought forward the report of the Church and Nation as presented. There was some criticism about the expense of continuing this committee and the amount of theological disputation that had been involved. The Committee was authorized to send down to Presbyteries certain materials for their consideration.

MISSIONARY AND DEACONESS TRAINING SCHOOL

SEVENTEEN students were enrolled during the past year in the Missionary and Deaconess Training School. Six young women graduated, two of whom carried university degrees. Practical training was given to the students and many of them this summer have been appointed to various fields.

Dr. Wasson spoke of the need of an intensified curriculum and asked the Assembly to give the Board authority to ask for nominations for a dean of the school. Indebtedness was expressed to the professors of Knox College and to ministers of the city who had so freely given of their time and talents in courses of lectures.

Mrs. G. D. Ralston was also heard and the attention of the whole Church was drawn to the minimum salary for deaconesses, i.e., $1,400 as a minimum with an additional $400 as a living allowance.

EVANGELISM AND SOCIAL ACTION

"AROUND the world," said the Rev. E. C. McCullagh, "pioneer Christians have been threatened by anti-Christian movements. They have realized that they must match the hard driveing evangelism of modern paganism with an evangelism equally intense, or Christianity will be driven backward across the world."

In language approaching Churchillian, and with rising inflections, the convener of the Board stated that their primary interest had become the promotion of evangelism.

In order that the programme might be implemented, this Board brought Dr. Walter Barlow of the New Life Movement of the Presbyterian Church, U.S.A., to conduct a School of Evangelism early in the year. Both the methods of mass evangelism and visitation evangelism were explored and some practical results were obtained.

The question was raised whether the primary concern or a primary concern of the Church was evangelism or worship and whilst the Assembly did not want to split hairs over this question, it was felt that evangelism must be stressed.

Visitation evangelism has caught the imagination of the Church the world over. The Church of England has broken all precedent with its evangelistic programme. The Church of Scotland has been conducting successful campaigns for several years. In Latin America, from the Rio Grande across the equator to the Magellan Straits, there is the throb of spiritual rebirth. The Presbyterian Church U.S.A. with its New Life Movement had an increase in church membership of 324,000 in the decade from 1941 to 1951.

The committee, therefore, recommends that three schools of evangelism be held under competent leaders, either late this autumn or early in 1954, one school to be held in the Maritimes, another in the Western Provinces, and another in British Columbia.

CANADIAN COUNCIL OF CHURCHES

"THIS century should be described as the century of the homeless man," said the Rev. Stuart B. Coles, in referring to the need of the homeless and displaced persons throughout the world. Our Christian responsibility to this work ought to be expressed in terms both of brotherhood and of Christian mercy, by sending our gifts to our unfortunate displaced fellows.

In presenting this report of the Canadian Council of Churches, Mr. Coles asked that Principal Robert Lennox relate some of his impressions of the Lund Conference. Dr. Lennox said that there were three things that had come out of the conference at Lund: (a) The emphasis on the Church as the Body of Christ; (b) the things that we as different denominations found that we had in common as Christians, and (c), the turning from the conference to our responsibility as we went out into the world.

Although definite advances were made at Lund, Dr. Lennox said that it was not sufficient to send a delegate to such conferences. The spirit and message in such conferences has got to become real and be brought down to the grassroots of our Church.

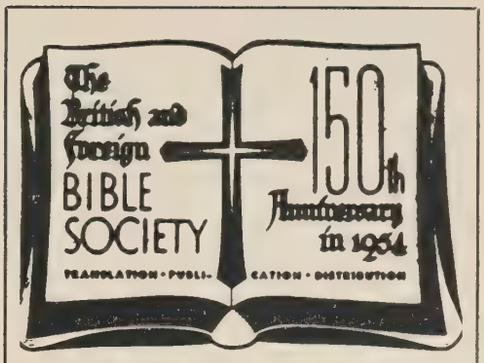
It was decided by the Assembly to send two men and one woman delegate to the World Council of Churches meeting next August at Evanston, Illinois.

LOYAL ADDRESSES

A DRAMATIC utterance, in which Her Majesty was assured of the loyalty and prayers of our Church, was presented by Professor David W. Hay. Dr. Hay also presented an expression of loyalty to the Governor General, the Right Hon. Vincent Massey, P.C., and to the Prime Minister, the Right Hon. Louis St. Laurent, M.P.

COMMITTEE ON RECRUITMENT

THE REV. Finlay G. Stewart presented the report of the Committee on Recruitment. He said that this Committee was the observation post on the possibilities of tomorrow for recruitment for full time service. Men and women are available. Financial resources are available. Our problem becomes the task of uniting the need and the resources. A personal responsibility must be felt by every minister and elder in helping the young people of our Church to make their decision. Each Kirk Session was asked to assume responsibility for the National Student Fund, or such local funds as may be instituted. The student preaching-singing mission will be continued and, if possible, Western Canada, on a limited scale, will be visited. It was also asked that a study be made by Presbyteries of the full use which may be made of services of deaconesses.



NOT ENOUGH

The Bible Societies of the world distribute some 23,000,000 volumes of Scripture a year. In 1952 the British and Foreign Bible Society was responsible for about one quarter of the world circulation.

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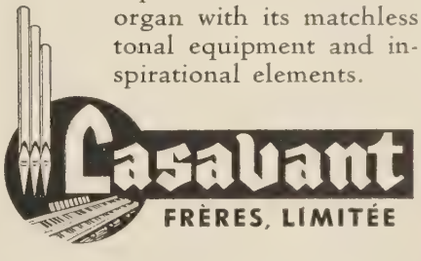
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Concluding Assembly Reports

Committee On Correspondence

DR. McNAB, reported on the continuing good relations with Presbyterian Churches throughout the world. He stated that an increasing number of Scottish and Irish ministers had expressed their willingness to exchange with Canadian ministers for summer vacation. The possibilities of this will be explored for the year 1954.

One exchange has already been arranged this year between Dr. F. S. Morley of Calgary, and the Rev. S. J. Wylie of Belfast, Northern Ireland.

For the first time in our history, we have a fraternal delegate to the Reformed Church of France, meeting at Amiens, in the person of Principal J. S. Glen. The former Moderator of the General Assembly, Dr. John Angus MacInnis, had been commissioned to the Church of Scotland, the Free Church of Scotland and the United Free Church, where he met with an enthusiastic reception. Dr. J. B. Skene, a past-Moderator, carried our greetings to the Presbyterian Church in England and was warmly received by their Moderator, Professor T. W. Manson, noted theologian. Bearer of our greetings to the Irish Presbyterian Church was Dr. Frank S. Morley of Calgary.

Radio Broadcasting

THE Rev. James Milroy, convener of the Committee on Radio Broadcasting, being unable to be present, the Rev. J. S. Clarke presented the report. The study of television in its reference to the work, worship and life of the Church gave some disturbing facts

Television is so costly that it would be impossible for churches to pay the amount. Only two services have been televised free in Canada thus far, one from the Church of England and the other from St. Michael's Cathedral, Toronto. The Canadian Broadcasting Corporation hopes that one period may be set apart for religious services this fall.

Commissioners expressed their unanimous disagreement with the thought of commercial sponsorship of religious programmes. This has been done in the U.S.A. by Archbishop Shean of the Roman Catholic Church, under the sponsorship of the Admiral Radio Company, at a cost of $1,000,000 per year.

The Canadian Broadcasting Corporation may desire to extend this commercial sponsorship into Canada; and the General Assembly stated that they felt "that religious broadcasting was to be used for the glory of God and not to be included as a part of any commercial broadcast."

The Assembly recommended that the CBC be asked to provide workshops for the training of ministers and others for religious television. It also urged that Presbyteries employ more fully the radio stations within their bounds for religious broadcasting.

Chaplaincy Committee

ALMOST everyone is interested in the spiritual leadership in the Armed Services. Presbyterians have chaplains in the Navy, Army and Air Force. The Chaplain of the Fleet, the Rev. E. G. B. Foote, O.B.E., D.D., told the Assembly that padres had been relieved of trifling jobs in order that they might devote themselves wholly to the spiritual growth of the men and women in the services. Most of the young people, whose ages are from 17½ to 23, are given the opportunity to receive religious instruction.

One of the programmes that has produced results is the "Padre's Hour." Here, the men meet with the chaplain and confer on topics of religion. They throw out their questions and engage in discussion. Many who have not been members are being received into full communion with the church of their choice. "Our strength is unequal to the task," said Dr. Foote, "but with your prayers and through Christ's Spirit we carry on."

Dr. N. D. Kennedy, a past Moderator of Assembly, who had visited the troops in Korea, said the morals and morale of our men in Korea were largely upheld by the spiritual aid and comfort of devoted chaplains.

Dr. C. K. Nicoll of Oakville reported that there are four Presbyterian chaplains in the Navy; four in the Army, and three in the Air Force. Two chaplains are serving in Veteran's Affairs.

Church Worship

THIS Committee was empowered by the last General Assembly to enter into negotiations with five Presbyterian Churches in the U.S.A., who were preparing a joint hymnal. Full representation was afforded to this committee and they attended three meetings of the Joint Committee.

It was found that progress had already been made upon the selection of portions of the new hymnary. One difference was immediately disclosed: the Canadian Presbyterians wanted a Psalter separate from the selection of hymns and the United States had planned a book where the Psalms are interspersed with the hymns.

Another point of difference was the fact that there are few evening services in the churches of the United States, and, in consequence, they had very few evening hymns chosen. There were also very few children's hymns since these had been placed in a hymnary for the young.

Although we experienced the heartiest of good fellowship and cordial cooperation there were points on which we differed. In consequence, the Committee on Church Worship recommended that the Church withdraw from the joint hymnary that has been planned for the North American continent.

The Assembly decided to seek representation on the editorial board of the Church Hymnary when that book is revised. This would enable us to join other Presbyterian Churches of the Commonwealth in a common Book of Praise. This will be many years ahead.



Six sons and a daughter unveil a baptismal font, a memorial to their parents, Mr. and Mrs. James Thompson. They are here shown with the Rev. P. Ferguson MacSween, their minister at Glamis Presbyterian Church.

JACOB W. ROMKEY

After a long illness, Jacob W. Romkey died on March 30 at his home, Crescent Beach, N.S. Mr. Romkey was an elder and treasurer of St. Matthew's Presbyterian Church, West Dublin, and had given generously of his time and talents to the congregation for many years.

The Scottish Assembly . . .

By John B. Logan

RAIN ON THE opening day of the General Assembly cut down the usual colourful and impressive pageantry to a string of cars and a welter of umbrellas and raincoats; but later on the sun shone out over an Edinburgh already assuming its Coronation finery. How fresh and bright and spring-like—for May is really Spring here, especially this late season—are the tones of the grass, the foliage, the flowers so liberally set in open spaces and street crossings. With one thing and another, Edinburgh is renewing its youth to greet the young Queen.

Against the dark background of a troubled world, the Coronation and the accompanying signs of new life in certain quarters give some reason for hopeful effort. There was about the Assembly the feeling that the Church and the Commonwealth are both being challenged to make a new start, to launch out in new ways of moral and spiritual leadership. The slim alertness alike of the Lord High Commissioner, the Duke of Hamilton, and of the Moderator, the Right Rev. Professor J. Pitt Watson, fitted and enhanced this impression.

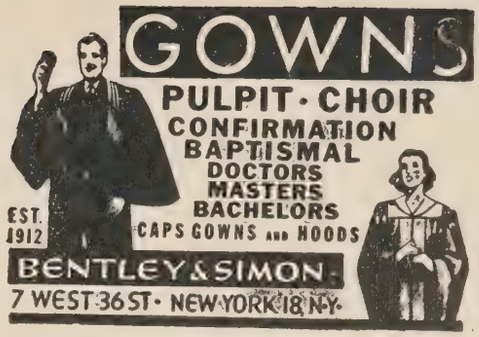
Deep concern was shown over Scottish Affairs arguments in favour of a committee of seven members to submit to the Royal Commission on Scottish Affairs arguments in favour of greater independence for Government Departments in Scotland, greater liberty of decision for Local Authorities, and the establishment of an advisory body meeting regularly in Scotland to receive, consider, and transmit representations on Scottish affairs.

The Assembly called for an all-party conference on the subject of housing, terrible figures being given of housing conditions, particularly in Glasgow, where it is calculated that two-thirds of the houses will be officially unfit for use in ten years.

Man-power and finance were reported to be two of the most serious problems for the Church today. The ministry needs 100 candidates yearly. This year only 33 men are available. The question of opening the ministry to suitable men over 40 years of age without university training is to be explored.

The moderator of the Assembly of the Presbyterian Church in Canada, brought felicitations from the homeland when overseas fraternal delegates were heard.

There is space only to mention a few more items. The Church's Social Service Committee tells us that it will soon have twenty homes for old people in Scotland. Most of the restrictions on the building programme of the Church Extension Committee are removed, and if the money can be found more hall-churches can go up in new housing areas. There is to be no revision of the metrical psalms: they are too deeply established in Scottish hearts, and it is too difficult a job. ★



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PHILADELPHIA LETTER

By Norman F. Langford

THE General Assembly of the Presbyterian Church in the U.S.A. met at Minneapolis, Minnesota, from May 28 to June 3. Owing to the necessity of leaving the Assembly early, and also to the deadline of this column, the report is incomplete.

A distinguished Moderator was elected in the person of Dr. John A. Mackay, President of Princeton Theological Seminary. Dr. Mackay's outspoken leadership in the Church has recently made him a target for a few vicious and irresponsible attacks as an alleged "subversive" character. It was significant that the Church re-affirmed its confidence in him by making him Moderator.

Immediately after his election Dr. Mackay resumed his fight for freedom of thought and speech. In a statement reported by the Minneapolis Morning Tribune (May 30, 1953), he asserted that abhorrence of Communism is producing a type of opposition as dangerous as Communism itself. He said, "Detestation of Communism is producing in certain circles a religious fervour, and this fervour is creating a substitute religion. . . . It is proper to abhor Communism. Communism is an evil—make no mistake about that. But the spirit to which I refer, this new cult of negation, is something quite different. It is a form of idolatry which engenders fanaticism. . . . When fear dominates the popular mind, as it does today, the tendency arises to choose a private deity for one's personal devotion."

Dr. Mackay went on to say that the two great dangers in the crusade against Communism are, first, the embracing of Fascist elements, and secondly, the disregard of personal human rights.

The General Assembly, as was expected, voted to submit to the Presbyteries the plan of union which has been drawn up for the Presbyterian Church in the U.S.A. (Northern), the Presbyterian Church in the U.S. (Southern), and the United Presbyterian Church. The Presbyteries are to return their recommendations by next November, and a revised plan, if revision is called for, will be submitted to the General Assembly next year. How the plan will fare in the other churches remains to be seen.

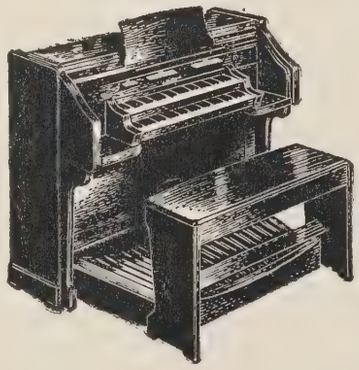
Strong emphasis was laid at this General Assembly upon the need for support of higher education. A plan for increasing the budget of the Presbyterian schools and colleges was accepted. Over forty schools and colleges are connected with the Presbyterian Church. Apart from these, the Church has taken a great deal of responsibility toward religious life in most of the leading American universities. Religious leadership on the campuses has become one of the principal educational commitments of the Presbyterian Church in the U.S.A. ★

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16—The Terror of the Lord
23—Creator of All
30—The Providence of God
Sept. 6—God Our Destiny

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Rev. Douglas Stewart B.A., Minister.

The Readers' Forum

Dear Sir,

I have read with much pleasure the article entitled "The Enduring Crown" by Dr. R. J. Berlis in the June issue of the Record. However there is one place in which, I am afraid, the author has allowed his sentiment to run away with him. It is in the paragraph where he shows how the Crown represents the continuity of spiritual ideals. He speaks of "St. Charles, King and Martyr."

Now, sir, my reading of history has been somewhat extensive but I cannot recollect that Charles I was canonized at any time.

Indeed, I find, that in his private and public life he was by no means a saint. In his political life he was faithful to neither friend nor foe. He signed the death warrant (the Acts of Attainder) of his two friends Strafford and Laud, who had supported him in his fights with the parliament and the Church. From the time of the signing of the Petition of Rights in 1629 to the calling of the Short Parliament in 1640 he ruled without a parliament, collecting taxes without the consent of parliament, contrary to the law laid down in Magna Carta and the Petition of Rights.

We as Presbyterians have little admiration for his Church policy. We recollect, with a certain amount of glee, that Jenny Geddes upheld the Presbyterian tradition in no uncertain way in St. Giles Cathedral, Edinburgh; when the Bishop, following the policy of Laud, tried to read the prayers from the English Prayer-book. Then, sir, there followed the signing of the Covenant, and the Bishop's War, which necessitated the summoning of parliament and the Civil War.

Again, in no way can Charles I be regarded as a martyr. His trial was without precedent but according to the law of the land. He was tried by his "peers" or as near to his peers as possible i.e. by the High Court of Justice. After his defeat in the Civil War and at the time of his negotiating terms with parliament, he intrigued with the army to renew the fight and appealed to the Scottish army to invade England. That savours of treason to the parliament and people of England, and for that treason Charles was condemned to die.

The most lofty mind of the age, that of John Milton, approved the execution as just. The greatest practical statesman in England held it necessary and right.

Throughout the glorious story of the British monarchy, we find the king is truly king, when, accepting his position as a divine inheritance, he prepares himself for the service of his people to rule with their consent. It is because our young Queen has so dedicated herself that the British Commonwealth of Nations anticipates with joy a great and glorious reign.

JANET McCREE.

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THE NEW OVERSEAS SECRETARY

THE Rev. E. H. Johnson, former Secretary of Missionary Education in our Church, was nominated for the post of Overseas Missions by Principal Robert Lennox of the Presbyterian College. Both spoke of the administrative gifts, his world-wide relation to those in the forefront of missionary endeavour, and his own seven years experience in Manchuria. The other nominess were Dr. J. Alan Munro and Dr. A. A. Lowther.

Dr. Hay said that a man should know how a missionary lives and what it means to learn a new language. It was put forward that with Mr. Johnson in the Overseas post and Dr. Munro continuing in the Home post, we would have a team of men experienced in their respective spheres.

Youth In An Atomic Age

ONE HUNDRED and fifty-two young people from Barrie Presbytery attended the annual spring rally. The meetings were held at St. Andrew's Huntsville, on May 2-3. The members gathered at four o'clock and saw the film "The Rim of the Wheel;" then the ladies of St. Andrew's served dinner at six o'clock.

The guest speaker was Professor Allan Farris of Knox College. His theme was, "Christ in our Midst." Professor Farris divided his subject into—(1) Christ sits beside you, (2) You're wanted, (3) Christ in an atomic age. The world, he said, can only be saved when we, with willing hearts, step out to serve the King of Kings.

A panel discussion, under the Rev. Wayne Smith, featured the missionary session on Sunday afternoon.

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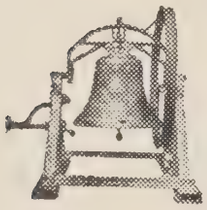


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I Believe
John 6: 24-37
Golden Text: Mark 9: 24

LESSON — JULY 12
God the Father Almighty, Maker of Heaven and Earth
Genesis 1: 1-3; Isaiah 40: 25-31; 1 Cor. 8:5-6
Golden Text: Psalm 104: 24

LESSON — JULY 19
Jesus Christ, the Redeemer of Men
John 3: 14-17; Philippians 2: 5-11
Golden Text: John 3: 16

LESSON — JULY 26
The Holy Spirit
John 16: 7-14; Romans 8: 11, 14-17; Galatians 5: 22-25
Golden Text: Romans 8: 14

LESSON — AUGUST 2
The Creation and the Fall of Man
Genesis 1: 26-28; 2: 15-17; 3: 1-24, Psalm 8
Golden Text: Romans 5: 12

LESSON — AUGUST 9
The Redemption of Man
John 10: 9-18; 2 Cor. 5: 17-21
Golden Text: Romans 5: 8

LESSON — AUGUST 16
The Christian Church
Acts 2: 41-47; Ephesians 4: 4-13
Golden Text: Romans 12: 5

LESSON — AUGUST 23
The Forgiveness of Sin
Psalm 103: 1-4, 8-11; Matt. 6: 14-15; 18: 21-22
Golden Text: 1 John 1: 9

LESSON — AUGUST 30
The Life Everlasting
John 11: 25-26; John 14: 1-6; 1 Peter 1: 3-5
Golden Text: John 10: 10

LESSON — SEPTEMBER 6
The Holy Scriptures
Psalm 19: 7-11; John 5: 39; 20: 30-31; 2 Timothy 3: 14-17
Golden Text: Psalm 19: 8

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MRS. THOMAS OSWALD

Jeannie Dorothea Oswald died suddenly at the home of her daughter in Cloverdale, B.C. She was in her 68th year. Mrs. Oswald was a daughter of the late Rev. Alexander Magee of Fort Langley, Ladner and New Westminster and the widow of the late Rev. Thomas Oswald who spent most of his long pastorate serving in the Presbytery of Westminster and Sarnia Presbytery.

For nearly half a century she was actively engaged in the work in Westminster Presbytery. An honorary life member of the W.M.S., she was also interested in Mission Band work. The funeral service was conducted by the Rev. L. D. Hankinson of Gordon Church, where she had been a member for 27 years. She leaves two daughters and a son, the Rev. Drummond Oswald of Waterdown, Ont.



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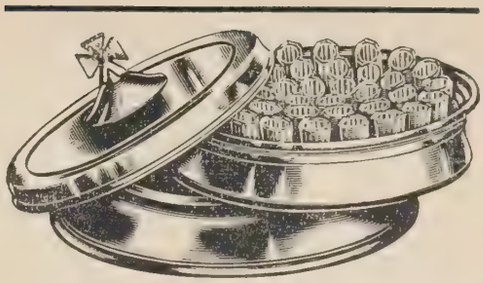
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July 2 — John 6: 24-37
July 3 — Mark 9: 17-27
July 4 — Mark 9: 28-32
July 5 — Matthew 8: 5-13
July 6 — Genesis 1: 1-8
July 7 — Isaiah 40: 25-31
July 8 — 1 Corinthians 8: 1-6
July 9 — Psalm 104: 16-24
July 10 — Mark 14: 32-42
July 11 — James 1: 17-27
July 12 — Revelation 4: 1-11
July 13 — John 3: 14-17
July 14 — Philippians 2: 3-11
July 15 — 1 Corinthians 15: 1-10
July 16 — Galatians 2: 16-21
July 17 — 1 Corinthians 9: 24; 10: 4
July 18 — 1 Corinthians 1: 17-24
July 19 — Luke 4: 16-21
July 20 — Matthew 4: 1-11
July 21 — 1 Corinthians 3: 16-23
July 22 — 1 Corinthians 2: 7-16
July 23 — Ephesians 4: 24-32
July 24 — John 16: 7-14
July 25 — Romans 8: 11-17
July 26 — Galatians 5: 22-26
July 27 — Genesis 1: 26-28; 2: 15-17
July 28 — Genesis 3: 1-10
July 29 — Genesis 3: 11-16
July 30 — Genesis 3: 17-24
July 31 — John 8: 33-45
Aug. 1 — John 15: 18-27
Aug. 2 — Matthew 7: 24-29
Aug. 3 — John 10: 1-8
Aug. 4 — John 10: 9-18
Aug. 5 — 2 Corinthians 5: 17-21
Aug. 6 — 1 Peter 1: 18-25
Aug. 7 — John 3: 1-8
Aug. 8 — Romans 5: 1-11
Aug. 9 — Luke 15: 1-7
Aug. 10 — Acts 2: 41-47
Aug. 11 — Ephesians 4: 4-13
Aug. 12 — Romans 12: 1-5
Aug. 13 — 1 Timothy 3: 8-16
Aug. 14 — Acts 2: 1-10
Aug. 15 — Colossians 2: 9-19
Aug. 16 — Matthew 16: 13-21
Aug. 17 — Matthew 6: 9-15
Aug. 18 — Matthew 18: 15-22
Aug. 19 — Psalm 103: 1-12
Aug. 20 — 1 Kings 8: 22-30
Aug. 21 — 1 John 1: 1-10
Aug. 22 — Matthew 9: 1-8
Aug. 23 — Luke 23: 32-38
Aug. 24 — Psalm 8
Aug. 25 — John 11: 18-29
Aug. 26 — John 14: 1-6
Aug. 27 — 1 Peter 1: 1-9
Aug. 28 — Luke 2: 25-32
Aug. 29 — Hebrews 12: 1-6
Aug. 30 — 1 Corinthians 15: 20-26
Aug. 31 — Psalm 19: 7-14

JOHN TORRANCE

After five years of bedfastness, John Torrance of Thistletown, died on March 30, 1953. He had been a faithful elder in the Presbyterian Church, Woodbridge since his ordination on March 14, 1926. His cheerful courage in living victoriously after losing both his legs was a great inspiration to all who knew him.



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Church Calendar

Material for ensuing number must reach the office by the 5th of each month.

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Synod of Maritime Provinces:

Alberton, P.E.I., Rev. J. D. Mackay, Summerside.
Charlottetown, P.E.I., Zion, Rev. T. H. B. Somers, The Kirk House, Charlottetown.
Dublin Shore, West Dublin, N.S., Rev. A. Allen, Lunenburg.
Kensington, P.E.I., Rev. D. A. Campbell, New London.
Newcastle, N.B., Rev. E. H. Bean, New Mills.
Pictou, N.S., St Andrew's, Rev J. M. Grant, R.R. 2, Pictou.
Tatamagouche, N.S., Rev. J. A. McGowan, River John.
Tyne Valley, P.E.I., Rev. J. D. Mackay, Summerside.
Springhill, N.S., Rev. J. J. Edmiston, Box 46, Windsor.

Synod of Montreal and Ottawa:

Chesterville, Ont.
Montreal, Que., Italian, Rev. A. R. MacKay, 3435 Sherbrooke St. E., Montreal.
Spencerville, Ont, Rev. Eric Larsen, Box 88, South Mountain.
Vankleek Hill, Ont., Dr. D. N. MacMillan, Dunvegan.
Vernon, Ont., Rev. Colin F. Miller, 164 Clemow Ave., Ottawa.

Synod of Toronto and Kingston:

Bobcaygeon, Ont., Rev. D. McQueen, 43 Victoria Ave., N., Lindsay.
Burnbrae, Ont., Rev. W. H. V. Walker, Stirling.
Colborne, Ont., Rev. E. W. B. MacKay, 385 Ontario St., Cobourg.
Fenelon Falls, Ont., Rev. C. J. Beckley, Woodville.
Gravenhurst, Ont., Rev. C. G. Vais, P.O. Box 95, Bracebridge.
Holstein, Ont., Rev. D. K. Perrie, R.R. 2, Holstein.
Leaskdale, Ont., Rev. John Hart, Cannington.
Port Perry, Ont., Rev. E. C. Robertson, Blackwater.
Puslinch, Ont., Rev. D. Crawford Smith, M.C., 5 Mutual Ave., Guelph.
Richmond Hill, Ont., Rev. A. McLean, 40 Princess Ave., Willowdale.
Thornbury, Ont., Rev. John W. Bell, Duntroon.
Uxbridge, Ont., Rev. John Hart, Cannington.

Synod of Hamilton and London:

Ailsa Craig, Ont., Rev. Charles A. McCarroll, R.R. 4, Ilderton.
Corunna, Ont., Rev. W. I. McElwain, 130 James St., Sarnia.
Embro, Ont., Rev. J. P. Schissler, Box 151, Innerkip.
Glencoe, Ont., Rev. Charles D. Henderson, Appin.
Fingal, Ont., Rev. H. S. Rodney, 100 Hincks St., St. Thomas.
Kintyre, Ont., Rev. J. V. Crawford, R.R. 2, Walker's.
London, Ont., Knollwood Park, Rev. O. G. Locke, 610 Hamilton Rd., London.
Rodney, Ont., Rev. Wm. Sutherland, R.R. 5, Dutton.
Shakespeare, Ont., Rev. F. J. Barr, 46 Church St., Stratford.
St. Mary's, Ont., Knox, Rev. Donald B. Mackay, Ontario and Waterloo Sts., Stratford.
Windsor, Ont., Knox, Rev. A. B. Ransom, R.R. 1, Belle River.
Windsor, Ont., St. Andrew's, Rev. Wm. Lawson, Leamington.

Synod of Manitoba:

Brandon, Man., First, Rev. S. J. Sharkey, Carberry.
Lenore, Man., Rev. D. Anderson, P.O. Box 111, Neepawa.

Cynod of Saskatchewan:

Briercrest, Sask., Rev. Wallace MacKinnon, 1135 Second Ave., N.W., Moose Jaw.

Synod of British Columbia:

North Vancouver, B.C., Rev. L. D. Hankinson, 314 Simpson St., New Westminster.
Sapperton, B.C., Knox, Rev. J. M. Pollock, Box 1357, Mission City.
Vancouver, B.C., St. Paul's, Rev. H. Lennox, 3158 W. 37th Ave., Vancouver.
Vancouver, BC., Vancouver Heights, Rev. F. G. St. Denis, 686 West 24th Ave., Vancouver 9.
Vancouver, B.C., Central, Rev. W. D. G. Hollingworth, 3312 Royal Oak S., Burnaby.

INDUCTIONS

Bolton, Ont., Rev. J. C. McLelland, B.A., June 16th, 1953.
Markham, Ont., Rev. D. R. McKillican, B.A., May 13, 1953.
Moncton, Ont., Rev. James A. Isaac, May 13, 1953.

ORDINATIONS

W. Donovan, B.A., May 1, 1953.
L. M. MacNaughton, B.A., May 1, 1953.
W. Wendell McNeill, B.A., May 20, 1953.
D. G. Neil, B.A., May 7, 1953.
Stanley D. Self, B.A., April 28, 1953.

DEATHS IN THE MINISTRY

Rev. John Fletcher, B.A., Melbourne, Ont., May 8, 1953.

REV. JOHN FLETCHER, B.A.

A life marked by many years of patient service ebbed to its close on May 8, when the Rev. John Fletcher, B.A., died in Victoria Hospital, London. Mr. Fletcher was in his 90th year. Some 20 years ago he retired from the ministry and returned to his home community in Ekfrid Township.

He did not enjoy robust health as a youth and his schooling was interrupted by many intervals of sickness. He persevered in his studies and was graduated from Manitoba College, Winnipeg, in 1905.

Almost his entire ministry was spent in Western Canada. He was especially active in carrying the gospel message to new settlers. He was one of the Presbyterian pioneers who proclaimed the Word of God on the frontier. The westward expansion of our Church in the early part of this century was due to the efforts of John Fletcher and consecrated men like him. As a nation, we owe them all a great debt of gratitude. The Presbytery of London has recorded its appreciation of the service rendered by this faithful man of God.

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4. CREATIVE FUND-RAISING. Group solicitation and high-pressure methods are strictly forbidden. All Wells methods are based upon spiritual motivation, and pointed toward the voluntary acceptance of personal responsibility and a higher standard of commitment and sacrifice.

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6. KNOWN COSTS. Wells clients know their canvass costs in advance. Our charges are based on flat fees—never upon a percentage of the amount raised. The church which raises twice its insured objective pays no additional fee.

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The soundest first step in organizing a building fund program or planning an expanded budget canvass is to secure the counsel of Wells Organizations. Denominational and regional lists of our former clients are available upon request. Responsible church leaders are invited to write (or phone collect) the nearest Wells office for either references or consultation.

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the Presbyterian Record

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SEPTEMBER. 1953
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Prove thyself a workman that needeth not to be ashamed.

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All contributors are reminded that the issue of the Record goes to press on the 5th day of the month preceding publication, and that all news items should reach the Editor soon after the events happen.

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Great Thoughts

WHEN men are starving and you offer them the choice between four sandwiches and the four freedoms, they will likely choose the four sandwiches.

Paul Douglas.

Every gun that is made, every warship launched, every rocket fired signifies—in the final sense—a theft from those who hunger and are not fed, those who are cold and are not clothed.

Dwight D. Eisenhower.

Democracy is the system under which a fellow who did not vote can spend the rest of the term kicking about the persons the other fellows elected.

Selected.

The root error of our day is to make Christ optional instead of essential.

Frank E. Gaebelein.

Let us remember, let us pray for, let us labour for the unevangelized or we shall sin against our own souls.

Hudson Taylor.

The peace of God will give us calmness not only in the midst of those troubles that are real, but in the midst of those which are much more awful—the troubles that never come.

W. H. Griffith Thomas.

Taking the line of least resistance makes men and rivers crooked.

Selected.

If we do not want evil thoughts to come, we must keep them away like I keep the weeds out of my bit of garden. I fill the beds so full of flowers that there is not any room for weeds.

D. Quorm.

Each of us may be sure that if God sends us on stony paths He will provide us with strong shoes, and He will not send us out on any journey for which He does not equip us well.

Alexander Maclaren.

Once a Church was a brave and revolutionary fellowship, changing the course of history by the introduction of discordant ideas. Today it is a place where people go and sit on comfortable benches, waiting patiently until it is time to go home to their Sunday dinners.

Elton Trueblood.

God always gives us strength to bear our troubles day by day; but He never calculated on our piling the troubles past, and those to come, on top of those today.

Elbert Hubbard.

Help us to give according to our incomes, lest Thou, O God, make our incomes according to our gifts.

Peter Marshall.

Let us really try out the Christian way of life—we've tried everything else—

Leslie D. Weatherhead.

Prayer for Harvest

ETERNAL GOD, who hast made us mindful of the changing seasons, we magnify Thy name for the beauty Thou hast created in earth and sky and sea. Thou art ever mindful of all our material and spiritual needs. Great and marvellous is Thy loving kindness.

We thank Thee for the bounteous harvest that once again is ours. For Thy wondrous provision in garden, field, orchard, lake and ocean, we magnify Thy name.

Loving God, enrich us with new fruits of the Spirit. Grant that in the wisdom of Thy love an abundant spiritual harvest may come into the lives of our fellows and forget not us Thy servants. Send forth Thy light and truth to bring forth rich returns to Thine honour and glory.

Through Jesus Christ our Lord. Amen.



—Courtesy of Life and Work From Scott Bros.

Following the Coronation Service in Westminster Abbey, the National Service of Thanksgiving and dedication took place in St. Giles Cathedral, Edinburgh. In the photograph, the Queen is handing the ancient Scottish Crown to the Duke of Hamilton. The Earl of Crawford and Balcarres is shown with the sceptre, and the Earl of Hume carries the Sword of State. The Very Rev. Dr. Charles L. Warr, Dean of the Thistle and minister of St. Giles, is shown in the centre of picture.

Conference of Protestant Chaplains

By William Barclay

ABOUT one hundred Naval, Army and Air Force padres attended the Protestant Chaplains' Retreat at Clevelands House, Muskoka, from June 14 to 19. The fellowship was marred by a note of sadness caused by the sudden death of Dr. R. M. Frayne, Principal Chaplain of the R.C.A.F., a short time before.

Besides myself, there were the following Presbyterian chaplains: Dr. E. G. B. Foote and the Rev. John Wilson from the Navy; the Revs. Fred Goforth; John Anderson; Howard Doig and Donald Howson from the Army; the Revs. Kenneth House and Earl G. Moore from the Air Force. As a Presbyterian group we foregathered and thanked the W.M.S. for paying for the service booklet, *"The Armour of God."*

Chaplaincy headquarters at Ottawa was asked to invite Presbyteries within whose bounds a new chaplain takes up his first duties so that some ceremony of recognition could be held. Chaplains must suffer as little isolation as possible from the Presbyterian family.

Appreciation was expressed for the provision of our Church journals to the forces, and for the General Assembly's cordial welcome to Dr. Foote, who spoke as representative of the Chaplain Service.

The Inter-Church Chaplaincy Committee which sponsored the retreat pressed for adequate chapels for the use of the Canadian forces. It was further expressed that there should be no coercion of chaplains, choirs or worshippers, for or against special forms of liturgical practices.

It was proposed that a manual be prepared for chaplains that would set forth the regulations and policy of the services of chaplains to service men and their dependents.

The sixth annual retreat is planned for June 1954. Professor D. T. Owen of Trinity College, Toronto, and the Rev. W. G. Berry, Secretary of Evangelism for the United Church, will each give three special lectures.

Golden Anniversary in British Guiana

Golden Anniversary of the formation of the Council of the Canadian Presbyterian Mission was held at Better Hope in British Guiana on May 19. The service was conducted by the Rev. John Elder, Chairman of Mission Council, assisted by the Rev. George Sukhdeo.

Greetings from the Presbytery were tendered by the Moderator, the Rev. E. J. Rambali. The Rev. A. Reoch, Secretary of the Mission Council, read the minutes of the first Council meeting and also preached a sermon on "Soul Winning." The Rev. J. and Mrs. Muchan sang a duet and Miss M. Ramsay rendered a solo, accompanied on the organ by Miss Ellen Anderson. At the close of the service Mr. Muchan conducted a Communion Service, assisted by the elders of Better Hope.

Dr. J. A. MacInnis Returns from Overseas

Our former Moderator, the Rev. Dr. J. A. MacInnis of Orillia, forwarded an article on the Coronation which was unfortunately lost in the mail and could not be included in the July-August issue. Dr. MacInnis has reported to us that his journey overseas was "an unforgettable experience." He and Mrs. MacInnis enjoyed the wonderful hospitality of the Scottish and Irish Churches, and then had the joy of being worshippers in the great Coronation service of Queen Elizabeth II.

Dr. MacInnis says, "The Coronation was essentially an act of consecration of both ruler and ruled to the service of God."



The lighthouse at Point Atkinson between Howe Sound and Burrard Inlet near Vancouver, B.C. *National Film Board*

The Family Altar

For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.
—John 3:16.

God So Loved The World--

By W. A. Cameron

THE world of today has become a neighbourhood. Whether we like it or not, we shall have to adjust ourselves to living with people we may never see, but who comprise a significant portion of the world neighbourhood. It is no longer true that "East is East, and West is West, and never the twain shall meet."

There are all kinds of neighbourhoods. There are those in which you would not like to live nor to bring up your family. They are not desirable neighbourhoods, so we say. What about this World neighbourhood?

Through U.N.E.S.C.O. and W.H.O., two subsidiary organizations, the United Nations is seeking to go to peoples who have not as yet travelled as far along the road of material and scientific progress as we have been privileged to do, and is seeking to share with them some of the knowledge and power which we possess. The field of service which this presents, may be judged from the fact that two-thirds of the world's population live in underdeveloped areas where the annual income is less than $50 per *capita,* and where the life expectancy is 30 years. They are endeavouring to work with the peoples of those countries who will invite them. Their purpose is not to give them anything in the way of a hand-out, but to join with them in the development of their own resources.

TOO long the peoples of many great countries have adopted a fatalistic view of life. In some countries the evils of poverty, ill health, and illiteracy have been accepted by millions of peoples in a very passive attitude. They say: "We were born into this state. It is the will of the gods for us. There is nothing we can do about it. Our only hope is for some future better existence."

But that attitude is changing very rapidly. Independence has come to great areas. India, Pakistan, Ceylon, Burma, Indonesia, and now Egypt have become self-governing before our eyes; and are accepting responsibility to bring about a better day for their people.

And many voices are being heard by these somewhat bewildered peoples. One powerful agency which in thirty years has brought within its tentacles one-third of the world's population is saying: "All you need to do to better your present condition is to change your economic system: Give us a chance. Adopt our way of life and we will knock off the shackles which bind you, and will put within your reach all the good things to which you are entitled. There is no hope for you elsewhere."

LET us acknowledge that we have awakened to our responsibilities much too late, and have done far too little. But, in fairness, it must be said that while the extension of empire, and the colonizing of other peoples, and the taking possession of their lands, goes far back into the pages of recorded history, the Christian Church has been a pioneer in expressing its belief that the blessings God has given to any people are not to be selfishly held, as a prize, but to be shared with all men

Condensation of a fine broadcast by The Moderator of the General Assembly

everywhere. At least for over a century and a half that view has been acted upon, and men and women have gone to the far corners of the earth carrying with them as the motivating purpose of all they were doing, that principle of their faith.

And for them, the full Christian witness meant seeking to meet the needs of the whole man. God's love as expounded from the beginning of missionary endeavor covered his need here and now. Men needed the Gospel they had come to bring because it was the purpose of Christ that they should enjoy the abundant life here and now.

Christ was proclaimed to men as the Good Shepherd who had come to seek and to save the lost. He sought their personal allegiance that He might renew them in their inner being. They must be born again. They must become new men in Him. From Him would come strength to overcome the sin that was debasing them in body, mind, and spirit.

AS part of the Christian witness, hospitals were opened to bring health to their diseased bodies. From small beginnings the work of healing has continued. In India today are 250 Christian Hospitals containing approximately 16,000 beds. And 80% of the nurses at work there, are Christian or were trained in Christian institutions. Schools and later, Colleges were opened among them, that they might share, not only in the revealed truth of God in His Word, but that their minds might be enlightened, to discern truth from whatever human source it might come.

However, the cynic will say: "The Doors are being closed against you. Withdraw your missionaries and withhold your money. There is plenty to do to make Canada Christian."

It is perfectly true that an important part of the world lies at our own doors. In this beloved land of ours he is not doing God's will whose eyes are on the distant fields and who is not concerned with what happens to the man who lives next door; or the child who has never had a chance to know of the true quality of the joys of childhood, because of the conditions under which he lives. Wherever injustice lifts its head, or inequality of opportunity asserts itself, the Church must speak and act.

Yes, doors are closed, and other doors may also be shut against us, because we are not nationals of the countries into which we would go. But, thank God, where our representatives have gone, the Church is there. It may be under the Cross, and being tried as if by fire, but our Lord has said "I will build my Church and the gates of hell shall not prevail against it."

THE Captain of our Salvation has not sounded retreat. As loyal soldiers of the Cross we can not but go forward.

Last week there came to my desk a pamphlet which referred to the world missionary gathering held last year in Willingen, Germany. Issuing from their Conference came a call to the Christian Church throughout the world to Mission and Unity.

Unity was defined as that growing sense of oneness between nations and among the Churches. As for the Churches, this unity has its source and imperative in our increasing recognition of our common relationship to Christ. This, the writer stated, should always be regarded as a means and not an end. Quoting from the article, "We must get behind these words and recognize that unity without a mission is sterile and pointless. What is our Christian Mission? It is to bring within the reach of every human being the transforming power of God as revealed in Jesus Christ.

THIS is our task. The time given to us may be shorter than we think. As we work at this Commission we have too often conducted ourselves as if we had all the time in the world. Some doors have been closed, but through these closed doors God speaks. Quoting again from the challenging article referred to, "The great mass of men still awaits the healing touch and the enkindling word of the Master of men."

There are many doors still open. Give God His way and He will bless our work today as He has always done. Today the entire Fijian population is professedly Christian. There the Church is entirely self-supporting. It is self-governing and self-propagating in that it is sending its sons and its daughters to other parts of the Pacific.

In other places such as among the Bataks in Sumatra the Christian Church has won a place of unchallenged influence in the life of the people. In Formosa, the aboriginal people are literally crowding into the Kingdom. God loves the world. That love was expressed supremely in the gift of His Son to the world. Today it must be expressed through those who are His servants.

Let us with a sense of urgency upon us use all the modern means of communication open to us. In spite of all that Dr. Frank Laubach, that great apostle of literacy, and others have done and are doing, two-thirds of the world's population over five years of age can neither read nor write. But because of what modern science has done we can go to them not only with the spoken message but with radio recordings, films and posters—God's gifts to us today. This is the only day we have. May we not fail Him whose love waits to be satisfied.

Rise up O Men of God
Have done with lesser things
Give heart and soul and mind and strength
To serve the King of Kings. ★



Religious News Service

BLIND CHILDREN IN WAR-TORN KOREA
These blind Korean children are being taught the Braille system to read at the Meng Ah Hak Wom school for the blind.

Greatest of all Canadian Women Missionaries was Dr. Caroline MacDonald whom the Japanese called

The White Angel of Tokyo

By John McNab

LABOUR STRIKES in Japan were usually as provocative and dangerous as a labour strike in Canada. Some 25 years ago, the city of Kobe, Japan, had a strike that threatened to embroil the population. Agitators were going around and stirring the milling crowds towards violence.

One labour leader remembered a little Canadian woman in Tokyo, who had been a friend of the workers, and by telephone he requested Caroline MacDonald to come and speak to the strikers.

When she stepped off the train, this diminutive white woman did not appear to be the person who would bring a peaceful solution to the strike. They rushed her to the square where the angry masses had gathered, but the only point from which she could address them was a roof top. A square board was placed on the slanting roof and Miss MacDonald "shinnied" up the ladder and took her place with nothing but the sky to grasp.

From that precarious post she spoke to the strikers; not about the rights or wrongs of the strike but about the hopelessness of a cause on either side that was not rooted in justice. Then, she told them of the power of divine love to overcome hatred, greed and injustice, and the angry crowds became subdued. Japanese leaders said that that was a high peak—and it was a high peak of achievement in her relations with labour, which were always sympathetic.

Someone has said that she was always adventurous and always fearless —even from her girlhood. As a student at the University of Toronto, she gave much of her time to religious work. She became president of the Y.W.C.A. at the college and also was president of the Student Christian Movement. When she graduated from university, a post awaited her as general secretary for the Y.W.C.A. at Ottawa. In that position she was called to different branches of the "Y" in Canada where difficulties had arisen. Her success as a "trouble-shooter" brought her early recognition and the appointment to become National Y.W.C.A. Secretary for Canada.

FIFTY years ago, the World "Y" had no foreign work but they had become mindful of the call of the women of other countries. Hence, at a great world convention, they decided to begin in the Orient, and Caroline MacDonald was appointed to far-off Japan.



—Japan Travel Bureau from Miller

One of the many shrines in Japan. This is the Heian shrine at Kyoto.

On her arrival in Tokyo, she had nothing to guide her and she soon saw that the East was so vastly different from the West that she must proceed along different lines to the customary institutional building that marked activities in the West.

Her first effort was to learn the language and this she did with great thoroughness, taking different Japanese girls to live with her, and mixing with all classes of Japanese womanhood. Her work began among the factory girls since Japan was on the doorstep of industrial expansion. Girls were being brought from the surrounding country and they lived in cheap boarding-houses, some being akin to brothels. Many were forced because of their low wages and poor surroundings to live lives of shame.

There were also women students who were just beginning to attend colleges in Tokyo. They lived in nondescript boarding-houses, and one of Caroline MacDonald's first efforts was to erect student hostels where they might be comfortably and safely housed. The first hostel was erected through the generosity of friends in Great Britain and the second by friends in Ottawa, and the Japanese government called these hostels "a paradise."

ONE of her great projects was a Bible class in the heart of Tokyo, where Japanese, men and women alike, came to be taught. She woke up one day to find that one of the members of the Bible class had, in a fit of rage, murdered his wife and children. Her immediate reaction was to question her teaching and wonder how far short she had fallen in presenting Scripture truth.

It was a journey of several miles to his prison and one had to be queued up at six o'clock to gain admission. She rose at five and started to visit Yamada, who was awaiting sentence for his crime. Prison officials were

astonished at this tiny woman who came so regularly but the prisoner repented and such a change came over his life that the guards were amazed. One prison official said, "We are used to crime here, it does not touch us much, but we are not used to repentance."

The governor of the prison called her in some time after Yamada's conversion. He presented her with the names of thirty criminals who were awaiting the execution of the death sentence. Hence more and more of her time was given to prison work. This was not confined to the penitentiaries alone because there were the wives and children to visit; for the innocent suffer with the guilty when it comes to crime.

Then came her great decision; like the shepherd who leaves the ninety and nine that are safe, to go out for the one that is lost, she determined to give her life to the reclamation of the least, and the lost, and the worst in Japan's prisons.

Fortunately, there was a young Japanese woman, Michi Kawai, who had attended a summer school and was graduated from a college in the United States. Caroline MacDonald besought her to take her place as National Secretary for the Young Women's Christian Association, and handed over the eighteen associations that had been formed with a current membership of 1,815.

Following this decision she made a trip to Canada. One of her friends said, "But where is your salary coming from?" She answered, "I never thought of that." However, some of her friends and a wealthy lady in New York undertook to pay part of her salary and she also taught in the leading Japanese Ladies' College.

THE whole story of her work among those whom the world calls criminals can never be told. There were miracles of grace wrought in the lives of the outcasts. A reclaimed prisoner does not parade himself. So much that she did will never be known but one Japanese member of parliament said that during her lifetime she helped spiritually over 7,000 men within prison walls and many others without the walls.

Caroline MacDonald edited one book that is a masterpiece. It is called in Japanese, *"A Rascal Becomes a Saint,"* in English, it is, *"A Gentleman in Prison."* Public Enemy Number One was Tokichi Ishii who had served 20 years in Japanese prisons for various crimes. Ishii's boyhood had been spent in an environment of gambling, crime and immorality. He passed from crime to crime until his career led him to commit three murders.

Visited by Caroline MacDonald, at first he spurned her kindness. Then he accepted a New Testament and read it. In the story of the Crucifixion he came upon the prayer of Jesus, "Father, forgive them for they know not what they do." He declared that he was stabbed to the heart "as if pierced by a five-inch nail." The message of God's love flashed across the gulf of human differences. He who had been torn by masterless passions was now transformed in Christ, and when the good becomes triumphant, one wonders how so soiled a remnant becomes so pure. The peace that filled his soul; the faith not only in Christ but in Christians; the joy that came to possess him, even uplifted Miss MacDonald in her visits to the prison.

ANOTHER chapter began in her life when a violent earthquake destroyed Tokyo in 1923. Providentially, she was visiting a friend in the suburbs for only a few twisted sticks remained of what had been her home. Ex-prisoners walked miles because all manner of communication and transportation was cut off. They came to find if their benefactor had been spared. These criminals nicknamed her "The White Angel of Tokyo."

Before this earthquake, Caroline had asked on occasions for money to purchase a settlement house. One called St. Andrew's was available but the funds were not. This house escaped the fire that followed the earthquake. She bought it on a shoestring. There was begun a great social work for those who had suffered in the earthquake and the relatives and friends of the prisoners. The settlement house she named, "The Home of the Friendless Stranger."

Caroline MacDonald's humour saved her from becoming morbid despite the stress and strain of prison work. She would return from a morning in prison with lines upon her face and looking years older than when she had started. But before the simple luncheon was over she would have her associates in gales of laughter. When a Scottish visitor, Principal David Cairns of Aberdeen, noted the accessibility of the verandah which ran around the settlement house, he asked her if she was not afraid of burglars. "Not a bit," she replied cheerfully. "Every burglar in Tokyo knows perfectly well if he got in here (among released criminals) he would not get out without having his pockets picked."

The Government of Japan in 1924, conferred upon her the Sixth Order of the Sacred Treasure, in recognition of her constructive social work. The Department of Justice in the following year presented her with a silver cup which bore this inscription, "To Miss Caroline MacDonald, who for more than ten years has laboured among prisoners, especially among those condemned to death, and who has brought to them and other unfortunate people, the comfort of the Gospel of God." She was the first woman upon whom the University of Toronto conferred the LL.D.

Her love burned out in a white flame of service on behalf of others. The factory girls received faith, and tiger-like faces that had peered from behind iron bars became mild and gentle as she passed their way. So, in 1931, Caroline MacDonald of Wingham, Ontario, was translated to the house of many mansions where with her Master and Saviour, she will feel at home in the company of the ransomed and redeemed for whom Christ died. ★



—Camera Press from Miller

Women workers and young students in large numbers attend the Sunday service in Ginza Church, Japan. This church was destroyed during the war but has been rebuilt.

Dr. Claris Edwin Silcox in a Guest Editorial warns Canadians of a lurking menace in

*Roman Catholic Imperialism And World Freedom

IN their laudable efforts at national unity, Canadians play down the tensions which religious differences create in the country. Because Canada is so nearly and so uniquely divided in its total population between Roman Catholics and non-Roman Catholics, and because the French-speaking *bloc* is almost entirely Roman Catholic, Protestant-Catholic relations tend to be a subject taboo to most editors. As a result, our country is profoundly lacking in any rational discussion of basic world religious problems, and to that extent it is also naive in its consideration of international problems many, if not most, of which are largely intertwined with religious issues.

In an age which stresses mutual understanding and tolerance, no one wishes to take a position that seems to suggest bigotry or fanaticism, or to raise any question that might sound a sourish note in the general anthem extolling *national* unity. Especially at a time when the survival of formal Christianity as an effective force in the world for peace seems to be contingent upon the existence of a large measure of *Christian* unity, one hesitates to make any adverse criticism of things regarded by a considerable section of the population as 'sacred' or 'holy'.

PROTESTANT leaders are also apt to keep silence on the vagaries of certain aberrant sects. Many of these are, to be sure, unimportant and obviously part of the lunatic fringe of the religious world. They also have often the earmarks of religious rackets. But they bring Protestantism into disrepute by their vexatious inroads into the political field, and their basic silliness not infrequently becomes vicious. A new book, published this summer in the United States and Canada, entitled "Apostles of Discord" shows how far these noisy ultra-Lollards can go. Since, even in religious institutions, there is so much good in the worst of us, and so much bad in the best of us, it is dangerous to criticize any other group lest the criticisms return like boomerangs on the critics' own head.

Further, any intelligent discussion on religious differences demands a training which few secular journalists, radio-broadcasters or politicians have. To deal constructively with these vast issues, one must know a great deal about the very nature of religion itself and how it operates in the formation of culture; about the nature of religious institutions and how, from time immemorial, they have performed parallel but complementary functions to those of the state; about the use, meaning and abuse of symbolism in theology; about the possible inclination or antagonism of certain racial types to varying degrees of authoritarian control. In addition to all this, without some knowledge of church history, one has no basis for any true understanding of the roots of the present impasse between the East and the West in Europe, or of the rejection of European imperialism by Asia. On this continent, the prevailing ignorance of church history is colossal.

SOME, even in Protestant circles, believe that the Roman Catholic Church alone has saved the world from 'communism'—if it has been saved— despite the odd fact that the major champions in the struggle against communism today are Protestant countries, e.g., the United States and the United Kingdom. For such, a reading of the latest book by Avro Manhattan, entitled "Catholic Imperialism and World Freedom"* is a most disquieting 'must.' This book, carefully documented, argues in its 500 pages that the Roman Catholic Church is not, and never has been, the true friend of liberty, but is guided by one supreme aim, viz., *"to make all the world Catholic, either by absorption or by extermination."*

The facts adduced may prove bewildering to the uninitiated, covering as they do both historic struggles between Roman Catholicism and Eastern Orthodoxy, and current situations such as the Strickland dispute in Malta; the Browne Health Scheme in the Irish Free State; the Mindzenty and Grosz episodes in Hungary; the Adenauer and de Gasperi policies in West Germany and Italy; the endeavour of the Vatican to enlist Islamic support in its war against communism; the use of Catholic social action both in Japan during the occupation of the American forces and in Egypt—two badly over-populated countries —to prevent the governments from their proposed efforts to promote birth-limitation by methods other than might be approved by Roman Catholic moral philosophy; persecution of non-Roman Catholic groups in Spain and in Latin America; and a great many other situations, all highly complex, which disturb the world's peace of mind.

THERE is even an interesting story (pages 282 sqq.) about Ireland and the Easter rebellion in 1916, which may or may not be generally known. In 1933 when Mr. De Valera indicated that the Vatican had had knowledge of the forthcoming Easter rebellion through a secret envoy which had been sent to Rome before the outbreak of the rebellion, the Irish hierarchy and the Vatican issued their denials. Whereupon Count Plunkett, who had been the envoy, came forward and confirmed the fact in writing that he had visited the Pope at that time and informed him of the date set for the uprising. The Pope had then conferred His Apostolic Benediction on the men who were facing death for Ireland's liberty! All of this is interesting!

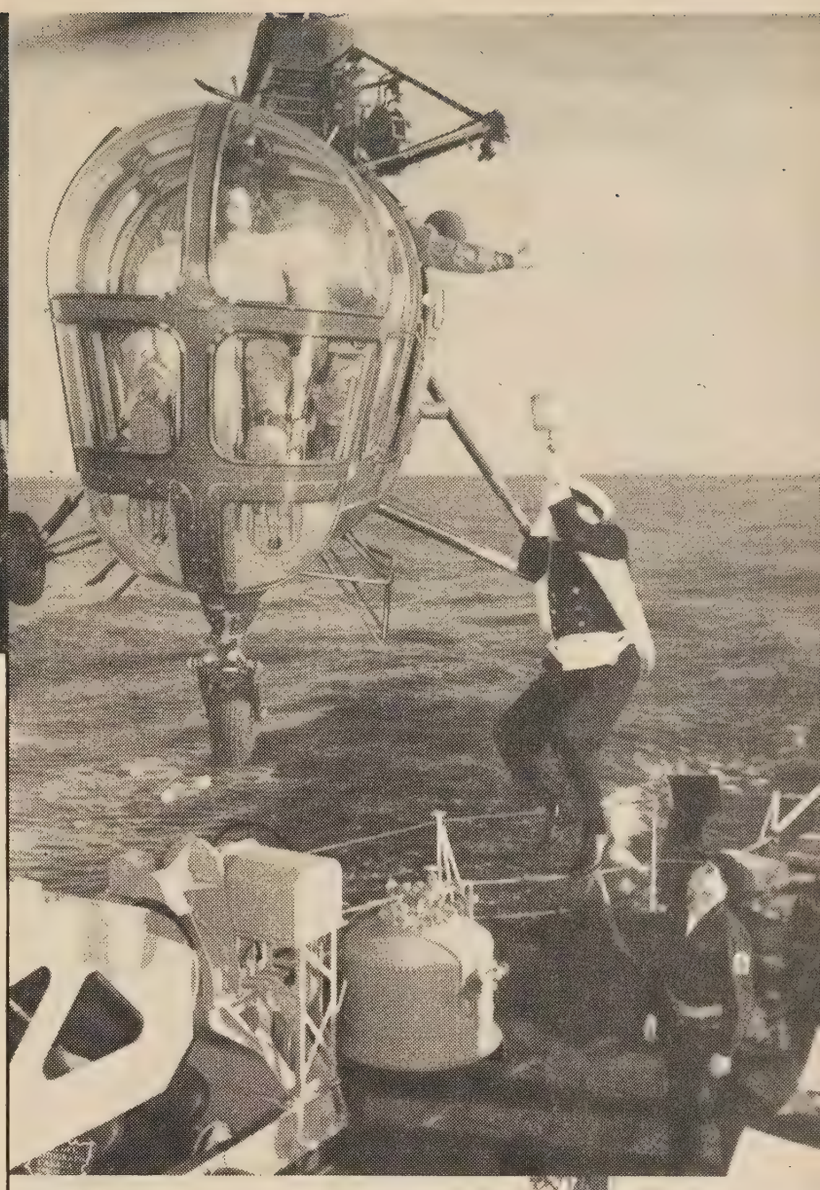
Detailed analysis of the data thus documented is, of course, impossible in a brief review-editorial but the author's main contention, whether one agrees with it or not, needs to be stated in his own words as found on page 433:

> ***"Of all the tyrannies which are still facing mankind, none is so sinisterly dangerous as the Catholic Church. This, many will reject with scorn. The monstrous administrations of Fascist and Communist dictatorships, the growing incubus of atomic incineration, are too fearsome realities to bear resemblance to everything else.***
>
> ***"Yet if giants have turned into monstrous perils the bacilli which have brought them to insanity are surely no less perilous. Hence, the producers and carriers of such bacilli are far more terrible realities than even the maddened creatures now threatening the earth with destruction. The Catholic Church is the greatest producer of bacilli the world has ever seen."***

Strong and extreme language! Yet, any fanatical devotion to an authoritarian, totalitarian ideology may evoke and even prepare the way for a fanatical counter-devotion to another equally authoritarian, totalitarian ideology. A pamphlet by Father Martin Scott, S.J., is entitled "No Pope Can Be Wrong in Teaching Doctrine." Those disciplined in such a belief need not go far to assert not that "the Party is right because the doctrine is true, but that the doctrine is true because the Party is always right."

**Catholic Imperialism and World Freedom by Avro Manhattan—S. J. Reginald Saunders, Toronto. Price $7.50 —pp. 510.*





National Defence Photos

(Above) On board H.M.C.S. HAIDA, Chaplain A. Gordon Faraday of Ottawa and Halifax, conducts divine worship for the crew in the destroyer's galley.

(Top Right) Chaplain Faraday is hoisted from the HAIDA'S quarterdeck into a helicopter bound for a U.S.N. aircraft carrier. On another journey the padre is hauled over the waves by jack-stay from H.M.C.S. ATHABASCAN to the HAIDA.

Chaplains On The Ocean Wave--

CHAPLAINS are the link between service men and women and their Master. They are the representatives of the Church on the firing line. Whether the padre is in the navy, army, or air force, his duties are no sinecure.

The cooperation of the churches is needed to obtain the finest among ministers for a chaplaincy. Some may enter the services for a period; whilst others may choose it as a career. Let no one think that the chaplain in either branch of the service has a soft job.

There was a period in the early part of World War II when chaplains were considered by some cynics as "surplus baggage." Today they are warmly welcomed as an asset to the ship or the battalion or the squadron. Their religious leadership to young people at a critical period of their lives is keenly appreciated by cabinet ministers, officers and men in foxholes.

The illustrations above, taken on the Korean coast, give a vivid glimpse of how a naval chaplain carries his message to the troops. The Rev. Gordon Faraday, once minister of Knox, Halifax, and more recently of Vankleek Hill, is now completing his tour of duty in the Far East. He was preceded in Pacific waters by another Presbyterian chaplain, the Rev. J. Wilson, formerly minister of Renfrew. Both of these chaplains have given a fine witness for our Church and the Master.

Sunday is a very busy day with services to be conducted in many ships—often five or even more. In addition, there is likely to be a large number of interviews on each vessel.

Ministers like Chaplain Faraday and others, may hold services on a minesweeper, a destroyer, a cruiser, or an aircraft carrier. They not only minister to Canadian sailors but also bring solace to men of other fleets among the United Nations.

The chaplain is usually transported, as shown above, in one of three ways: sometimes he is lifted bodily into the helicopter or dragged above the waves from one ship to another by jack-stay, or he may be bumped across in a motor cutter. This transportation enables the chaplain to divide his time between the three Canadian destroyers: the *Athabascan*, the *Crusader*, and the *Haida*, which have recently returned from action in Korean waters.

Teen-agers will love this delightful tale of a young Canadian growing up in India

Jennabeth Tells Her Story

By O. Mary Hill

JENNABETH looked like any nice Canadian girl, with her long blonde hair, blue eyes, and shy smile. She was dressed like a Canadian girl, too—and not in one of her pretty saris. When I asked her whether she had a nickname she laughed and said, "Yes, they call me 'Mish', because I'm a missionary's child. And when I first went to high school here in Canada they were surprised I wasn't dark—because, after all, I grew up in India.

"My grandfather was a missionary, too, out in Bombay, and when my father came back to go to school in Kingston, they called him 'Hindu'."

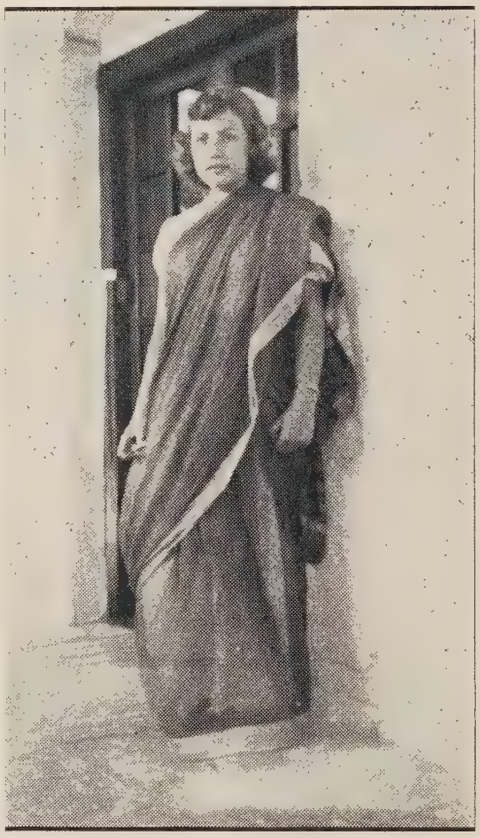
I have often wondered what it's like to be a missionary's daughter, brought up in a foreign country. So I found it interesting to meet and talk with Jennabeth Wood, the 15-year-old daughter of the Rev. Dr. and Mrs. C. L. Wood, Presbyterian missionaries at Alirajphur, Central India.

"Being a missionary's daughter has its advantages," said Jennabeth in answer to my question, "and, of course, some disadvantages. The best thing about it is that I've had a chance to meet and get acquainted with people from other countries and to find out how they live. That's fun—and it's important, too.

"I DON'T remember my first trip out to India because I was only ten months old. I grew up in the mission compound, where all the missionaries and a good many of the Indian Christians live. Before I knew any English I talked Hindi. I learned to love the Bhil people we were working among, to eat Indian foods, and to wear a sari. (Saris are wonderful when, as most of the Indians do, you sit on the floor.)

"When I was old enough to go to school I met all sorts of different people. It is very hot down on the Indian plains so I went to a school up at Landour in the hill country and within sight of the famous Himalayan Mountains. Woodstock School was the name of it, though some of the other schools in Landour called us the 'Rainbow School', because we didn't wear a school uniform and sometimes appeared in a queer mixture of clothes.

"During the war Woodstock had about 600 pupils, boys and girls of 62 different nationalities. Some of them came from China and Japan, where their fathers were missionaries or soldiers or diplomats, to find safety in India. Some of us at Woodstock were Christians, some were Jewish, some were Hindus. But we all got along beautifully together. While the war



Jennabeth cuts the white ribbon at the opening of the Alirajpur Church, Alirajpur, India, June 1952.

lasted, it wasn't always easy to find enough food for us all. Nowadays, of course, the school has only 400 pupils, of 20 different nationalities. About two-thirds of them are Indians.

"I STUDIED just about the same subjects as I do here in Canada because I took the American course. There was an English course, too—for pupils who planned to go to school or college in Britain later. And we could study Hindi as a second language. We played baseball and tennis and went swimming, and sometimes there were movies for the whole school. Our holidays were altogether different, though. We went to school from March until December. Then in January and February, when it is colder down on the plains, we went home for our vacation.

"Moving about a lot is all a part of being a missionary's child. Missionaries come back to Canada every four or five years on what they call a 'furlough.' Coming home is fun, because we see something of other countries on our way. This time we came by boat from Bombay to France, went over to Switzerland, and then on to Venice. Afterwards we travelled on to Paris and then over to England—but Switzerland and Venice were the places I liked best.

"I've found that it isn't always easy to feel at home in both Canada and India—and going to a new school can be lonely, too. When I was seven I spent a year in London, Ontario, and went to school there. The next year I was at school out in Oregon, near my mother's home. Now I have been in Canada again for a year and studying at an Ottawa high school.

"This time I have found it hard to feel really acquainted in Canada. Most of the school crowd treat me as something of a stranger; they still haven't taken me in. And when they hear that my father is a missionary, they expect me to be rather odd.

"THEY are different from the boys and girls I went to school with in Landour. Clothes and money matter much more here; there, everyone was on the same footing. (At Alirajphur, of course, we were very careful about spending money, because so many of the Indian Christians have very little.) We studied harder to keep well up in our classes.

"In some ways, teen-agers here are more grown up. Girls have a lot more freedom than they do in India, and I like that. When I was at home in Alirajphur I never went into the city alone, partly because people used to stare at my fair hair and blue eyes.

(*Turn to page* 17)



A PAGE FOR BOYS AND GIRLS

by A. Norman McMillan



Religion in Stamps

Pitcairn Island Honors the Bounty Bible

PITCAIRN Island, a small British colony far out in the South Pacific, has issued a set of two stamps to honor the erection of a new government school on the island.

On one stamp, Pitcairn has honored its first "school" and for many years its only one. On the other is pictured a small English Bible that was the ship's Bible on H.M.S. Bounty.

Thereby lies one of the most remarkable stories about the Bible ever told. The unusual story behind Pitcairn's settlement has become rather well known because of the book "Mutiny on the Bounty" and the popular movie that was based on it.

It was in 1787 that members of the crew of His Majesty's armed transport "The Bounty" were driven to mutiny by the cruelty of their master, the notorious Captain Bligh. Under the leadership of Fletcher Christian, the mutineers seized control of the ship, set the hated captain adrift in an open boat, and made for the tropical isle of Tahiti.

There they fell in love with attractive native girls, married, and would probably have settled down to live. But news reached them that the British Admiralty, having heard of the mutiny, was determined to capture the rebellious crew and hang every one of them as an example.

Desperate, they decided to set out for Pitcairn, a small uninhabited isle, situated almost halfway between Australia and the coast of South America. After arriving at this remote spot, they sank the Bounty, to hide all evidence of their crime. It proved a good hiding place. For years the world lost sight of them.

It would be happy to record that the ten crew members and their families lived a happy existence in this distant retreat. Such was far from the case, however. Boredom overcame the men and they quarreled. After a while only two of the ten men were left alive, Edward Young and Alexander Smith.

Among the possessions of the two survivors was the only reading matter on the island, the ship's Bible which had been brought ashore before the Bounty sank. Smith, who could scarcely write his own name, set out to teach himself to read from the Bible.

Soon Young died and Smith found himself the only adult protector of a group of terrified women and small children. Laboriously, he continued his task of spelling out the Bible, verse by verse, mastering its words and teaching them to the children who clustered about.

In 1887, one hundred years after Pitcairn was settled, a missionary ship from the United States anchored in Bounty Bay and sent a party ashore.



Imagine their astonishment when, instead of the heathen Polynesians, they were met by leaders of a devout English-speaking Christian colony. Here were a group of Christians, identified with no other body in the world, and having no formal ritual of worship. Yet they knew the Bible word for word, and in their simple island community practiced Christianity in a beautiful way.

Alexander Smith had taught well from the Bible in his aging years. That one book had changed a raging, feuding, blood-soaked island into a peaceful Paradise! Where has greater testimony ever been given to the power of the Bible?

Pitcairn is a happy, progressive colony, holding an honored place in the British Commonwealth, no longer quite as remote as it once was—as witness the fact it now issues its own postage stamps. It is fitting that Pitcairn has paid tribute to the book that meant so much in its history, the Bounty Bible.

Back to School? Well, here's a Quiz on Education.

1. Socrates used a special method of teaching; what was it?
2. When did modern shorthand come into vogue?
3. Whose writings have long formed the basis of education in China?
4. From what language do we get the word Alphabet?

Never Give Up!

SOME years ago a young lady applied to the superintendent of a Sunday School for a class. At his suggestion she gathered a class of poor boys. The superintendent gave each of them a new suit of clothes.

The worst and most unpromising boy in the class was a lad named Bob. After two or three Sundays he was missing and the teacher went to seek him. She found that his new suit was torn and dirty, but she invited him back and he came.

The superintendent gave him a second suit but after attending once or twice, Bob again absented himself. Once more she sought him out only to find that the second suit had gone the way of the first.

"I am utterly discouraged about Bob," she said, when she reported the case, "and must give him up."

"Please don't do that," pleaded the superintendent. "I cannot but hope there is something good in Bob. Try him once more. I'll give him a third suit if he'll promise to attend regularly."

Bob did promise. He attended regularly, got interested and became an earnest seeker after Jesus. He found Him. He joined the church.

He was made a teacher. He studied for the ministry. The end of the story . . . He became the Rev. Robert Morrison, the great missionary to China, who translated the Bible into the Chinese language and by so doing opened the kingdom to the teeming millions of that vast country.

Answers to Quiz

1. Question and answer.
2. Timothy Bright used it in the reign of Queen Elizabeth I.
3. Confucius.
4. From the first two letters of the Greek Alphabet, i.e. Alpha and Beta.

ACROSS THE DOMINION

THE PRAIRIES

Rebuild on Old Location

RED DEER, Alta—Knox Presbyterian congregation has approved plans for a new building which will be erected on the present site. The work of tearing down the old church began in July.

The new building will seat 300 persons and will cost approximately $50,000 without furnishings. This church occupies a site that has been used for church purposes longer than any other in the city since the north section of the present building was opened in 1897. Other sites were under consideration but the final decision was to build on the present location.

Celebrate 61st Anniversary

NEEPAWA, MAN.—Large congregations assembled on May 24 to celebrate the 61st anniversary of Knox Presbyterian Church. Professor Allan L. Farris of Knox College was the guest preacher. At a fellowship hour after the evening service, Professor Farris gave an illustrated lecture on "Scotland as I saw it."

The Rev. Douglas Anderson, minister, dedicated two Communion chairs on May 31, in memory of Mr. and Mrs. William Thomson.

BRITISH COLUMBIA

Dedicate Memorial To Former Minister

MOUNT LEHMAN—At a service of dedication in Dunn Memorial Church on June 21, a King James Version pulpit Bible with two gold-fringed embroidered book marks was presented by Mrs. J. Brundige. The gift was in memory of the late Rev. Alexander Dunn after whom the church was named. The Rev. Malcolm D. Blackburn, minister, dedicated the gift to the glory of God. Special music was rendered by the junior choir.

New Minister Welcomed

PORT ALBERNI—Knox Presbyterian Church gave a cordial welcome to its new minister, the Rev. John N. Allan. Mr. Allan has been appointed by the Board of Missions to this charge.

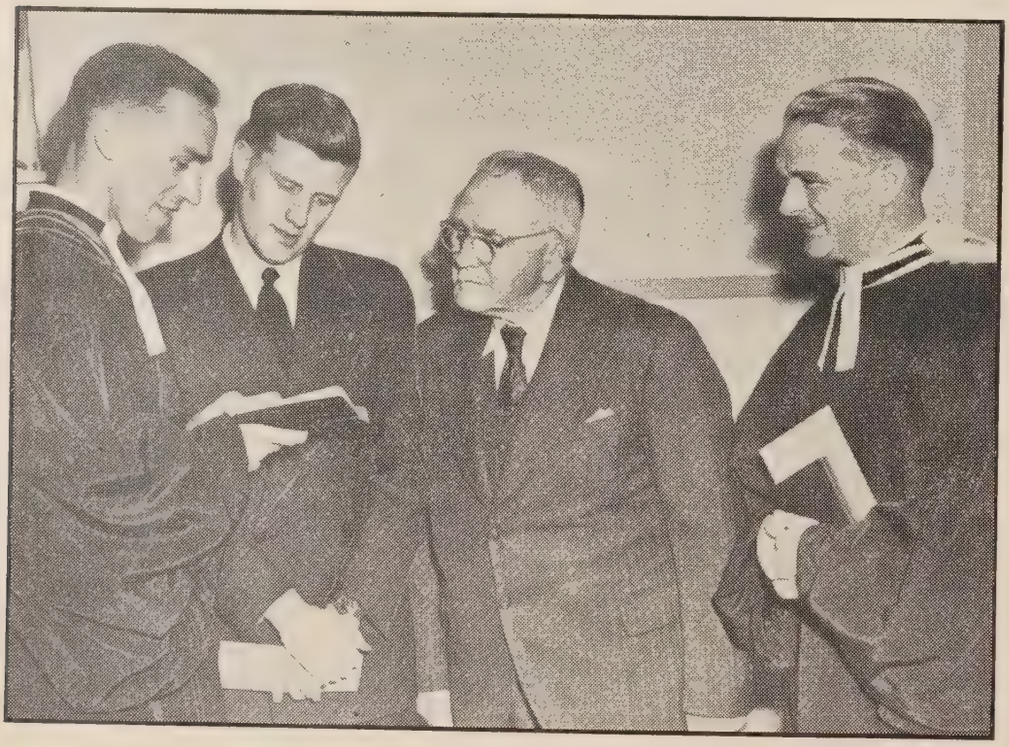
The service was conducted by the Rev. Dr. J. L. W. McLean of St. Andrew's Victoria, who spoke on the text: "I am among you as he that serveth." Dr. G. Gushue-Taylor and the Rev. W. E. Montgomery, former Formosan missionaries, were among those who extended a welcome to Mr. and Mrs. Allan.

Work of Dr. Rattray Praised

WHITEHORSE—The polio epidemic has curtailed activities says Rev. W. O. Nugent, missions superintendent for Alberta, but there was a very good turn out of First congregation for the farewell service of Dr. A. A. Rattray on Sunday, June 21. The church building is lovely and a credit to Presbyterianism and our Lord in this far north. To Dr. Rattray and the members of the church must go a great deal of credit for without their volunteer labour there would not be such a churchly structure. The pews now in the church were at one time in Dr. A. S. Grant's church at Dawson during the gold rush of 1898.

The work of Dr. Rattray cannot be praised too highly, and I have been pleasantly surprised with what he has accomplished during his two years in the north. The congregation said farewell to their minister with suitable gifts.

There are several things that need to be done immediately in the church building: the outside entrance into the basement has to be cemented, and a sill and protector at the front entrance is needed to keep the basement from being flooded.



— Laddie Ponich, Edmonton Journal

Pictured at a meeting of Edmonton Presbytery, from left: the Rev. D. L. Crocker, Moderator; the Rev. W. J. Graham, who was ordained and inducted into Westmount Church; Mr. W. S. Millar, representative elder, and the Rev. E. J. White, First Church.

THE MARITIMES

Dedicate New Communion Set

FRAMBOISE, N.S.—A new set of Communion vessels was dedicated in St. Andrew's Presbyterian Church, on July 12. The set was the gift of Miss D. MacLeod and Miss Wilma Strachan, in memory of Kenneth A. MacLeod and Mr. and Mrs. George W. Strachan, and Donald A. Strachan. After the dedication the congregation joined in the observance of the Sacrament of the Lord's Supper. The special preacher on this occasion was the Rev. Charles MacDonald of Lake Ainslie. The Rev. Neil J. MacLean is minister of this congregation.

Laymen Organize With Deep Purpose

TRURO, N.S.—Laymen of the Presbytery of Halifax and Lunenburg gathered at a supper meeting in St. James Church, Truro, on May 11. The laymen's groups in this Presbytery were organized into an association with a specific purpose. The constitution adopted includes a deepening of spiritual life, increase of knowledge, interest and loyalty to the Presbyterian Church.

It is also in the plan to enlist an active force of laymen in every congregation to help supply vacant charges. This association will also encourage the training of leaders, the enlargement of our Christian fellowship, and seek exchanges of ideas with other groups throughout the whole Church.

Thomas K. MacLellan, who presided at the election of officers, spoke of the struggle that had been waged to raise ministers' stipends from the basic level of $2,000 up to $2,600. He also

emphasized the important part that budget givings play in helping the new and the smaller churches. Mr. MacLellan urged the laymen present to set their sights on the promoting of a more intelligent stewardship in our giving to the budget and to the entire work of the Kingdom of God.

Officers elected were: Roy Stevenson of Truro, president; T. K. MacLellan, Halifax, 1st vice president; Alex Morrison, Bridgewater, 2nd vice president; and Murdoch MacLeod of Halifax, secretary.

Young People Present Communion Table

WALLACE, N.S. — The Young People's Society presented a Communion table to St. Matthew's Presbyterian Church on May 24. This was prior to the observance of the sacrament of the Lord's Supper. Miss Jessie Drysdale, the president, made the presentation and Miss Etta Sutherland unveiled the table. The gift was dedicated by the Rev. J. A. McGowan.

Receive New Minister

EAST RIVER, N.S. — The newly-formed charge of East River, St. Mary's —Glenelg—Sherbrooke, has received its new minister, the Rev. Gordon Bannerman. A recent graduate of Presbyterian College, Montreal, Mr. Bannerman was inducted into the charge on June 1.

The congregation expressed their appreciation tangibly to the Rev. Douglas J. Wilson, who has conducted services in East River, St. Mary's and Glenelg for the past two years with great devotion.

Gifts Are Dedicated

HOPEWELL. N.S. — First Presbyterian Church had new lights installed in the church hall on June 4. These were presented by various members of the congregation and were dedicated in memory of their friends. The Rev. R. R. Gordon, interim-moderator, performed the dedication, and the Rev. G. A. Malcolm was guest preacher.

The congregation has been fortunate in receiving other gifts since the senior guild installed a new hardwood floor and platform in the church hall. The choir received new hats and gowns from the junior guild and also copies of the Book of Praise.

Congregation Expresses Appreciation to Minister

TRURO, N.S.—Wishing to show their esteem and affection to their minister, the Rev. W. C. Nicholson, the congregation of St. James' met on June 21 after the evening service. They presented Mr. Nicholson with return steamship and railway tickets to the Old Country, as a mark of their appreciation for his work.

On behalf of the congregation, Mr. Malcolm MacInnis, clerk of session, expressed the hope that Mr. Nicholson would have a pleasant ten weeks in the Old Country and a safe return to his flock in St. James. Mr. Nicholson thanked the congregation for their many kindnesses.



—Portage la Prairie Daily Graphic

Two women missionaries in Portage La Prairie are shown prior to leaving for a tour of Indian Reservations of our Church. From left: John Raysond, head of the local Indian office; Miss Ethel Mellafont, Isabel Waterson, Presbytery Y.P.S., Miss Beryl Millar, and the Rev. H. Lloyd Henderson of First Presbyterian Church.

NEWFOUNDLAND

Evening Service is Successful

ST JOHN'S—The two congregations in St. John's experimented during the summer with holding an evening service. One was in the form of a cottage service held in the summer home of a member of one of the congregations.

The time and place of these services were advertised in advance so that those who lived at a distance, for many Newfoundlanders move out into the country in summer would be able to attend. The districts chosen were dependent on the number of Presbyterian homes in the locality.

Grand Falls continued to hold evening services although the attendance diminished. This plan of holding evening services at chosen points is not new since the "farmhouse" service has been in vogue for some time in Scotland and other lands.

QUEBEC

Dedicate Bibles for Congregational Use

LACHUTE—The Rev. Dr. William McMillan, formerly of St. Andrew's East, Quebec, preached in The Margaret Rodger Memorial Church, on May 28, the occasion of the 25th anniversary of the ordination of the Rev. Dr. Harold Reid, minister of the congregation.

Dr. McMillan dedicated Bibles for use in the churches at Lachute and Brownsburg. These King James versions of the Bible had been purchased through the raising of a special fund to provide copies for all the pews.



Cradle Roll Graduates at Mount Royal

Graduate from Cradle Roll

MOUNT ROYAL—White mortarboards were given to four children who graduated from the Cradle Roll into the Nursery Department of the Sunday School. Andrea Murray, Dorothy Waterman, Wallace Guthrie and Donald Griswold were presented with certificates as they were promoted at the age of three. Mr. Gordon Fraser, superintendent of the Sunday School, and the Rev. E. Powell Aikens, the minister, spoke briefly while the Women's Association provided suitable refreshments with lollipops and balloons.

YOUTH IN THE NEWS

Form National Council of Presbyterian Young People

THROUGHOUT Canada young people will be delighted to learn that a National Presbyterian Young People's Society was formed in St. John's College, Winnipeg, in the first week of July. The General Assembly had officially approved the constitution of the National Society. Elected representatives of each Synod of the Church met together in this event of great significance for our young people.

The delegates to the conference studied the needs of Young People's Societies, so that the National Society might adequately serve these needs. They considered the function of the National Society in the following terms: (1) Effective leadership training. (2) Guidance and inspiration for youth evangelism. (3) Preparation of programmes in terms of young people's interests. (4) The selection of projects to enlist youth support for the total work of the Church, and (5) the sharing together of the problems and needs and interests of young people outside the Church as well as within.

From every Synod came urgent appeals for leadership in Young People's work. The Council was determined to provide the answer. Plans have been made to seek the assistance of our young people for the purchase of a station wagon to be used by the National Society and the Board of Christian Education for leadership training. The delegates expressed the wish that there might be appointed a full-time Secretary for Young People's Work throughout the Church. Outlines were also prepared for the study book for 1954-55.

One encouraging feature of the conference was the keen enthusiasm of the young people to take an active share in the missionary work of the Church. It is the hope of the Council that young people will be able to raise $10,000 annually for missions, as a contribution to the budget of the Presbyterian Church in Canada.

Officers elected for the National Society for 1953-54 were as follows: Honorary President, Dr. W. A. Cameron, Moderator of Assembly; President, John McLeish, Montreal; Vice-Presidents, William M. Walker, Vancouver; Robert Murray, New Glasgow; Secretary, Donald Christie, Toronto; Treasurer, Malcolm Summers, St. Catharines; Publicity convener, Robert Cochrane, Saskatoon. The Council appointed an editorial committee, a leadership training committee, and a finance committee.

Plans were made for a Conference of Presbyterian Youth to be held during the Pre-Assembly Congress next year. It is hoped that over 100 young people from across Canada will attend and take their place alongside of Church leaders and members in the work of the Church.



—Harold K. White Studio

From left: the Rev. J. Dean C. Smith, Winnipeg; John Allison, Calgary; John McLeish, Montreal, (standing) President of the National Young People's Society; Miss Bernice MacLaren, Winnipeg; Malcolm Summers, St. Catharines; Miss Edna McIntyre, Toronto; the Rev. J. S. Clarke; Geoffrey Johnston, Brantford; the Rev. Dr. M. E. R. Boudreau, Norwood, Man., Donald Christie, Toronto; Robert Murray, Kentville, N.S.; William M. Walker, Vancouver, and Robert Cochrane of Saskatoon.

Canadian Youth in Holland

THE Presbyterian Church in Canada was represented at the Third World Conference of Presbyterian Youth at Woudschoten, Zeist, the Netherlands, from August 17-29. The conference was arranged by the World Presbyterian Alliance and brought together youth delegates from Presbyterian Churches around the world. The Presbyterian Church in Canada was represented by three official delegates and three visiting delegates. These included Margaret MacNaughton, Winnipeg, Jean Brown, Napanee, Loraine Donald, Toronto, Hazel Kyle, Winnipeg, June Firth, West Hill, and Mrs. S. F. Andrunyk, Barrie.

The theme of the Conference was "Renewal by Christ." It was led by ministers, professors and laymen from Presbyterian Churches in Europe, Great Britain, North America and other countries. From August 20 to 24, the conference met in conjunction with the meeting of the Eastern Section of the World Presbyterian Alliance.

Brockville Y.P. Rally

Brockville Presbytery Young People's Society held their spring rally on May 22 in the Presbyterian Church, Prescott. The rally was one of the best in years, with societies from Kemptville, South Mountain, Mountain, Morewood, Dunbar, Cardinal, Winchester Springs and Prescott in attendance. Murray Graham, president of the Presbytery Y.P.S., presided, and was assisted in the opening devotional exercises by Mary Lou Wells and Howard McIlveen, both of Cardinal.

The special speaker for the rally was Gervis Black of Prescott, a candidate for the ministry. Speaking on "Muscle, Mind and Morals," Mr. Black stressed the need for young people to keep a balanced development of body, mind and spirit to achieve the symmetrically perfect manhood such as the Master typified.

ORDINATIONS

R. K. Anderson, B.A., June 16, 1953.
Gordon Bannerman, B.A., June 1, 1953.
L. E. Blaikie, B.A., June 25, 1953.
H. Crump, June 26, 1953.
W. A. Douglas, B.A., May 29, 1953.
A. J. Morrison, B.A., April 30, 1953.
David Tan, June 26, 1953.



September 1—John 5: 32-39
September 2—John 20: 26-31
September 3—2 Timothy 3: 10-17
September 4—Exodus 20: 1-17
September 5—Psalm 119: 105-112
September 6—Deuteronomy 8: 1-6
September 7—Luke 18: 1-8
September 8—1 Thessalonians 5: 14-23
September 9—Psalm 100
September 10—John 4: 19-26
September 11—Colossians 3: 12-17
September 12—Philippians 4: 1-7
September 13—Psalm 95
September 14—Genesis 17: 1-7
September 15—Matthew 3: 7-12
September 16—Matthew 3: 13-17
September 17—Acts 2: 37-42
September 18—Romans 6: 1-8
September 19—Mark 10: 13-16
September 20—Matthew 28: 16-20
September 21—Exodus 12: 1-11
September 22—Matthew 26: 26-30
September 23—Luke 24: 25-32
September 24—Romans 8: 32-39
September 25—1 Corinthians 10: 13-26
September 26—1 Corinthians 11: 23-29
September 27—Revelation 3:14-22
September 28—Acts 1: 1-9
September 29—Acts 1: 10-14
September 30—Acts 1: 15-26
October 1—Genesis 28: 10-15
October 2—Genesis 28: 16-22
October 3—John 13: 1-10
October 4—Ephesians 4:1-8

Presbyterian Uniform S.S. Lessons

LESSON—SEPTEMBER 6
The Holy Scriptures
Psalm 19: 7-11; John 5: 39; 20: 30-31
2 Timothy 3: 14-17
Golden Text: Psalm 19: 8

LESSON—SEPTEMBER 13
Prayer and Worship
Psalm 100; John 4: 23-24; Col. 3: 16-17
Golden Text: Philippians 4: 6

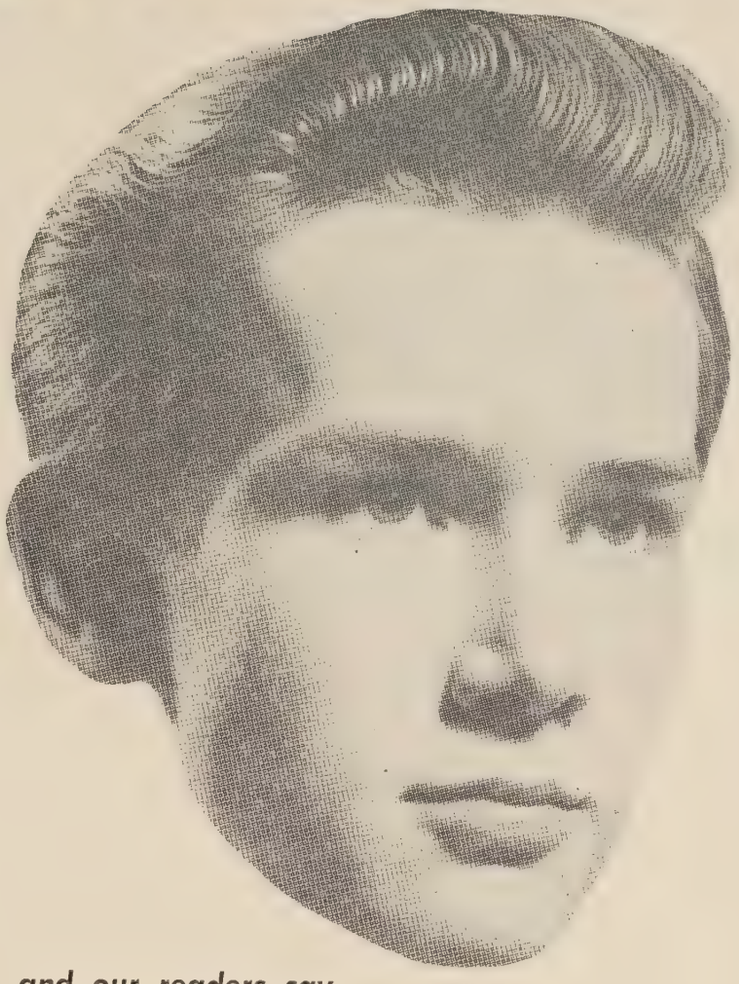
LESSON—SEPTEMBER 20
The Sacraments: Baptism
Matthew 3: 11; 28: 18-20; Acts 2: 38-41
Romans 6: 3-4
Golden Text: Matthew 28: 19

LESSON—SEPTEMBER 27
The Sacraments: The Lord's Supper
Matthew 26: 26-30; 1 Cor. 11: 23-29
Golden Text: John 6: 35

LESSON—OCTOBER 4
The Ascension of Jesus
Acts 1: 1-14
Golden Text: Acts 1: 8

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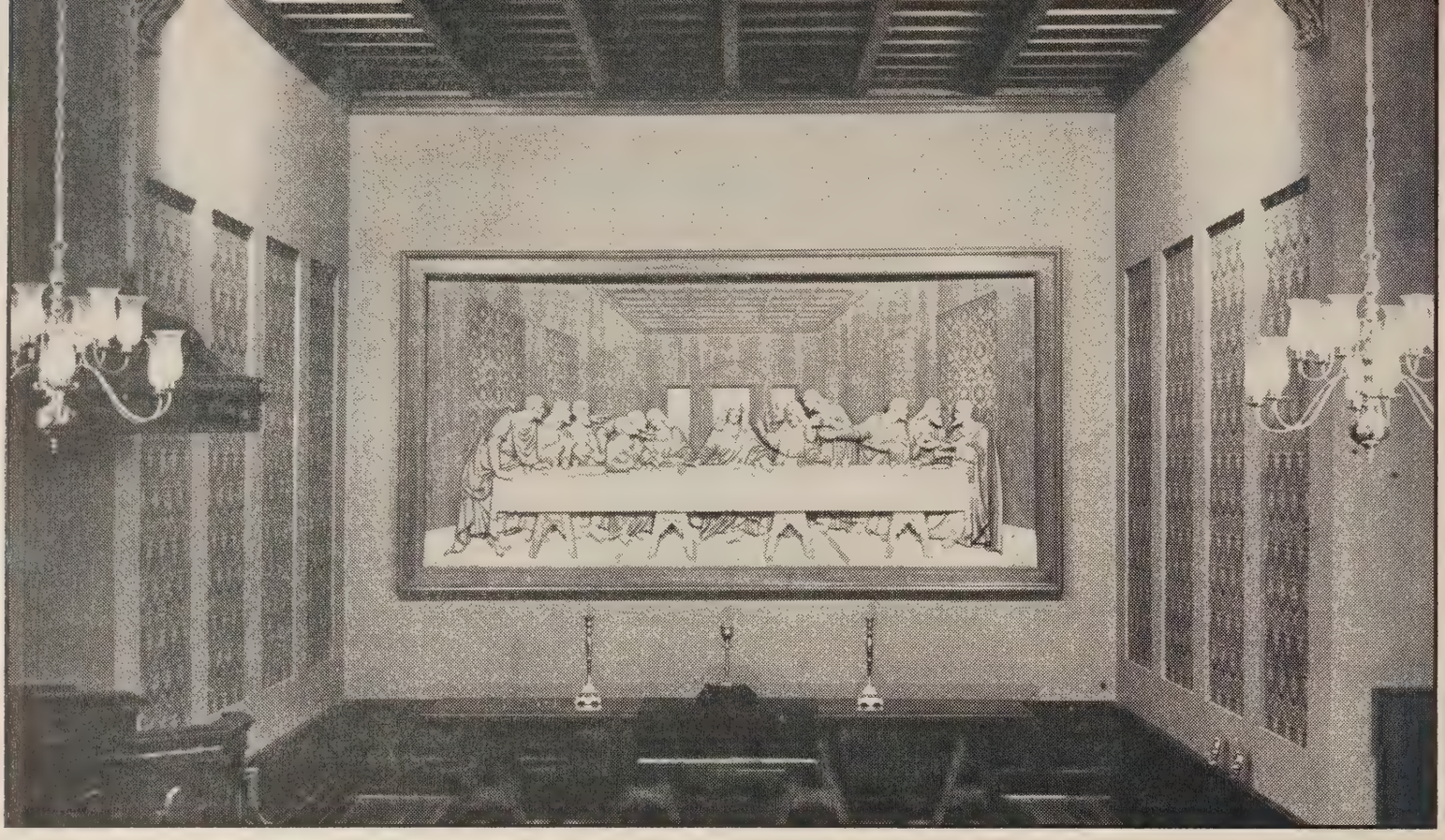
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October 4 has been designated as World-Wide Communion Sunday when Christians in many lands will unite in the observance of the Sacrament of the Lord's Supper. The engraving above appears in the chapel of The Upper Room Building at Nashville, Tennessee. This room was dedicated a few months ago for private and public worship.

When God Enters In

By Walter Barlow

THE Reformed Churches have always stressed the Biblical doctrine of the Sovereignty of God. This doctrine was the reply of the Reformers to the Church of Rome, which had stoutly declared that the Pope was the sovereign spiritual power, on earth. We still proclaim the Sovereignty of God, but there seems to be a real need to explain what we mean by it.

To many people who sit in the Protestant pews, God's Sovereignty is thought of as the power to perform any kind of action which the human mind can conceive, however fantastic or contradictory. In particular, God's sovereignty is thought of as the power to do anything He pleases with the forces of nature. Now, if God were the kind of deity who played fast and loose with His creation, He would not be a God whom we could love or worship. This picture of a Divine despot, possessed of all power to manipulate the forces of nature according to His own whims, is not the God revealed in the Bible.

The God of the Bible is a loving Father, and His Sovereignty means that He loves His sinful children with a love beyond our knowing. The Bible calls it "the grace of God." Grace is the undeserved love of God for you and me. When we meet God in the Bible we do not encounter a Sovereign Ruler before whose terrifying presence we are smitten to earth. We meet our Heavenly Father, who has ceaselessly yearned for our return. The love which moved the Apostle Paul to write, "The Greatest of these is love" is God's redeeming love revealed to us in Jesus Christ our Lord. This is the Sovereignty of God we believe in, the love which came to earth, seeking and saving the lost.

IT is the divine initiative of grace which alone explains the Incarnation. Why did the living God become flesh and dwell among His sinful children? Not to impress them by His majesty, but to redeem them from their sins, and to reunite them to Himself in the heavenly fellowship with Himself which their sin had so tragically broken.

Dr. Barlow has been a leader in Schools of Evangelism in Presbyterian Church U.S.A., for some years.

The Incarnation was divine love coming all the way, paying all the price, even the price of the atoning cross, that sinful souls might not perish, but have everlasting life. God could create a world with a word. He could only redeem a world with a life. And that life was given when He came in Jesus Christ, and tasted death for every man on the cross.

We need to be arrested with a new and startling awareness of the truth that our Lord came to this earth for the one purpose of redeeming us from our sins. The great words of the Master concerning His mission have become so familiar to us that they leave us quite unmoved. What did He mean when He said He had come to seek and to save the lost?

Against the background of our Lord's parable of the lost sheep we are startled into a new awareness of the

peril of the soul that is "lost" from the flock of God. Still more deeply are we moved by the passionate concern of the shepherd, for whom there was no sleep or rest possible until he had found the lost sheep. One sheep in a hundred, but it was *his* sheep, and he must needs seek for it "until he find it."

He who spake that parable said, "I am the Good Shepherd; the good shepherd giveth His life for the sheep." Dare we say we have really plumbed to its depths the meaning of these words of Jesus? Dare we postpone the honest and prayerful effort to become fully aware of the fathomless compassion which drew our Lord to this earth?

ONE thing is certain. Any Christian who will allow the scriptural doctrine of the Divine initiative of grace to grip his very soul, will nevermore think of evangelism as an optional interest, or as a form of preaching which may or may not suit his taste. To discover that the central and deepest truth of the being of God is that God is holy redeeming love, is to see the Incarnation and the Cross forever as the supreme concern of the Father for His lost children. It is to see that the Living God is the Great Evangelist.

To make the discovery that God is the Great Evangelist is to see our Christian vocation in an entirely new light. The living of a good life, noble as that ambition is, falls far short of being the vocation of the Christian. We are not actually bearing a true witness for Jesus Christ unless and until we are concerned for the souls of others who do not know His salvation.

This is not to make a plea for a feverish meddling with other people's lives by ceaselessly challenging them to become converted. Prayerful thought and a reverence for the sanctity of personality will save us from this misguided course. It is to the harder and more patient task of loving the lost that we are called. Loving the lost is evangelism, and it may and will find many forms of expression, as love always does.

The real challenge of our Lord to us to become His witnesses, is this call to love other people as God so loved the world. Whether by sermon or by quiet talk, or by silent prayer, we may, and should be evangelists of the Gospel which has saved us from our sins. To yield ourselves to Christ for that holy service is to become His witnesses to the divine initiative of Grace. And for that high service we can count with uttermost assurance upon the Grace to which we bear our witness. Who is sufficient for these things? Our sufficiency is of God. ★



National Defence Photo

Opening of the new RCAF chapel at St. John's, Quebec. Front row from left: the late Group/Captain R. M. Frayne; F/L G. Hedley-Smith, station padre. Back row: Squadron/Leader M. S. Light; Wing/Commander F. W. McLean, and Pilot/Officer C. C. MacKenzie, student from Knox College, the assistant station padre.

Church School teachers, Leaders of children's and girls' groups, Officers of adult groups in the Church,
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PRESBYTERIAN TRAINING INSTITUTE

These Institutes, to give assistance to Church School teachers, leaders of mid-week groups for children and teen-age boys and girls, and to officers in adult organizations in our congregations, will be held in 36 of our 48 Presbyteries between September 28 and December 4. Institutes will be held in five other Presbyteries in Central Canada early in 1954. This plan is a joint project of the Board of Christian Education and the Women's Missionary Society (W.D.).

During this period, four Training Teams will be working in various locations and a Team will spend about a week in each Presbytery. There will be specialists in children's work, girls' work, adult work, and a missionary of our Church.

In most Presbyteries the Institute will be held in a central location for several consecutive evenings. A few widely scattered Presbyteries will have a shorter term in various centres. Each evening teachers, leaders and officers will receive practical training to help in their leadership. All who may be undertaking leadership in the future are urged to attend these sessions.

Dates are given below. Further information is available from ministers and W.M.S. presidents.

PRESBYTERIES:

Quebec: *October* 5-8. *Montreal*: *Sept.* 28-*Oct.* 2. *Glengarry*: *Oct.* 13-16. *Saugeen*: *Oct.* 5-8. *Huron Maitland*: *Oct.* 13-16; 19-23. *Assiniboia*: *Oct.* 14-16; 19-23. *Prince Albert*: *Sept.* 28-*Oct.* 2. *Saskatoon*: *Oct.* 5-8. *Peace River*: *Sept.* 28-*Oct.* 2. *Edmonton*: *Oct.* 5-8. *Red Deer*: *Oct.* 13-16.

JENNABETH TELLS HER STORY

(*Begins on page* 10)

So when we came to Canada this time I felt awfully strange when I first went to the corner store alone to get a bottle of milk.

"A missionary's daughter has to get used to something else—living away from home. This fall my mother and father will be sailing for India again and I'll be staying in America to finish my education.

"One of the nicest things about being a missionary's child is that you can share a little in the work. Here in Canada, when my father speaks at church meetings, my mother and I often go with him. We dress in saris and sometimes we carry on a conversation in Hindi, just to show people what it sounds like. After one meeting, some of them were surprised when I switched over to English. They thought that I could speak only Hindi!

"Just a short time before we left for Canada, the new church at Alirajphur was finished. I was thrilled when the elders asked me to cut the white ribbon stretched across the door of the church at the opening ceremony. I did—dressed in my best gold-coloured sari—and I don't think I was ever prouder of being a missionary's child." ★

Our visitor from Northern Ireland admired Canada but warns us against following the Dollar Complex in

An Irishman In Canada's Rockies

By S. J. Wylie

DR. McNAB, largely responsible for this most happy interchange between Grace Church, Calgary, and Whiteabbey, Belfast, Ireland, has asked me to give reactions to the Canadian scene, and maybe today, while the thrill of yesterday May 31 still throbs, is the best time to get busy for the Record. A thousand people in the morning, fourteen hundred people in the evening in one church—say is Presbyterianism alive or is it not?

We took the Form and Order of Divine Service for the pre-Coronation occasion in its entirety and the ministers of the Churches of our Presbytery in the city took part. The united Presbyterian choirs sang the Hallelujah Chorus—and "whether I was in the body or out of the body—God knoweth." This all at the evening Diet of Worship.

The morning service in the magnificent church is very largely attended—no church in the old country has anything to excel it. The ordinary service has distinct form with dignity, graciousness, and, in the children's talk, an informality that blends into a warm and colorful Act of Worship.

THE FIRST Sabbath here I got the shock of my life. A tall man, so tall that if he fell twice anywhere he would be home, said in a matter of fact voice, "You are on the air this morning." It seems that once a month "Grace" takes to the air at its morning worship and everything is broadcast even to the announcements and the reception of the offering.

Boy, oh Boy, over in the old country preparations for such a broadcast would be spread over weeks so that antiphonal singing by the choir would be perfect and every slightest detail of the service to the dotting of the last "i" and the crossing of the last "t" would drop smoothly into place.

Our solitary Broadcast on the B.B.C. of course reaches millions while the radio here is limited to a far smaller circle. But I didn't know that so I sweated three pounds of superfluous flesh off. And where did I get those extra pounds? Why, from the beefsteaks that fill and hang over the largest plate. Said I to a host. "The steak on this plate would do our whole family for a week." "Why," said mine host, "That's not our best steak, when we really put a steak before you here we just take the head off, the hooves off and the rest of the beast is spread out for your knife and fork." I could almost believe that, for hospitality here is overwhelming.

I'm "batching it" and batching it means making a cup of tea in the morning, and from nine in the morning till midnight there is scarely ever a return to the Manse. Lunch engagements, dinner arrangements simply without end. And TALK, I've talked till the suspicion grows this tongue would solve the problem of perpetual motion if left for three more months in Calgary. Kiwanis, Rotary, Chamber of Commerce, Sororities, Fraternities, clubs of all sorts, schools of every grade. The secretary here, Mrs. K. Cole, tells you your duties for the day, and the round of talks begins anew.



In the study of Grace Church, Mr. Wylie looks over his engagements for the day.

RADIO in Calgary has a "State Your Case" programme and a Franciscan monk, Father Reilly, and a Presbyterian Orangeman Wylie appeared together. When I go back to the Emerald Isle and tell them that it will sound far more amazing than the description of black bears standing an their haunches to eat a banana from our car in Banff National Park. At the end of each question discussed you crystallise your opinion in a sentence, and mine was "Man's chief end is to glorify God and enjoy Him forever." Do you know what the Franciscan Monk said afterward? "I wish I had said that." I felt like sending him our Shorter Catechism.

Dozens of Irish folk, some of them Roman Catholics, turn out to the service here, and afterwards, as is your lovely custom, they gather round the foot of the pulpit steps and the memories of the yesteryears are exchanged, "Do you know the Crumlin Road?" "Sandy Row?" Nostalgias so

(*Turn to page* 30)

The Minister of Grace Church, Calgary,
Dr. Frank Morley gives his heart-warming experience in

A Canadian Enjoys Irish Hospitality

By Frank S. Morley

THE congregation of Whiteabbey greeted us with a reception that proved the most spontaneous, enthusiastic welcome possible and it will always remain in my mind for its genuine kindness. It must have reflected the warm personality of the minister of the Church. Indeed I have found Mr. Wylie to be held in the greatest affection here. He is a remarkable pastoral visitor and "S.J." is dearly loved especially by the children. Throughout our stay many kindnesses have been shown us by Mrs. Wylie and her two daughters. From what I have seen of them the Irish clergy are better in their pastoral work than we are in Canada.

Of course they are not encumbered with the vast organizational work that sits on the neck of a Canadian clergyman. Perhaps indeed they could do with more women's organizations. It must be confessed, however, that the Boys' Brigade does a better job with boys than the Boy Scouts or any other Canadian organizations. A magnificent Boys' Brigade Bible Class of teenagers is certainly superior to anything I have seen. I have come to love the people here and shall hate to say good bye.

Irish people are shy. This was an astonishing discovery! This shyness shows itself in Church advertising. Perhaps the Canadian Church advertises too much, but the Church in Britain does tend to be too silent. With their shyness goes a blessed lack of sophistication. This in turn makes possible an evangelical fervour you will not find in Scotland, England, or Calgary. I have just returned from a vast camp meeting at Portstewart which was well conducted and predominantly Presbyterian. On the other hand there is a tendency to ritualism expressed in such churches as Fisherwick which would astonish Canadian Presbyterians.

Out of their shyness also comes a humour that sometimes sparkles with wit like a mountain stream, sometimes as broad as Belfast Harbour, and sometimes reminds one of Canadian corn on the cob, but it is always there, the best humour in the world, for Irish people laugh easily. They laugh at anything and make gaiety out of the saddest experiences. I heard a woman describe a holiday experience that involved one mishap after another and would have driven me mad and I laughed till the tears rolled down my cheeks. She ended with, "Sure, and I had the time of me loife!" But to reproduce it you must have the Irish brogue.



Dr. and Mrs. Frank Morley shown with the Boys' Brigade of Whiteabbey Presbyterian Church, Belfast, Northern Ireland.

THE first thing you will notice about Irish people is the kindness of their eyes. Along the streets of Belfast the eyes of strangers are not cold and calculating, but soft as a deer's and friendly. Nowhere has this kindness greater expression than among the clergy. At a Conference at Portrush they made me welcome and during the mid-week we had a wonderful experience of study and fellowship. But throughout Belfast I have had a remarkable welcome from the ministers at all sorts of functions and I am grateful for their goodness to a stranger.

My stomach is wondering what is happening to it as I try to adjust it to Irish meals. Breakfast in the morning. Coffee in the mid-morning. A dinner at lunch-time. "Tea" in the afternoon turns out to be an astounding assortment of sandwiches, meat rolls, cakes, cookies, tarts, biscuits, and cake. Then you may get the biggest meal of the day at nine-thirty or ten o'clock at night which may well be a "fry"—fried eggs, bacon, fried bread—or chicken and a pie specially cooked for the Canadian guest. The one sure ingredient is laughter. But brother keep clear of the theme of the Irish "partition"! That's no laughing matter. The menace of pressure from the South, the constant agitation fomented by the

(*Turn to page* 30)

Is Mass Evangelism Out of Date?

By W. GRAHAM SMITH



Britten from Minrod

Evangelistic preaching in all its power will bring back our young people into the pews and make them young men and young women of Christian action.

WITHIN the last few years, the Church of Christ, under the guidance of the Holy Spirit, has rediscovered a technique in Evangelism; a technique sanctified by the fact that our Lord Himself employed it in the days of His flesh. He sent out seventy of His followers, two by two, to contact people for the Kingdom of God.

Today, many churches are realizing the latent potentialities in such an approach to the unchurched masses. In Visitation Evangelism, a congregation sends out trained visitors to selected homes where there is no church connection, to challenge the people with the claims of Christ, and the results have been amazing.

But just because of this we must guard against the subtle temptation to disparage or surrender the more traditional methods of Evangelism. An adequate assessment of the situation leads to the conclusion that Mass Evangelism and Visitation Evangelism are not contradictory, but complementary methods of winning people for Christ.

However, the traditional Evangelistic Mission is not looked upon with much favour nowadays. The very word "Evangelism" is under a cloud. The term, for many folk, conjures up a picture of the Sawdust trail, emotionalism run riot, high-pressure methods, and shallow exposition of Scripture.

There is undoubtedly some substance in the many criticisms levelled against Mass Evangelism, but no intelligent observer can contend that these disparagements are sufficient to rule out the continuing value of such efforts as part of the total evangelistic activity of the Body of Christ. In the past, there has been over-whelming evidence that Mass Evangelism, as carried out sanely by the campaigns of Wesley and Whitefield, Moody, Chapman, our own Dr. Goforth of honoured memory, and a host of lesser lights, had real and permanent results. The great majority of the conversions were the work of the Holy Spirit. It would be interesting to ascertain how many ministers in our Church to-day were led to decision for Christ as a result of an Evangelistic Campaign.

I have said that Mass Evangelism and Visitation Evangelism are complementary methods of winning people for Christ: and our zeal to preserve the traditional Gospel campaign ought to be intensified when we realize that Visitation Evangelism with all its advantages, also has its limitations. Its prime aim is to reach the outsider, the non-church attender, the indifferent person who perhaps looks upon the Church as irrelevant, or who has never had a clear conception of what Christianity is all about.

But what about the nominal Church member who is nevertheless quite uncommitted to Christ? In all our congregations there are those who are quite content with things just as they are—people who, when Visitation Evangelism is contemplated, will shrug their shoulders and disparage such "commercial traveller" methods.

Many of them may be bitterly opposed because the "status quo" might thereby be disturbed. The Rev. Tom Allan of Glasgow has written in this connection: "The main line of opposition to Evangelism in Scotland, does not come from the pagan masses outside the Church. By far the most crushing and bewildering conflict arises *within* the Church, when the demands of Christ upon His people are heard by those for whom religion is a matter of comfortable and respectable conformity, and the Church an area in which they can exploit their own insatiable desire for power."

What are we to do with people like these? Visitation Evangelism cannot reach them. But time and time again they are reached by a parochial Evangelistic campaign, when their smug complacency and self-satisfaction are shattered. How often one has heard the remark—"I have been a Church member for years, but now I have entered into a personal relationship with Christ for the first time, as a result of this campaign."

The Evangelistic Mission, in whatever form it is conducted, has one simple, unmistakable objective — "So to present Christ Jesus in the power of the Holy Spirit that men may come to put their trust in God through Him, to accept Him as their Saviour, and to serve Him in the fellowship of His Church." It is first and foremost preaching for a decision.

Most of those who have grappled with the problems of Mass Evangelism believe that the local parish campaign had decided advantages over the large-scale interdenominational mission.

While a big united effort in a neutral building may appeal to the outsider and draw him in, there is often a shallowness attaching to these big campaigns, a high entertainment content in the services, which, if the outsider is influenced, he will expect to have provided for him when he begins to attend Church.

Also the new convert does not readily recognize the connection between the local Church and his own conversion, and may begin to attend various churches, according to the vividness of the sermon-titles advertised in the Press! Whereas, in the local Mission he is, as it were, converted within the sphere of the Christian community, and his church loyalty will tend to be of a much more stable character.

But at once the problem arises—if the local congregational campaign is the ideal, where are we to find the men to conduct them? There appears to be so few trustworthy and persuasive Evangelists from which to choose.

We all realize that an Evangelist is a preacher of the Gospel who has a special facility in proclaiming the message in such a compelling way that individuals are led to definite decision for Christ. But where are such to be found in sufficient number? *My belief is that many ministers have this latent gift, if they would only develop it.*

In the Anglican Church here in Canada, a group of clergy in 1936 formed themselves into an Evangelistic fellowship, and each man pledged himself to conduct two Missions a year. The movement was a signal success.

In the Presbyterian Church in Ireland, the General Assembly has a panel of Evangelists, all ministers, who are available for this type of Evangelistic Ministry. And at least one working minister can testify to the sheer exhilaration which comes when one has opportunity to develop and adapt various techniques, and witness men and women making definite and clear-cut decisions for Christ.

The ordinary parish minister has advantages over the full-time professional Evangelist. When he goes to conduct a campaign, the local minister will realize that he is a brother minister and that he recognizes the difficulties under which every minister labours He will have his feet much more firmly on the ground than the full-time Evangelist; and his whole approach will be concerned with conversion *into the fellowship of the Church.*

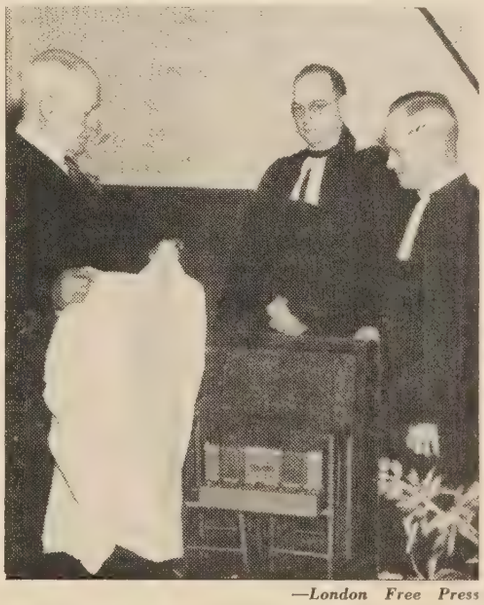
The task can be accomplished if ministers will become exercised in spirit about the claims of Evangelism of this type and spare no effort in developing their latent gifts and then go out and conduct campaigns as opportunities may arise. This much at least is clear—the total witness of the Church will not reach its maximum effectiveness until Visitation Evangelism *and* Mass Evangelism are increasingly employed to meet the need of our frightened, God-forsaking, twentieth century world. ★

Celebrate 100 Years Of Christian Witness

INNERKIP — Melrose Presbyterian Church celebrated its centenary on June 14 and 21. The Rev. John S. Wright of Simcoe was the guest preacher on June 14, and the Rev. Alexander Nimmo of Wingham was the preacher on June 21. Special music was rendered by the choir and visiting soloists.

At the morning service on June 14, the Rev. J. P. Schissler, minister, and the Rev. J. S. Wright, dedicated new hymnals, the gift of Mrs. Lawrence Shielz of Florida, and Mrs. M. D. Eames of Detroit. Mr. Robert Lee of Woodstock donated chimes which were also dedicated.

The congregations of the United Church, Innerkip, and Knox, Woodstock, withdrew their evening services to worship with the congregation. The Melrose congregation looks forward to great things as they enter into their second century of witness.



—*London Free Press*

Robert Lee of Woodstock left, one of the donors of the memorial chimes presented at the centennial of Melrose Presbyterian Church, Innerkip; the Rev. John S. Wright, and the Rev. Phil Schissler, minister at the unveiling of the chimes.

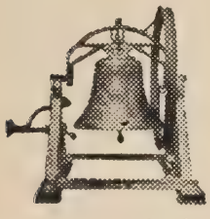
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53

ONTARIO



F. Goode

The worshipping congregation at Westminster Church, Willowdale (Toronto) at the service of dedication. Shown in chancel behind Communion table are the Rev. J. C. Hay, Moderator of Toronto East Presbytery; the Rev. Dr. W. A. Cameron, Moderator of the General Assembly; and the Rev. Alexander McLean, minister.

Moderator at Dedication

WILLOWDALE (Toronto) — "The Church belongs to God," said Dr. James D. Smart, at the service of dedication in Westminster Church on June 7. "Only as it is evident that it is God's Church does it serve man."

The Moderator of the Presbytery of East Toronto, the Rev. J. C. Hay, dedicated the church to the glory of God and for the preaching of the Gospel and the celebration of the Sacraments. Greetings were brought from the General Assembly by Dr. W. A. Cameron, recently-elected Moderator.

The Rev. Alexander McLean welcomed the Presbytery and visitors and paid tribute to the assistance given by the late Dr. J. G. Inkster of Knox Church, and to the late William Wallace who bequeathed a substantial legacy and the lot on which the church has been built.

The morning service was conducted by Principal Robert Lennox of Presbyterian College, Montreal, and the evening service was in charge of the Young People's Society.

Hold Successful Preaching Mission

ELPHIN — A preaching mission was held in Elphin Church from June 14 to 26 with services being held each evening, except Saturday. The Rev. M. N. McDonald of Kemptville was the special preacher. The series of meetings was arranged by the joint session of the charge of McDonald's Corners, Elphin, and Snow Road. The three congregations came together for the services and attendance increased each night as the mission progressed. The Rev. Gordon Brett is minister of these congregations.

Dedicate Memorial Organ

NIAGARA FALLS — A memorial organ was dedicated in Drummond Hill Presbyterian Church on Sunday, June 14, by the minister, the Rev. W. J. McKeown. The presentation was made by E. Menzie McMurray who was assisted in the unveiling by R. A. McLeod. As the pioneers of 150 years ago built for the future on Drummond Hill, so the present congregation has dedicated this organ to the glory of God, and for the use and inspiration of generations to come. Built by Casavant Freres at a cost of $15,000, the organ was designed by Stephen Stoot in conjunction with Clive Jacklin, organist.

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Rev. Harold W. Grove, B.A., Clerk of Peace River Presbytery.

Hamilton, Ont., Rev. T. G. M. Bryan, B.D., 56 Cope St. N., Hamilton.

DEATHS IN THE MINISTRY

Rev. James D. Cunningham, B.D., Timmins, Ont. (in Toronto), June 3, 1953.

Rev. J. Bernard Rhodes, D.Th., Toronto (in Virginia), July 12, 1953.



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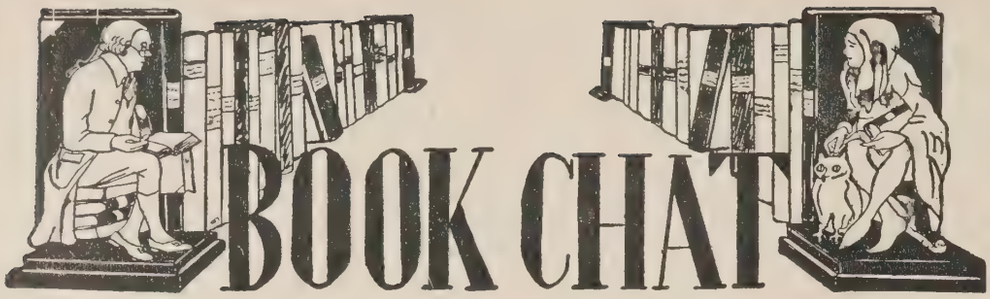
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THIS IS SASKATCHEWAN. By Robert Moon. Ryerson Press, Toronto. $4.00. 242 pp.

● FRUSTRATED HOPES, hair-brained schemes and pioneering stamina marked the beginning of Saskatchewan. Spanning the decades of development, the reader passes from buffalo herds through seas of wheat to oil derricks and uranium claims. He meets people, too, Louis Riel, Andrew McNaughton and Thomas Douglas, each shaping national culture and political thought. Robert Moon has made a valuable contribution to that all-too-diminutive entity—"distinctively Canadian literature."

DONALD R. McKILLICAN
St. Andrew's Manse,
Markham, Ontario.

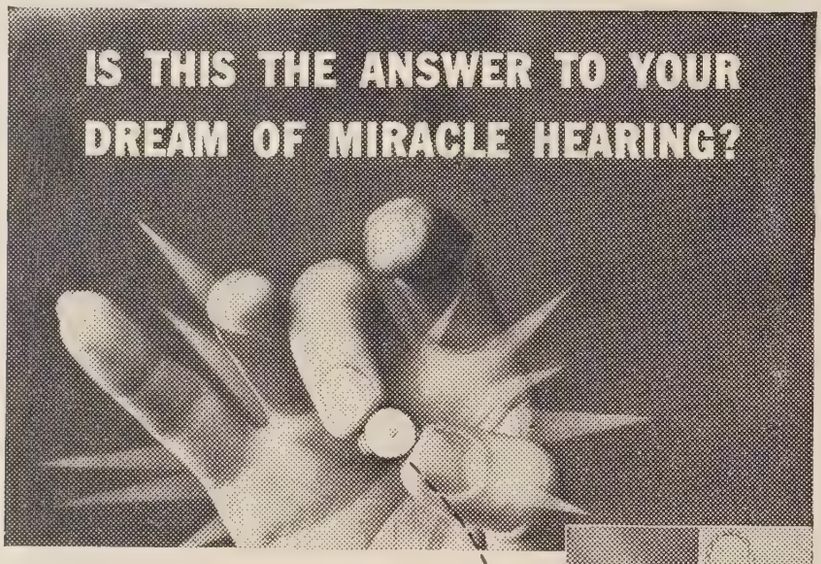
CANON CODY OF ST. PAUL'S CHURCH. William C. White. The Ryerson Press. $4.00. 220 pp.

THE LIFE-STORY of an outstanding Canadian Churchman, educationalist, and humanitarian is here outlined with all the enthusiasm and affection of a devoted friend, if in a somewhat stilted literary style. The chapters deal with the six decades of Dr. Cody's distinguished career as pastor, preacher, theologian, teacher, builder, administrator and public servant. It includes an historical review of the significant part he played in the erection of the great church and parish of St. Paul's in Toronto, in the expansion of the Anglican Church and its missions in Canada, and in the development of such institutions as Wycliffe College, Ridley College, Havergal College and the University of Toronto.

T. H. B. SOMERS.
Charlottetown, P.E.I.

DEATHS IN THE MINISTRY

Rev. E. C. Robertson, Wick, Ont., Aug. 5, 1953.
Rev. J. Keir Fraser, D.D., Charlottetown, P.E.I., Aug. 3, 1953.



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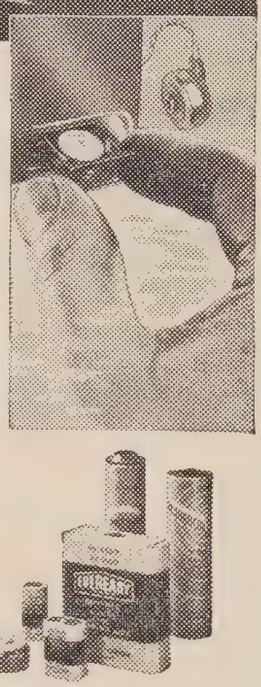
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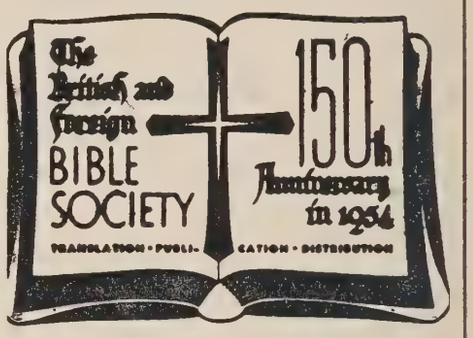
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GOD'S ORDER. The Ephesian Letter and this present time. By John A. Mackay. Macmillan, Toronto. $3.50. 209 pp.

● FRIENDS OF JOHN A. Mackay, President of Princeton Theological Seminary, have long known that he regarded Paul's letter to the Ephesians as peculiarly his own. Fifty years ago, at an open-air preparatory service in a highland glen, he heard the call to the Christian ministry, and so he sought during that summer to learn from his New Testament what his ministry must be. Paul's letters in general, and the one to the Ephesians in particular, became more to him even than the gospels.

"It was the cosmic Christ that fascinated me," he says, "the living Lord Jesus Christ who was the centre of a great drama of unity, in which everything in heaven and on earth was to become one in Him. A longing to contribute to a unity in Christ became the passion of my life." After a life-time of living with the letter, Dr. Mackay delivered at Edinburgh University in 1948, the Croall lectures in which he worked out with force and clarity its meaning for our time.

JAMES D. SMART.

Toronto, Ont.

THE INCREDIBLE CANADIAN. By Bruce Hutchison. Longmans, Green & Co., Toronto. $5.00. 454 pp.

● PRIOR TO A Federal Election this book made interesting reading for the author has painted Mackenzie King "warts and all." Although Hutchison places King ahead of Sir John Macdonald and Sir Wilfred Laurier as Canada's leading statesman; his documented chapters picture him as a man of constant compromise and a political strategist.

Many moments of crisis are recounted. The quarrel between King and Governor-General Byng did not add to the stature of the Prime Minister. King's action in helping to scuttle the League of Nations when it wanted to impose sanctions on Mussolini is unforgettable and unforgivable, particularly when his External Affairs head, Dr. O. D. Skelton, had instilled into political science students at Queen's that the only guarantee of world peace would be an international police force. Again, King's cruel dismissal of the great-souled Ralston, who fought for conscription is an indication of his ruthlessness to remain at the helm through placating the anti-conscriptionists of Quebec.

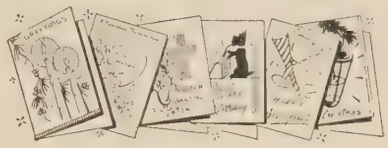
Liberals and Conservatives alike will recognize that this young politician, who began as a social welfare enthusiast, for long intervals veered away from his early convictions. Few have realized that J. S. Woodsworth and the Cooperative Commonwealth Federation and the Progressive Party movement had influenced Mr. King so far forward in his social legislation. This the documents show.

The author postulates that Mackenzie King's greatest achievement was the unity of the Dominion of Canada. We trust that this unity has not been too dearly bought and that the time may never come that the present minority such as the Duplessis movement in Quebec will make demands greater than the people of Canada can sanction.

Hutchison with literary deftness has given us an intimate glimpse into Canadian politics during the last three decades. But we cannot feel that everyone will be satisfied with his surmises or conclusions.

JOHN McNAB

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PERSONALS

SUMMER preacher at Fifth Avenue Presbyterian Church, New York, was the **Rev. Dr. A. Ian Burnett** of St. Andrew's, Ottawa. . . . The **Rev John Waldie** of London was guest preacher at the rededication of South Nissouri Presbyterian Church, on June 14. . . . The **Rev. D. G. Campbell** has commenced his ministry in Westminster Presbyterian Church, Ottawa. The Presbytery has decided to complete this edifice at a cost of $48,000. When furnishings are added the expenditure will amount to $65,000.

The **Rev. Norman Caswell** of Parry Sound has received a unanimous call to Colborne, Brighton and Lakeport . . . Carmel Presbyterian Church, Hensall, had three windows dedicated on June 14, by the minister, the **Rev. John B. Fox. . . . Professor D. Keith Andrews** arrived in Canada from his archaeological expedition in Palestine on July 4.

Principal J. Stanley Glen of Knox College returned to Canada in mid-June after visiting theological colleges in Europe. . . . The **Rev. Dr. J. Alan Munro** supplied the mission field at Leggatts Point, Quebec, during the month of July. . . . **Principal Robert Lennox** of Presbyterian College, occupied the Presbyterian Summer Church at Metis Beach during August. . . . **Mr. Fred Metzger** has been appointed to the Hungarian congregation at Vancouver.

The **Rev. W. H. Fuller** of Jarvis, Ont., has resigned to accept appointment as Editor of the Board of Christian Education. He will assume his new duties on September 1. . . . St. George's Church, River John, N.S., celebrated their 90th anniversary on July 5, when the **Rev. T. G. M. Bryan** of Hamilton, minister from 1938-1942, was guest preacher.

The name of the **Rev. A. H. Stephen** of Knox Church, Halifax, was added to the roll of Halifax Presbytery on June 9. Knox Church is flourishing under Mr. Stephen's ministry since he came from Scotland last autumn. . . . . The **Rev. Frank A. Lawrence,** formerly minister of Truro, N.S., visited Canada during the summer months, and has accepted a call to First U.P. Church, Indiana, Pa.

Mr. Carlos Komlos has been appointed to the Hungarian work at Edmonton. He will take up his duties on September 1. . . . The **Rev. Alistair E. Morrison** of St. Andrew's, New Glasgow, has resigned to accept an appointment under the Board of Missions to the new work at Dartmouth, N.S. . . . **Mr. David Botelho** has been appointed by the Board of Missions to Leggatts Point, Que.

Coast to Coast Broadcast every Sunday 4.30-5.00 p.m. **CJBC,** Toronto, 4.30 p.m., Sept. 20, **Rev. A. H. Johnston,** Fort William, Ont.

The Readers' Forum

Contributions must not exceed 200 words

Dear Editor:

In the June issue there is an article by Dr. R. J. Berlis, *"The Enduring Crown"* with most of which I am in accord, but in the bottom paragraph on page four there is this statement: "We think of Ethelbert, King of Kent, receiving the *first* Christian missionaries to England." Now, if he had written "the first Christian missionaries to Saxon Kent" he would have been correct. But Dr. Berlis should know that there was a flourishing *British* Church in Britain long before the advent of Augustine.

Three British bishops, Eborius of York, Restitutus of London, and Adelfius of "Colonia Londinensium" (believed to be Caerleon-on-Usk by some scholars, or by others, Lincoln) together with presbyters and deacons, were present at the Council of Arles 314 A.D. met to consider the Donatist schism in Africa. Has not Dr. Berlis heard of St. Patrick (who, in his own writings calls himself a Briton — not even a Scot—) who evangelized Ireland, whence Keltic missionaries evangelized Northumbria and other parts of Britain and a good portion of Europe? As a descendant of the early Britons, I am rather keen on giving the early British their due in this matter.

I would respectfully suggest that Dr. Berlis read *"The Early British Church and the Roman Occupation of Britain"* by the Rev. F. G. Llewellin, D.Litt., also Dean Spence's *"History of the Church of England."* There is also a recent book by V. Raymond Edman, Ph.D., president of Wheaton College, Illinois, well-documented, entitled *"Light in Dark Ages,"* which gives much more information on these points than any other *one* book I know.

Again, in the next paragraph (p. 5) he writes, "We think of St. Charles, the martyr-king." Whew! Who is this king? and who canonized him? According to the Bible *all* Christians, all believers in Christ as Saviour Lord, who obey His teachings are saints, notwithstanding their failings. Why select any particular man to designate him thus? Paul never writes of Peter as St. Peter, nor Peter Paul, though these two and the other Apostolic writers have better qualifications for the title than King Charles I of England, if he is the one to whom Dr. Berlis refers.

I always thought a martyr was a "witness for Christ"—one who died because he was faithful to his Saviour and Lord God and refused to compromise the truth of the Gospel as revealed in the holy Scriptures.

If Dr. Berlis refers to Charles I, I would point out that he did not die for his loyalty to Christ and for the "faith which was once delivered unto the saints," but rather that his actions were the very opposite to this vital faith. He wanted to be an absolute monarch and the people were oppressed and finally goaded into revolution.

Charles was an utterly unreliable and untruthful man (and if the Royalists had won the war there would have been thousands of executions of the best men in England) which are not the characteristics of a Christian, much less of a Christian martyr.

If Dr. Berlis is right in thus designating Charles, then Cromwell and the

(*Turn to page* 28)

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THE READERS' FORUM

(*Begins on page 27*)

Parliamentarians were common murderers although they were fighting for the liberties of the people; liberty to worship according to the dictates of their own consciences as enlightened by the Scriptures of truth; for liberty of speech and of the press.

Moreover, our own Presbyterian forbears, including Knox and his followers, must have been guilty of opposition to royalty for they, too, were Puritans similar to the English and therefore murderers, if Dr. Berlis' implication is correct!

On the other hand, Cromwell *was* a believing Christian as is demonstrated in Carlyle's *"Life and Letters of Cromwell"* and our own Lord Tweedsmuir's life of Cromwell.

I am writing this because there seems to be an *under-cover* movement to whitewash the Romanist interpretation of history and to glorify men of very questionable and even bad character and at the same time to blacken and vilify the Puritans and Protestantism.

Vancouver, B.C. P. L. C. DAVIES.

Dear Editor:

The June issue carries a question by Roman Collar concerning discovery and veneration of the nails from the Cross upon which Jesus was crucified. During the rise of the papacy at one coronation an iron crown was used—names and dates have escaped me—but that crown was supposed to contain materials from the spikes of the Calvary cross.

This comes from memory of the history class of Grade XII (Nova Scotia) 1923-24, where textbook Myers—"History of Ancient and Mediaeval Times," was used. Whether Myers or the teacher supplied the information cannot be recalled. Perhaps Roman Collar might carry his investigation a little bit farther.

With all good wishes,

Yours sincerely,

St. John's Manse, J. W. MacDonald.
Pittsburg, Ont.

Dear Sir,

The Record continues to improve and is most interesting. While I cannot read newspapers, I can read our Church paper as the clear print and good paper is easy.

Vancouver, B.C. Mary J. Scott.

October 4 is marked for the observance of kindness to animals. The day is dedicated to St. Francis of Assisi, who was a great lover of all creatures. On Sundays, September 27 or October 4 or 13, Sunday School superintendents and ministers, by story, hymn or prayer, are asked to emphasize to youth and children the love of God's creatures.



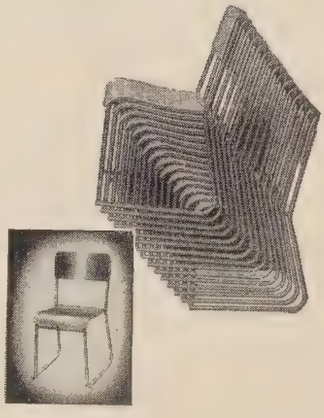
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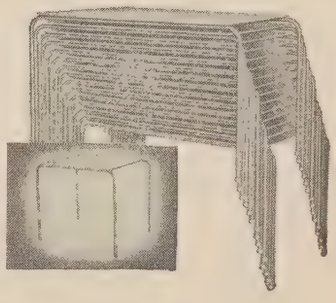
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AMHERSTBURG — The 125th anniversary of St. Andrew's marked a significant milestone in the history of this congregation. For the first time in 17 years, St. Andrew's has become self-sustaining. The Presbytery of Chatham is notably pleased with the achievement.

The congregation has become conscious of the cost of our Faith and are beginning to feel the depth and richness of a personalized Christian experience. They are expressing the joy of giving more liberally to the work of the church and still the roots have not nearly been tapped. They have experienced the thrill of working hard and of thinking more seriously of the principles of our faith.

When the congregation called the Rev. D. R. Conlan, it was necessary to purchase a manse. This was a large undertaking for a congregation of 75 families but the total cost has been paid.

St. Andrew's is not only looking back on her past but she looks far afield to the work which must be done where others are handicapped and need assistance. They face the future with all the hope and joy and victory that comes with serving God.

In Memoriam

REV. JOHN BERNARD RHODES, D.Th.

The Principal of Toronto Bible College, the Rev. Dr. John Bernard Rhodes, died suddenly on July 12, while travelling through Virginia, U.S.A. Dr. Rhodes had been in failing health for some time but went on with his work without complaining. The entire Christian community in Canada has lost a noble leader in his passing.

Born in 1903 of missionary parents in China, Dr. Rhodes was graduated from the University of Toronto in 1925. After attending Princeton Seminary, he returned to graduate from Knox College, and in 1929 was called to Exeter Presbyterian Church where he served for four years. Then he was called to Cobourg Presbyterian Church where he served most happily until he was invited to join the staff of the Toronto Bible College in 1939.

Dr. Rhodes had a remarkably keen mind with an analytic quality and possessed unrivalled gifts as a teacher. His students were entranced as he unfolded the profound verities of the Christian faith. Nevertheless, his lectures were relieved occasionally with the play of a subtle humour. A man of fine reserve, he possessed a remarkably strong character. In 1942, the Directors of the Bible College appointed him Vice-Principal, and in 1946, when Dr. John McNicol retired from the principalship, Dr. Rhodes was appointed his successor.

Throughout the whole Church he was universally esteemed by those who knew him best. A few weeks before his death, he had promised a brief series of articles on the Christian Faith for the readers of **The Presbyterian Record.** He leaves to mourn his loss, Mrs. Rhodes who has been a faithful partner in his life work.

JOHN AGNEW

Mr. John Agnew, an elder in Knox Presbyterian Church, Waterdown, passed away on July 6, in his 92nd year. Mr. Agnew has been a member of the Session in this Church since the year 1928, coming to Waterdown from Kilbride Presbyterian Church, where three generations of the Agnew Family served on the Session successively.

JOHN MacMILLAN THOMSON

Returning from attending the convention of Rotary International in Paris, France, John MacMillan Thomson was stricken on board ship. He reached Owen Sound, where he died on July 14.

Mr. Thomson was a son of the late Rev. Dr. and Mrs. D. A Thomson of Hastings, Ont., and has been in business in Owen Sound since 1930. He had taken a keen interest in community affairs, serving for two years on the City Council, and was a prominent Rotarian, being chairman of their Advisory Board for Canada.

He served as an elder of St. Andrew's, Owen Sound, and for six years was chairman of the Board of Administration, taking a leading part in promoting the Foundation Fund to remove the accumulated debt of the Church.

He leaves his wife, the former Isabelle Robb, one daughter and three sons, also two brothers, the Rev. Dr. E. A. Thomson and Walter C. Thomson, Q.C.

THOMAS HEPBURN, B.A.

The senior elder of Knox Presbyterian Church, Preston, Mr. Thomas Hepburn, died on June 26. Mr. Hepburn was in his 96th year and had served as superintendent of the church school from 1880 to 1939. He was an elder from 1893. Mr. Hepburn was largely responsible for the formation of Knox Church in 1891, and served well the community in which he lived. His lengthy term of service for the Master will long be remembered in the congregation. He is survived by a daughter, Mrs. A. R. Matthews.

JOHN ANDREW ROSS

St. Andrew's, Torbolton, lost by death on May 28, John Andrew Ross. Mr. Ross was a faithful elder of St. Andrew's for many years and took an active part in community affairs. He was in his 78th year, and had served for some years as clerk of session. He leaves his wife and one son.

DUNCAN KENNEDY

A valued elder of St. Andrew's, Wingham, Duncan Kennedy, died on May 17 in his 59th year. Although severely wounded in the First World War, he was tireless and energetic in his loyal service to the Presbyterian cause. Mr. Kennedy was largely instrumental in preserving for Presbyterianism the congregation at Whitechurch in 1925. The imprint of his personality will remain in the Wingham congregation. He leaves his wife and an aged mother now in her nineties.

GEORGE FREDERICK KALBFLEISCH

Knox Church, Palmerston, Ont., lost a devoted servant and the community lost a respected citizen when George F. Kalbfleisch died on May 26. For many years Mr. Kalbfleisch served on the board of managers and he had been an elder for the last 12 years. He was sincere, thoughtful and devoted to the service of his Master. He is mourned by his wife, one daughter and one son.

JOHN ANGUS MORRISON

The congregation of Cote des Neiges, Montreal, suffered loss when John Angus Morrison died on April 18. Mr. Morrison had been an elder of this church since 1925. Some years ago he took over the care of the church building and for him it was a service of love. He was a student of the Scriptures and his whole interest was in the work of the church. His kindly presence will be much missed.

MISS BERTHA CHRISTMAN

A devout and beloved member of Gale Presbyterian Church, Elmira, Miss Bertha Christman, passed away on June 1. Organist for fifty-five years, a charter member of the W.M.S., church school teacher, and active in other organizations, she leaves behind a great record of long and distinguished service to Gale Church. A lovely memory. To think of her is to thank God and take courage.
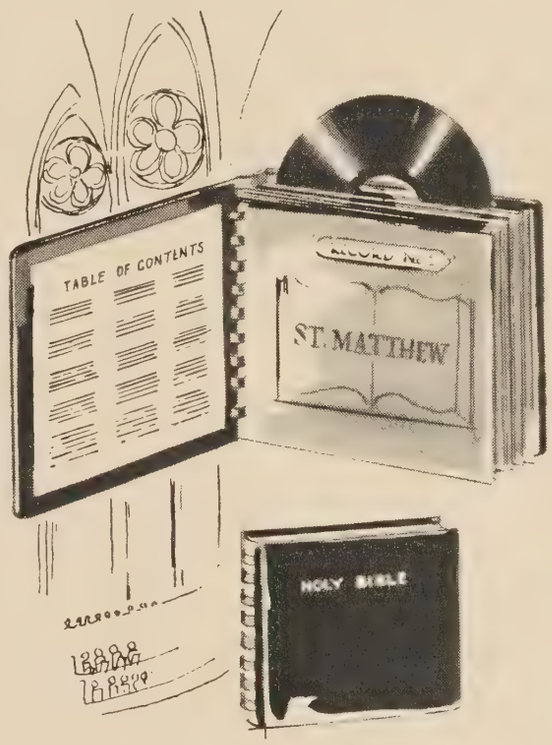


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AN IRISHMAN IN CANADA'S ROCKIES

(*Begins on page* 18)

strong that you could almost feel them with your hand rises warmly before you. Conscience bothers me quite a bit about these Irish. Some of them haven't been inside a Presbyterian Church for years, indeed are unchurched. Why? Very largely because we on the other side haven't made sure that their Disjunction Certificates have reached a minister of our Presbyterian Church in Canada. Strong contacts could thus be made and the rich fellowship of the Church continued and deepened through the years.

Nothing is more sure if we are to make our historical witness effective in this swiftly changing world we must have undisturbed and intimate liaison between our Church in Great Britain and the same great Church in Canada. Many, very many of our young men are coming out here, the temptations away from home in a new country will not even disturb them if they find a place right away in the fellowship that has made men strong and women gracious.

PREACHING—uneasiness lurked in the mind, and sometimes wagged a menacing forefinger when I thought of the differences of meaning words can have, when six thousand miles of sea and land roll between, and pronunciations come to make confusion worse confounded. All these fears were altogether groundless. I found that the very difference in content, in speech, not only amused the audience at times, but forced hearers to burrow deeply into words they had passed by for years with only a casual glance.

Two little doubts. Pastoral Visitation. The ministers over here have to maintain so many social contacts, have to make the most of the splendid opportunity of saying a word in support of the Faith that burns in them that an exhausting amount of their time is occupied at Fraternities and Sororities. No one ought to suggest for a single moment that the minister dodge these occasions. But pastoral visitation. It may be dreary drudgery at times, padding round streets, pushing at bells but it is the Divine Demand to us always.

We cannot, dare not neglect what we have been ordained to be—Shepherds Of The Flock. We find in the Old Country, it is so surely everywhere that a "home-going minister means a church-going people." No investment of time reaps such rewarding dividends as the minister's regular presence in the family circle of every home.

And the Dollar Complex. The temptation to equate figures on a Balance Sheet with Spiritual Progress —how great it is! Paraphrasing the statement made by the Pope long ago, "St. Peter never could say as he gazed upon the Church 'Silver and gold have I none." "True," replied his companion, "But neither could Peter now say 'rise take up thy bed and walk'." In the inside pocket the bulging wallet may rest against the calcified feeling, the affronted conscience and the paralysed will. Material prosperity may dwell with spiritual starvation.

Unexampled prosperity is abroad on the face of this thrilling, this glorious Dominion of Canada, it's a joy to see it. All you do prospers well. Can you walk as Kings and never lose the common touch, the simple faith? It takes a steady hand to carry a full cup. If we can overcome the temptation to be self-sufficient, self-satisfied by recognising Him who fills our cup, then Goodness and Mercy will be with us all our days.

An Irishman will return in August to his service in Whiteabbey, Northern Ireland, and he will take with him memories of overflowing generosity, of endless courtesy. What a country—O Canada—peace be within thy borders and prosperity within thy Churches. ★

CANADIAN ENJOYS IRISH HOSPITALITY

(*Begins on page* 19)

South, the unceasing struggle to keep Northern Ireland from being overpowered by the South, keeps an open sore inflamed.

The fellowship of Irish Clergy was most obvious during General Assembly. The Moderator, Principal Davey, found it possible to meet at several breakfasts and teas with different groups who were kind enough to include me. He himself gave a "Moderator's Dinner." Another feature of the Assembly was a "tea" (we would call it supper) in honour of the missionaries. What a glorious brotherhood there is in this Irish Church!

GENERAL Assembly was most impressive on opening night with the thousands of worshippers and other thousands who could not get in. The opening service was more impressive and orderly than I have been used to. There was none of this unseemly and humiliating competition for Moderator. There were no eulogistic speeches for different "candidates". Principal Davey was elected and made a brilliant and moving address. This splendid man was once subjected to a heresy trial and on leaving the Assembly after being greatly stirred by his superb address I was amazed to see picketers carrying placards denouncing him. The following night after a parade his persecutors burned copies of his books. And they call themselves Christian!

The Moderators of the Church of England, of Australia, and of Scotland were also present to bring greetings and there were representatives of the Church in the United States and in South Africa. Dr. Pitt Watson was received with special interest because of his part in presenting the Bible to Her Majesty at the Coronation.

THE proceedings of General Assembly revealed the great vitality of the Irish Church. What is described by many Irish ministers as "our finest work" is the hostel headed by Rev. Ray Davey who is entitled "Dean of Residences." This hostel is for University students and Mr. Davey visits the various student lodgings and holds mid-week meetings. He is sheer genius and students admire and follow him. He was given the M.B.E. for his heroic work in the "Y" during the war, especially during the years he spent as prisoner of war. In his book, "Don't Fence Me In" he describes the wonderful work he did when he had nothing but a New Testament in his war prison. The problem here in universities was much the same as ours. Students going to university were consigned to paganism. Their faith was destroyed and their attitudes became secular. Now Ray Davey has changed all that and students come from university with their faith increased, not diminished.

The Irish Church is being hard hit by the emigration of so many of their able clergy to Canada and the United States. They are also faced with the shifting population and opening up of new areas. They have many ideas we could use in the work of our Presbyteries. The visitation of congregations by a Commission of Presbytery is systematic and regular. Thus they avoid the creation of many difficult situations. They also have a Commission meet with a congregation before hearing ministers for a vacancy and decide on a stipend. The Church also pays a minister's health insurance, which must be a great mental relief to many a man.

Was there ever lovelier country than Ireland? But loveliest of all are the angel-kissed children with their rosy cheeks, sparkling eyes, and the lilt of Irish song in their voices. I brought over a coloured movie of the Calgary Stampede and they loved it. A lad of seven meets me and touches his cap, "Good-morning to you, Sorr. A very good day to you, Sorr." May tomorrow be a good day for all Irish children, a better day than they have known. ★

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PENETANGUISHENE — First Presbyterian Church was reopened for service on May 31. The entire interior of the auditorium has been redecorated. Pews and floors have been newly finished and new carpets have been ordered for the halls, choir loft and pulpit.

At the morning service, which also commemorated the Coronation, Dr. A. T. Barr, the minister, dedicated a new Baptismal font. A grandson of the pastor, Brian James Scott, was then baptized. At the evening service, a new Communion table and pulpit were dedicated in memory of Mr. and Mrs. James Scott. Other gifts have been promised for the refurnishing of the church.

Unite for Coronation Service

CLINTON—A unique Coronation service was held in St. Andrew's Church on Sunday, May 31. The Christian Reform (Dutch) congregation, which has been worshipping in St. Andrew's for four years, joined in the service. Their members also augmented the choir and their minister, the Rev. G. Hoytema, shared with the Rev. D. J. Lane in conducting the service. Mr. Lane conducted the worship in English, while Mr. Hoytema spoke in Dutch for a brief period, for the benefit of the recently arrived Dutch people.

In arranging the service, many of these new settlers expressed their delight of becoming Canadian citizens in the near future and their joy in sharing in the Coronation service.

Observe 75th Anniversary

THEDFORD—The 75th anniversary of Knox Presbyterian Church was observed June 14. The special preacher was the Rev. James K. West, Moderator of the Synod of Hamilton and London. The Rev. Dr. John Brent of Medicine Hat, Alta., assisted at the morning worship.

The new kitchen of the church was dedicated to the glory of God by the minister, the Rev. A. J. Preston and Mr. West. A reception was given by the ladies of the congregation after the evening worship. The 75th birthday cake was cut by Mrs. James Gordon, oldest lady present.

Celebrate Anniversaries

NORVAL—Union Presbyterian Church celebrated its 120th anniversary on May 31, when the Rev. Fred D. Douglas of St. Paul's, Toronto, was guest preacher. The present building was erected in 1884 and is the third to be located on the site.

Norval Church observed its 115th anniversary on June 7. At the morning service, the Rev. Ross K. Cameron of Toronto preached to a congregation of over 500 people. The Rev. John Y. Fraser was the special preacher at the evening service. Norval Church has been redecorated and rededication services are planned for September.



Photo by James Dutton

A portion of the congregation of Rockcroft Presbyterian Church, Presbytery of Peterborough, on the occasion of their 54th anniversary.

Re-Open Abandoned Mission Field

ROCKCROFT—The Rockcroft Presbyterian cause, in the Presbytery of Peterborough, was abandoned some years ago. Now it has become a growing and encouraging work. (See picture.) Mr. Keith Wilcox, student in charge, had the congregation re-organized early this year. Several new members have been received, some of whom are taking an active part in the work of the church school.

The 54th anniversary service on June 14, was conducted by the Rev. Gilbert Smith of St. Giles, Peterborough. Mr. James Dutton assisted in the service. Approximately 140 people were in attendance. The church edifice, formerly a Methodist church, was purchased by the Presbyterians several years ago. Through voluntary labour the members put a new roof on the building and painted the interior and exterior.

Mark 100th Anniversary

DOON — Doon Presbyterian Church marked 100 years of Christian witness during the month of June. Guest preachers for the anniversary services were the Rev. H. G. Cleghorn; the Rev. Finlay G. Stewart; and the Rev. Walter Patterson of Millbrook, a former minister of Doon. The church school conducted the service on June 28, and a teacher, Mr. William H. Grimwood, brought the message. This service was primarily to honour Mr. William A. Blaschke, elder, who had been superintendent of the church school for 40 years. As a token of appreciation Mr. Blaschke was presented with a wrist watch on behalf of the congregation and church school by Mr. Gilbert Wilfond, senior clerk of session. Mrs. Blaschke received a hand-painted cup and saucer.

The sanctuary and school room were redecorated for the occasion and the services were attended in goodly numbers by former members and friends.

Dedicate Memorial Communion Table

COULSON'S HILL — A Communion table, in memory of Mr. and Mrs. S. MacAfee, was presented to St. John's Church on May 31. The table was unveiled by the donor, Miss Irene MacAfee, Toronto. The Rev. A. C. G. Muir of Allandale accepted the gift and dedicated it to the glory of God. The sermon was preached by Mr. E. Carson McLarnon of Knox College, after which the Sacrament of the Lord's Supper was dispensed to the congregation.

Receive New Choir Gowns

CHESLEY—The impressive Coronation service in Geneva Church on May 31, was rendered more unforgettable by the presentation of new gowns and mortarboards for the choir. The choir had worn their previous gowns for the past 35 years and the processional was greatly enhanced as they came in with their new gowns of maroon and gold. Mr. E. J. Cobean, clerk of session, presented the gowns on behalf of the congregation and the gift was dedicated by the minister.

The congregation followed the service prepared in celebration of the Queen's Coronation. The choir sang the anthems, "Rejoice, the Lord is King," and "God Bless our Empire and Queen." The minister, the Rev. David C. McLelland, spoke from Revelation 2: 10. "Be thou faithful unto death and I will give thee a crown of life."



Christians with their sense of responsibility towards God will likely be led to name the Church as a beneficiary.

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Minister Leaves for Mining Centre

CARDINAL—After 12 years as minister of Cardinal and Mainsville, the Rev. William Fitzsimons left for a mission appointment in Val d'Or, Quebec, in June. The congregation parted regretfully with their minister and his wife. All the organizations of the pastoral charge gave them a good send-off to their new field of labour.

The congregation presented Mr. Fitzsimons with a purse at the last service conducted on May 31, when the Mainsville church observed its anniversary, and Mr. Fitzsimons gave his farewell address.

Congregation Established 1818

CARLETON PLACE — Professor Donald V. Wade of Knox College, was guest preacher at the 66th anniversary of St. Andrew's Church. Zion United, Memorial Park United, and the Baptist churches closed their evening services to share with St. Andrew's anniversary. While this was the 66th anniversary of the present building, Presbyterianism came here in 1818, the first church being in Franktown, from which the present church came into being.

A congregational supper was held on Monday evening with a large attendance and a good programme. Dr. Louis Shein, the minister, conducted the services.

Chesley Laymen Conduct Service

WALKERTON—A group of thirty laymen from Geneva Church, Chesley, conducted the evening service in Knox Church on June 7. Presiding over the service was Mr. J. D. Thomson. Mr. E. R. Howe was the speaker and gave an interesting address on "A layman's view of the Bible." Special musical items by the laymen were enjoyed. A male quartet: Messrs. G. Munroe, Wm. Stuck, B. Orr, and M. Hamilton, rendered two selections. Messrs. G. Munroe and W. Stoddard sang a duet.

Following the service a social hour was held after which refreshments were served by the Knox Service Club.

Observe Two Anniversaries

EVERSLEY — St. Andrew's Church had two anniversaries close together. The W.M.S. celebrated its 65th birthday on June 17, when several ladies from the Toronto Presbyterial assisted, and the history of the society was reviewed.

On June 21, the 119th anniversary of the congregation was observed. The Rev. David C. Wotherspoon, minister, conducted the morning service, and in the evening Professor David W. Hay of Knox College preached and baptized the infant son of the Rev. D. C. and Mrs. Wotherspoon. The Aurora choir led the evening praise.

Burn Mortgage At Anniversary

TURIN — Knox Presbyterian Church celebrated its 93rd anniversary on June 21. The Rev. James Fleming of Wallaceburg was the guest preacher at both services. At a special service on the Monday evening the mortgage was burned. Many changes have taken place in the church building. There is a new basement, church school room, kitchen and choir loft. The interior and exterior have been redecorated and new pews have been placed in the sanctuary.

Special music was provided by the Duart choir, under the direction of Mrs. D. B. Cram. The Girls' Quartet from Knox, Wallaceburg, sang at the evening service, accompanied by Mrs. A. Hogarth. The Rev. Donald B. Cram is minister of this congregation.

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Memorial Gifts Are Dedicated

HAMILTON—A service of dedication was held on May 10, in Chalmers Church when a Communion Table, in memory of David White, was presented by Mrs. White and daughter. Tribute was paid to the late Mr. White for the faithful service he had rendered to the church in many ways.

A baptismal font, in memory of Albert Boden, who was interested in the church school and faithful in his attendance, was presented by Mr. and Mrs. Boden. The Rev. G. A. Lowe, minister, received the memorial gifts, and Dr. W. I. McLean, minister emeritus, offered the prayer of dedication.

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Vancouver, B.C., Central, Rev. W. D. G. Hollingworth, 3312 Royal Oak S., Burnaby.

INDUCTIONS

Orangedale, N.S., Rev. Joseph Cathcart, July 6, 1953.
Belfast, P.E.I., Rev. J. E. Heathwood, M.A., July 2, 1953.
Marshfield, P.E.I., Rev. L. M. MacNaughton, B.A., May 26, 1953.
Montreal, Que., Fairmount-Taylor, Rev. Wm. C. Goodrow, Th.B., June 15, 1953.
Fingal, Ont., Rev. S. W. Hirtle, B.A., June 1, 1953.
Hagersville, Ont., Rev. J. L. Burgess, M.A., June 25, 1953.
Meaford, Ont., Rev. W. E. Sayers, M.A., May 26, 1953.
Brandon, Man., St. Andrew's, Rev. J. B. Inglis, M.A., June 19, 1953.
Lenore, Man., Rev. D. M. Campbell, June 18, 1953.
Edmonton, Alta., Westmount, Rev. W. J. Graham, B.A., May 26, 1953.

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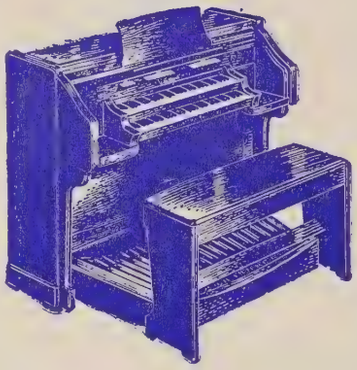
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the Presbyterian Record

TORONTO
OCTOBER, 1953
LXXVIII, No. 10
TWENTY CENTS



Greenock Church, St. Andrews-by-the-Sea, N.B.

(See story page 23)

the Presbyterian Record

Official organ of The Presbyterian Church in Canada

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All contributors are reminded that the issue of the Record goes to press on the 5th day of the month preceding publication, and that all news items should reach the Editor soon after the events happen.

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Great Thoughts

THE GOD who controls the rolling planets and the unruly nations also carries the toddling lambs. Along with His majesty and power go tenderness and grace. "God is our refuge and strength." The Lord is our Shepherd, too.

Ralph Sockman.

Most Christians today appear to seek a sort of vaccination against Christianity, with a solution of one part Christianity and nine parts respectability, racial inheritance, ecclesiastical regularity, good fellowship and geniality. The grace of God is so diluted by this inoculation as to make Christianity powerless to excite or disturb.

Bernard Idding Bell.

The fundamental and basic truth of the Christian religion is that Jesus Christ is God manifested in the flesh; that he not only lived a truly human life many years ago and was cruelly put to death; but rose again from the dead and is still alive in our midst today.

Leslie D. Weatherhead.

We cannot receive truth without being attuned to it any more than a radio can receive a programme from a transmitting station without being tuned to its wave frequency. Only they who permit the Holy Spirit to attune them with the truth can come to a saving knowledge of God. Jesus said, "Every one that is of the truth heareth my voice."

Harold Floreen.

Lord, teach me to listen. The times are noisy and my ears are weary with the thousand raucous sounds which continuously assault them. Give me the spirit of the boy Samuel when he said to Thee, "Speak, for thy servant heareth."

A. W. Tozer.

What gives life its deepest satisfaction? It is not money, success, position, prestige. It is spending life for something that will outlast it. It is being used for a purpose which we recognize as a worthy one.

Robert J. McCracken.

We missionaries who go out to the hungry masses are usually very harmless people, but we carry a Bible with us which contains social dynamite. It arouses tremendous longings and hopes . . . It sets minds free.

Dr. Frank Laubach.

Keep a clear eye on God's goal for your life; it is not money, or success, or position. The terminus is likeness to Jesus and winning others to Him.

S. D. Gordon.

Open my heart, O God, when toil is stale, and repetition of the motion meaningless, that I may welcome Thee within and find renewal through Jesus Christ our Lord.

John Underwood Stephens.

The serene, silent beauty of a holy life is the most powerful influence in the world, next to the might of the Spirit of God.

C. H. Spurgeon.

For the Servants of the Church

MAY thy blessing rest, O God, upon the ministers of thy Church. Touch the hearts of those who have dedicated their lives to thee. May thy Holy Spirit constantly refresh, continuously cleanse and equip with power all thy ministering servants at home and overseas.

Alert our ministers to a full proclamation of the good news concerning Christ. Burn into their hearts the desire to bring a Christian social order into a world where man's inhumanity to man causes millions of thy children to mourn. Through their earnest preaching may peace and goodwill come to all the nations.

Protect thy ministers and the Church from the sins of indifference and of selfishness. Help us all to willingly sacrifice so that through our scars the Crucified may become the world's Redeemer.

This we seek, In His Name. Amen.



British Columbia laymen and university leaders have endorsed the plan to erect a Presbyterian residence on the campus of the University of British Columbia. The first section of the projected building is here shown.

First Enrollment in Presbyterian Record Every Home Plan

THE question has been asked whether the new EVERY HOME PLAN of the Presbyterian Record is not easier for large congregations to adopt than it is for smaller ones.

From our experience with congregations thus far to adopt the EVERY HOME PLAN would appear to be as easy for the small congregations as it is for the large. As soon as our first information was sent out with regard to the approval by the General Assembly of the new plan by direct mail our first two inquiries came from Knox Church, Woodstock, Ontario, with its 403 households and Campbell Memorial, Montreal. Since these first inquiries reached us Campbell Memorial has enrolled 75 families.

Campbell Memorial is a church without a pastor. It has a student minister in the summer and is supplied from Presbyterian College during the winter. Nevertheless with vision and foresight they enrolled their congregation in the EVERY HOME PLAN.

Prior to the adoption of the plan by the General Assembly there were congregations throughout Canada that belonged to the honour roll, having adopted the plan of direct mail to their members a short time ago. These congregations are:

St. Andrew's, Saskatoon;
Lenore and Breadalbane, Manitoba;
White Horse, Y.T.;
St. David's, Campbellville, Ont.;
Centreville, South Monaghan;
First Presbyterian, Seaforth;
Ashfield, Ont.;
Knox, St. Catharines;
St. Andrew's, St. John's, Newfoundland.

There are several other congregations such as St. Andrew's, Victoria, B.C., which has 247 Records going out to 247 families, but as they have 773 households they have not enrolled as yet all their active worshippers. We are hoping that as our next issues are printed that we will be able to report an ever increasing enrollment of congregations in the new EVERY HOME PLAN.

Fall Meetings of Synods

Maritimes—St. James, Truro, N.S., Oct. 6.

Manitoba—St. Andrew's, Ft. William, Ont., Oct. 6.

Montreal and Ottawa — Westmount, Montreal, Oct. 13.

Saskatchewan—First, Regina, Oct. 13.

Toronto and Kingston—Glenview, Toronto, Oct. 20.

Alberta — St. Andrew's, Edmonton, Oct. 20.

British Columbia—Mt. Pleasant, Vancouver, Nov. 3.

Scottish Church Gives Grant for Home Missions

Our readers will be glad to know that the Church of Scotland still continues its interest in the extension work of our department of Home Missions.

Through the Rev. Dr. Alexander King, Overseas Secretary of the Church of Scotland, the sum of £50 was received by our Treasurer in mid-August. This annual grant is made towards our Church Extension Work throughout the Dominion. Never was a grant more needed than it is today with the great demands for churches in the new building areas.

Launch Campaign For Men's Residence

A CAMPAIGN has been launched by the Synod of British Columbia to raise $200,000 to build the first unit of St. Andrew's Hall on the University of British Columbia campus. This unit, which will also be furnished, will accommodate forty students and contain a chapel and living quarters for the dean. Its primary purpose is to house students in Arts who are planning to proceed to the Presbyterian ministry.

The project has the endorsation of the President of the University, Dr. Norman A. Mackenzie. Laymen have taken hold of this project since they believe that the clergy cannot carry the burden alone. Not all the laymen who have given a lift to the project are of the Presbyterian faith.

Preliminary plans have been drafted by the University architects and it is hoped that construction will commence in 1954. The provincial committee is headed by the Hon. Mr. Justice A. M. Manson and Mr. H. Lyle Jestley, a young barrister in Vancouver. Mr. James B. Rae, who was trained by the Wells Organizations, has been engaged to direct the campaign. Latest reports indicate a very fine response.

Bible Society Appoints Secretary

THE British and Foreign Bible Society has announced the appointment of a District Secretary to the Western Ontario Auxiliary, with headquarters in London, Ontario. The Rev. W. H. Tonge, minister of Lakefield United Church, Lakefield, Ontario, has accepted the appointment. Mr. Tonge spent three years in the West China Mission, until that part of the country was taken over by the new regime.

Dean of Austin Theological Seminary, Presbyterian Church South, writes on the Reformation Faith.

The Faith of a Protestant

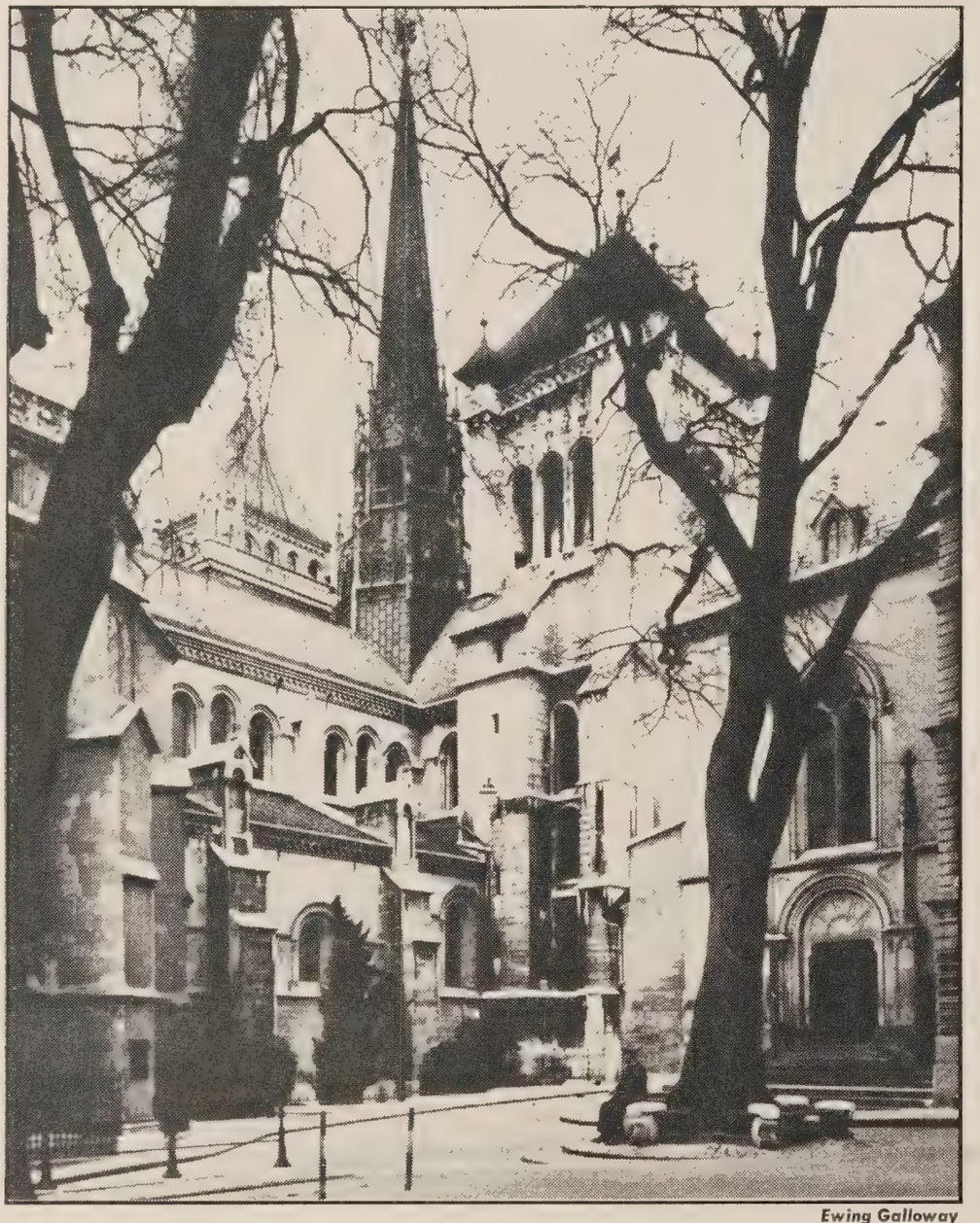
By James I. McCord

Galations 5:1 "Stand fast therefore in the liberty wherewith Christ hath made us free."

SIMON PETER once said that the Christian ought always to be ready to give a reason for the hope that is in him. This for him was a rule of Christian conduct, for Christ had said pointedly to His disciples, "Ye shall be witnesses unto me . . . unto the uttermost part of the earth."

But Peter was speaking against a more specific background. He was aware that the opposition the Church was experiencing was only the prelude to open persecution and that the time would soon come when Christians would be required to stand by their faith. He meant to have them prepared, firmly rooted in the fact of the Gospel and armed with an intelligent understanding of its genius and power.

Today we are facing a similar situation when Christian witness again is at stake. Not since the sixteenth century has there been a more pressing need for a revival of the issues of the Reformation. For one thing, the dominant mood of our culture is secular. The awareness of God's purpose for man and His claim on man has been almost totally lost in our economically focused society. At the same time, we are witnessing frantic attempts to give artificial respiration to values that have no source of life apart from God. Our civilization is cut off from its roots, severed from the life-giving soil of the dynamic Christian faith that nurtured it, and our religious heritage lies dormant and neglected at history's most critical moment.



Ewing Galloway

The Cathedral of St. Pierre, Geneva, is the church in which John Calvin preached. This Romanesque building was started in the 10th century and completed in the 13th century.

A SECOND danger lurks on the horizon. The Protestant Christian Church has historically been the champion of freedom. It is common knowledge that the safeguards of religious liberty in many nations are the products of the efforts of Protestant Christians. Now, however, a rising tide of despotism threatens to engulf this heritage. This is seen in the growing persecution of religious minorities for conscience's sake, in the continued persecution of Protestant Christians in Spain, in the bloody religious massacres of Colombia, as well as in the systematic opposition of the Communist International to the Christian faith. In North America there are ominous signs that this same pattern will be duplicated.

In the midst of spiritual indifference on the one hand and open opposition on the other, Reformation Day provides an opportunity for the reaffirmation of the faith of a Protestant. For one thing, a Protestant takes seriously the New Testament form of authority. The Reformers were one in their insistence that God had spoken and that the Scriptures of the Old and New Testaments bear witness to His Word. Thus the Scriptures are the final guide of religious authority, teaching, as the Catechism has it, "what man is to believe concerning God and what duty God requires of man."

This means that a Protestant rejects individual opinion as the ultimate standard of truth, while at the same time he firmly resists all attempts to put the traditions of the Church on an equal footing with the Scriptures; for the Scriptures, in their revelation of God's will, contain all the knowledge that is necessary for man's salvation.

AGAIN, a Protestant takes seriously the sole sufficiency of Jesus Christ. Boehmer, in his book *Road to Reformation,* gives a vivid account of the tortuous spiritual pilgrimage of the young Martin Luther. Haunted by the question, "How can I, as an individual, be assured of the forgiveness of sins and thus of the favor of God?" he exhausted the catalogue of spiritual exercises in his quest for inward peace. Alone, in his little room in the tower of the Black Cloister, he agonized over the passage in Romans 1:17: "For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith."

Suddenly a new sense of insight and of life came over him. It was clear in an instant. Christ alone is sufficient. It is by Him that we live. "Then it seemed to me," he wrote later, "as if I were born anew and that I had entered into the open gates of Paradise. The whole Bible suddenly took on a new aspect for me. I ran through it, as much as I had it in my memory, and gathered together a great number of similar expressions . . . And so that passage of St. Paul became for me in very truth the gate to Paradise."

LUTHER'S experience is, in a sense, re-enacted in the career of every man. For sin is a constant factor in human life and how to get rid of it constitutes the central problem. We have long since learned that efforts to explain it away, to ignore and forget it, are futile. Like Paul, the last word in our spiritual autobiography is the frantic query: "O wretched man that I am! Who shall deliver me?"

When one turns to self for the answer, he realizes his own impotence. Self can only accuse; it cannot forgive. Hence Shakespeare's verdict: "Conscience doth make cowards of us all." Nor again can nature forgive. Her laws are inexorable; an open wound will always bleed. Even the state can not forgive; her laws when broken carry the penalty of guilt. But when one turns to the New Testament, he is in a different world. Leaping up from almost every page is the assurance that there is forgiveness and a new beginning in Christ.

The sole lordship of Jesus Christ is the heart of the gospel. It is the affirmation that God has acted decisively—once-for-all—for man's sin. The Crucified and Risen Christ continues to exercise his threefold office of prophet, priest, and king. As prophet, he speaks through his Word and Spirit; hence no infallible earthly voice is necessary. As priest, He makes intercession for us; hence no earthly priesthood is required to mediate between God and man. As King, He continues to rule; hence to no earthly potentate, either political or ecclesiastical, is delegated His authority.



Ewing Galloway

The "Castle Church" at Wittenberg, Germany, where Martin Luther posted his 95 theses on October 31, 1517.

FINALLY, A Protestant has discovered the freedom that the believer has in Jesus Christ. Unfortunately, freedom is often discussed out of its Reformation context, as a quality belonging to man apart from his relation to God. Biblical freedom, however, is primarily release from the bondage of sin and fear, the gift of God to man setting him free for a life of obedience and service.

Paul, for example, based his doctrine of freedom on the immediacy of the relationship between God and man. Thus he opposed the subversive attempts to constrict Christianity within the narrow bounds of a legalistic system and to dominate the human spirit. This was the central issue at the Council of Jerusalem. If Christ alone is Lord, then man is free in Him. It was this newfound freedom that enabled the New Testament Church to move into the decaying antique world with the message that transformed it.

When, in the sixteenth century, the Christian's freedom in Christ was again in jeopardy, the reformers found in Paul's writings testimony to the creative love of God which releases men from bondage. With them they carried this gospel as they radiated across Western Europe: God alone is to be feared, for He is Lord of the conscience. In their wake went not only awakened consciences and sensitive spirits, but also the practical fruits of the Protestant faith.

In the Low Countries it girded a people to follow William of Orange to unify the Netherlands and to win their freedom from Spain. In Scotland it enabled Knox to transform a nation.

Above all, a Protestant's faith is personal—not individualist, but personal! It must be renewed from generation to generation and from person to person. Thus the faith of the Reformation is meaningless save as an historical event, unless it becomes our faith. Reformation Day, of all days, is not the time to speak piously of the past and hide behind the glory of a tradition. ★



A PAGE FOR BOYS AND GIRLS

by A. Norman McMillan



The Marvel of Radio

THE amateur radio operators, one in Juneau, Alaska, and the other seven thousand miles away in New Zealand, were sending messages back and forth. Suddenly the sharp dots and dashes faltered and the lad in Juneau signed off with the message, "I feel ill." The New Zealander twisted his dials feverishly but nothing further was heard from his distant friend. Something serious must have happened. Frantically, the New Zealander flashed out a general emergency call for Alaska. His message was picked up by an amateur in California who, after the situation had been explained, beamed all his power on Alaska. Fortunately, contact was made with another amateur in Juneau who picked up the story and advised the Californian to stand by. Fifteen minutes later the Juneau station came on the air again, and explained that the first lad had been overcome by carbon monoxide gas from a stove, after tapping the words, "I feel ill." The neighbour boy had arrived just in time to drag him into the cold air outside and save his life. Thus from half-way around the world one lad was able to save another.

Christians through missions are able to assist others in the far-away places of the earth.

A Quiz

1. To what Jewish tribe did Paul belong?

2. What is a nom de plume?

3. How many knights sat at King Arthur's Round Table?

4. Who was the first martyr to the Christian faith?

5. For what do the letters A.D. stand?

Founder of Christian Hospitals

Today there are hospitals in almost every city for the sick and the injured. It is very difficult for boys and girls to imagine a society where the sick are condemned and left alone to die.

Portugal has issued a set of six stamps to honour one of the great religious figures of the Middle Ages, St. John of God. This St. John was the founder of Christian hospitals.

Strangely enough, when he was a boy of eight, in the year 1503, he ran away from home to try to reach the great city of Madrid. By the roadside he felt faint with hunger. Had a friendly farmer not employed him as a shepherd boy, he might have died by the roadside.

When he was fourteen, the wanderlust seized him and he joined the army. As a soldier he fought the Moors in



Africa and the Turks in Hungary. During his period as a soldier he committed a serious offence against the law and was about to be hanged when his sentence was reduced to dishonourable discharge.

It was during this time, when he faced death, that St. John learned to pray. While peddling books in the vicinity of Gibraltar, he claimed that he saw a vision, but the authorities threw him into a dungeon with insane people. What he saw there of neglect and brutal treatment made him decide to help the sick. He appealed for money and after a time received generous donations.

This was the beginning of hospitals throughout all Christian countries and this poor weakling was the instrument used by God to bring to the Christian Church a realization of its responsibility in the great ministry of caring for the sick.

That Nickel Again!

"Did you see my two new diamond rings?" asked a wealthy woman of her minister.

"Yes," said her pastor, "I saw them when you dropped that nickel in the missionary collection plate."

Uncle Mac Talks About Hallowe'en

I CAN remember the fun we had on Hallowe'en . . . taffy pulls, ducking for apples and dressing up. But there are one or two things I'd like to forget. Sometimes in the wild spirit of the night we did damage to the property of helpless old folk . . . damage that couldn't be repaired. I'm sorry about that. Now, take a tip from an old-timer. Have your fun on Hallowe'en but don't be a nuisance and don't harm the other chap's property. Follow the Golden Rule on that night.

These Community Parties they have these days are grand things. Everybody has a good time and there's no harm done.



Gedge Harmon

Gathering Nuts

Work Loyally

Just where you stand in the conflict
There is your place.
Just when you think you are useless,
Hide not your face.
God placed you there for a purpose,
Whatever it may be.
Think! He has chosen it for you,
Work Loyally.

Answers to Quiz:

1. Benjamin. 2. A pen name. 3. 150. 4. Stephen. 5. Anno Domini (in the year of our Lord.)

YOUTH IN THE NEWS

Through Summer School Programmes Young People Reach Better Understanding of our Faith.

IN ALBERTA

AN IMPORTANT week in the lives of Presbyterian young people from Alberta and British Columbia was the fourth annual Summer School held at the Presbyterian Training School, Medicine Hat, Alta., from July 6 to 13.

The day's activities began with morning worship conducted by the Dean, the Rev. John McLeod of Calgary. Study groups were held in St. John's Church and attracted local residents as well as members of the school.

The studies in Church History were anything but dull as Professor Allan L. Farris of Knox College, brought to life events prior to and during the Reformation. He helped us to a better appreciation of our reformed faith.

Superintendent of missions for Alberta, the Rev. W. O. Nugent, turned our thoughts to the vital task of Missions. We were pleased to meet and hear Miss Carol Chiam, a direct result of our missionary work in Formosa.

The work of the church school and the problems facing teachers was discussed. Miss Grace Irvine brought home to us the truth that it is one thing to be interested in teaching but another to know *how* to go about it.

The afternoons brought "Question-time" when we aired our problems in discussion groups; visits to local industries, and a picnic to Elkwater Lake. The series of ball games almost made the World Series look like small-town stuff!

The climax of a wonderful week of fellowship and study came at the consecration service on the Sunday, conducted by the Rev. R. L. Taylor, minister of St. John's Church. The heart-searching message was brought by Dr. John Brent, Superintendent of the Training School.

How do we feel as we look back to that week? "It was good to have been there." Because of our experiences we can go forward in our local congregations and societies with a new insight into our work and with a deeper understanding of our faith.

Marguerite Quickfall.

IN MANITOBA

FIFTY-ONE young people—student deaconesses, ministers, lay leaders, and students for the ministry, attended the Summer School of the Synod of Manitoba, held in St. John's College, Winnipeg, from July 5 to 10.

Theme speaker was the Rev. Dr. Manford George Gutzke, Professor of Christian Education at Columbia Theological Seminary, Atlanta, Georgia.

We began the day with morning devotions led by the Dean, the Rev. Gordon Bastedo of Fort William. Lectures were given by the Rev. David Tan on, "The Church in Formosa." The Rev. David Smith of Vancouver gave us insight into the work of our Church among the Chinese in Canada.

In our study of *Basic Christian Beliefs,* Dr. Gutzke presented much thought-provoking material in a simplified manner. As a result, many difficult questions of our faith were more easily understood.

Interest groups were led by the Rev. Walter Donovan, Kenora; the Rev. James S. Clarke and Miss Margaret MacNaughton. According to preferences, the delegates concerned themselves, in these smaller classes, with Indian Work, Christian Education and Young People's Work.

Each afternoon there was a discussion period with Dr. Gutzke. The evenings were given over to such activities as a picnic, a missionary service in St. John's Church, and a weiner roast. Chapel services conducted by the young people, ended the day. A Communion service in St. John's Church, on the Friday, brought to a close a very happy week of fellowship and study.

Allister McGregor.
Laura Jackson.

IN BRITISH COLUMBIA

PRESBYTERY of Kootenay's camp site at Wasa Lake, B.C., was the scene of the first Leadership Training Camp for young women. For a period of two weeks, commencing June 26, these young women—seven in all—received instruction in Bible study, leadership and missionary education.

The camp was directed by Miss Grace Mackay and Miss Grace Irvine was principal lecturer. This year's camp was an experiment in an enlarged programme designed to bring instruction to make these young women more useful in the local congregation. The children of those taking part were looked after in a programme of studies and games concurrent with the adult activities.

D. G. M. Herron.



Photo by James S. Clarke

Study class of Presbyterian Young People's leaders gathered at Glen Mohr Camp under the leadership of the Rev. Dr. Hugh A. MacMillan, missionary from North Formosa.

Presbyterian Training Institute Dates

THE Presbyterian Training Institutes which began during September will visit the following presbyteries in October and early November.

PRESBYTERIES: *Glengarry,* Oct. 13-16; *Ottawa,* Oct. 19-23; *Lanark-Renfrew,* Oct. 26-30; *Brockville,* Nov. 2-6; *Kingston,* Nov. 9-13; *Chatham,* Nov. 9-13; *Sarnia,* Nov. 2-6; *Huron-Maitland,* Oct. 13-16, 19-23; *Winnipeg,* Nov. 5-6, 9-13; *Brandon,* Oct. 26-30, Nov. 2-4; *Assiniboia,* Oct. 14-16, 19-23; *Saskatoon,* Oct. 5-8; *Edmonton,* Oct. 5-8; *Red Deer,* Oct. 13-16; *Calgary,* Oct. 19-23; *Macleod,* Oct. 26-30; *Kootenay,* Nov. 2-6; *Kamloops,* Nov. 9-13.

As Coronation Guest and Carrier of Greetings to three Scottish Assemblies Our Former Moderator Reports

The Scottish Assemblies and the Coronation

By John A. MacInnis

THE General Assembly of the Church of Scotland is a very large Assembly, numbering almost 1,600 commissioners. The formal opening, following divine worship in the Church of St. Giles, is colourful and impressive. After the induction and consecration of the Moderator-elect, Her Majesty's Commission to His Grace the Lord High Commissioner was read, whereupon His Grace addressed the Assembly.

A change from the present mode of election of Moderator in our Church has been a moot question for years. One feels that the adoption of either the Scottish or Irish Church methods, also some simple form of induction and consecration, might profitably be adopted.

Your representative had the honour of addressing the evening sederunt on opening day, conveying the gratitude of the Presbyterian Church in Canada for the assistance given us by ministers of the Church of Scotland for our parishes and colleges, also for the useful places in our church life and work filled by sons and daughters of the Scottish churches. The privilege of addressing the New College Association, and a social gathering of representatives of colonial and continental churches afforded opportunities for conveying further information about our Church. The General Assembly of the Free Church of Scotland was also addressed.

To Scottish folk, hotel accommodation, even the most elegant, falls short of what they consider becoming hospitality for their friends and guests. My wife and I were therefore warmly welcomed and comfortably placed as the guests of the Rev. David and Mrs. Stiven, with their charming family, in the Manse of Inveresk, Musselburgh, one of the most interesting and historic spots in the environs of Edinburgh. Several social events, the most brilliant being the "At Home" given by the Lord High Commissioner and Her Grace the Duchess of Hamilton and Brandon in the Palace of Holyrood House, afforded delightful interludes and respite from church meetings.

The spirit of the people of these islands, especially the people of England, through the years of war and blitzing won the admiration of free people in every part of the world. As one moves among them today, more or less in holiday mood, observing the real sense of humour, turning somewhat difficult and embarrassing situations consequent upon the surging crowds, one appreciates the spirit that served so well in the grim days of war.

THE Coronation of a British sovereign has always been a significant event and never more so than today when the resources of science made it possible for millions, near and far, to participate through television. The colour, pageantry, and ceremonial appealed to the imagination as a picturesque spectacle. Behind the pageantry, however, was something profoundly significant and deeply religious. The Coronation was essentially an act of consecration of both ruler and ruled to the service of God.

The honour of actual participation in this solemn service will be an unforgettable experience. The stillness and sense of awe that pervaded the vast congregation were impressive. The conscious presence of the King of Kings and Lord of Lords was very real. One felt that Her Majesty was in a sense oblivious to the surroundings and concentrating on the fact that she was being dedicated to the service of God and her people.

If one was to single out any one part of this great service as more impressive than any other part, admittedly a difficult matter, one feels that the celebration of the Holy Communion might rightly be singled out. The vast congregation sang as with one voice the familiar "Old Hundredth"—"All people that on earth do dwell." The Queen descended from her throne, laid aside the Sceptre and Rod, and took off her Crown. Then, with the Duke of Edinburgh, moved to the altar, and both kneeling down, the Archbishop administered the Bread, and the Dean of Westminster, the Cup, meanwhile the choir singing, "O taste, and see, how gracious the Lord is, blessed is the man that trusteth in Him." The vast congregation was visibly moved. ★





The Rev. James Dickson, missionary to Formosa, shown here with two of the Christian workers in a hill tribes church.

Christ is no respecter of persons—not even fierce, defiant, Formosan head-hunters.

The Gospel in Formosa

By Fred Jarvis

IN the still unexplored and rugged mountain areas of faraway Formosa, fierce, defiant, head-hunting aborigines are turning to Christ with an amazing suddenness that almost defies description. Recently even a tribal chieftain, who had taken 60 heads, turned to Christ. He is now winning men's hearts instead of taking men's heads.

For centuries these tatooed-faced primitives have carried on the ancient practice of taking human heads. In fact, a man was not considered adult until he had taken at least one head. It is for these people that James Dickson, sometimes called the Apostle to the Aborigines, is doing so much.

During my several visits to this Free China Island, I have frequently asked, "Who is the most colourful missionary personality in Formosa?" Invariably the answer is James Dickson. As one man put it, "Jim Dickson has his hand in almost everything that goes on here."

Whether it is planning for 15 million trees for the aborigines in the mountains, building a college for the training of Christian leaders, planning a network gospel broadcast, repairing the teeth of the lepers, running the Theological College, or selling amplifiers and books for gospel work, I have found one of the spark plugs behind such projects on the Island is none other than Jim Dickson.

His wife told me he was on 25 boards and committees and was chairman of most of them. "That was long ago. It is more now," she added.

DICKSON, however, is not merely an armchair strategist or an ecclesiastical dignitary confined to committees and operating by sitting behind a desk. If you could have been with me you would have realized that he is a man of action. Each Saturday night he loads his jeep up with about twice as many students as it can comfortably hold (students are from the Bible School he organized.) On top of that he piles in four loud-speakers, microphones, transformers, cords, projectors and films. On the circuit he makes, he drops the students in villages along the way. Dickson will explain to you that he believes his students must be inspired by experience to be real evangelists.

When Sunday rolls around, if he is not up in the mountains dedicating a new church (and so far this year they have averaged one a week) he is out preaching in the streets.

When one tries to describe just who Dickson is, it is difficult, because of the multi-sidedness of his personality. First it is necessary to explain that he was born in the United States and for 26 years has served in Formosa under the Presbyterian Church in Canada.

Some of the jobs he is currently

holding are: Chairman of Canadian Presbyterian Mission Council, chairman of Formosa Missionary Fellowship (representing almost all the Protestant missionaries on the Island), secretary of the Formosa Evangelical Fellowship, principal of the Taiwan Theological College, principal and founder of the Presbyterian Bible School, founder of the Bible School for Aborigines (Mrs. Dickson facetiously reminisced that this school has been in session for six months before the board agreed to its inception! She said, "The board is behind us, but sometimes they don't know how far behind!" Jim Dickson is also chairman of the board of directors of the Mackay Memorial Hospital (the outstanding mission hospital of the Island), chairman of the committee in charge of all the evangelistic work in the mountains.

BESIDES functioning in these capacities, he finds time to welcome missionaries to evangelical groups on the Island and to help them get settled in needy areas. For almost 90 years the Protestant work on the Island was carried on exclusively by Presbyterians. Recently, however, the political situation has caused about 200 missionaries to find refuge and opportunity here on Formosa. Most of these have entered the Island under Dickson's guaranty to the government and have been entertained in the Dickson home, some staying for months until they got settled.

Mrs. Dickson says, "We prayed for 200 missionaries. We forgot to specify Presbyterians, so the Lord sent whom He would. Since we are Christian first, and Presbyterian second, we are quite content with the ones the Lord sent."

THE most interesting part of Dickson's ministry is his work among the aborigines. "Stranger than fiction" are the words best used to describe the amazing story of revival among the head-hunting aborigines in the mountains of Formosa. In fact, that is the title of Dickson's booklet which describes the beginning of this movement.

Dickson traces this unique epic of current missionary history to a frail middle-aged tattooed tribal woman called Chi-oang and some smuggled Japanese Bibles. In spite of the discouragements of others, Dickson was able to persuade this woman to enroll in the Bible School when she was past 50. After two years of Bible study, she returned to her tribal home and witnessed to the life-changing power of the Gospel.

Through her witness these head-hunting tribes people, who for 1,000 years no invader was ever able to subdue wholly, were conquered by the love of the Saviour whom they had met for the first time. Little was known of her work. Less than a month before the missionary's return after the end of the war, this obscure saint went to be with the Lord without ever realizing that she would be famous in the annals of Formosa's missionary history for being the spiritual mother of 1,000 souls.

THERE are more than 100 churches today, one with more than 1,000 members, in the mountains. It is a striking fact that this spiritual awakening has produced almost as many churches this year as the Canadian Presbyterians were able to establish in their first 50 years on the island. Most of these churches have been personally dedicated by Dickson.

Not only do the tribesfolk love the Dicksons for their devotion to their spiritual interests, but they deeply appreciate what they have done to pro-



James Dickson

One of the hill churches organized during the past six years now has almost 1,000 *members and adherents. Picture shows one of the flourishing congregations in the hills of Formosa.*

mote their economic independence and well-being.

As an authority on the aborigines, Dickson's counsel has been sought by the government leaders and the Mutual Security Administration authorities. Using these contacts he has been able to carry out a programme of economic betterment by establishing trade schools for the aborigines, planting thousands of fruit trees, introducing animal husbandry and numerous other projects.

When you visit the Dickson home you should be prepared for almost anything. You may see a coffin destined for a leper colony, meet some high government officials such as Governor Wu or some American general. Certainly you will meet a number of missionaries, some Formosan pastors waiting to see Dickson and some aboriginal evangelists waiting to seek counsel.

As you walk into this quiet 50-year old home of Dickson's, you will notice luggage belonging to incoming missionaries piled up on the veranda, medical supplies going out to the mountain clinics, handcraft products made at the aboriginal Bible School, books, loudspeakers, projectors, and as I write now from his office, there is even an electric lathe for woodwork sitting in his room.

AMONG my frequent visits in the Dickson home, I have listened to many stories packed with dramatic interest and missionary adventure. The one I remember most vividly is the time when Dickson returned in 1945. On the far east coast as he stepped off the small train that plies along the foot of high mountains there, he was welcomed by 600 aborigines who had come down from the mountains above.



A typical tribesman of the hill people in Formosa who are now being converted to Christianity in large numbers.



James Dickson

Candidates for membership in the Formosan Presbyterian Church, are examined by one of the Formosan evangelists prior to their being accepted for baptism.

"We want to become Christians," they told him.

"Where did you ever hear of Christianity?" he asked wonderingly, for in the Japanese days it had been forbidden to even speak of Christ to them. The story they unfolded was simple, but almost unbelievable.

"When the Japanese took our boys to be soldiers, they told them, 'Never allow yourselves to be captured by the Americans, for if they capture you, they will not only torture you, but they will kill you and eat you too.'

"Our boys believed this, but down in the Philippines, the chief's son serving as a Japanese soldier, was wounded and captured by the Americans. They did not torture him or kill or eat him. They treated him kindly; an American doctor dressed his wounds; he had better food to eat than he had ever had before in his life. When the war was over, he was sent back to Formosa, and up in his mountains again, he told us of this kind treatment. We knew how the Japanese had treated their prisoners with cruelty. Why was there such a difference?

"We called a great council and discussed the question, 'What makes the Americans and Australians different from the Japanese?' After a while, someone suggested that it was religion. We knew the Japanese were Shintoists, but we did not know what religion the Americans and Australians had. But someone told us they were Christians. We decided then that we would become Christians."

THE love of God demonstrated by those who love Him has touched hearts so that today in more than 100 places in the mountains the call is heard, "We want to become Christians."

These simple mountain people all pleaded for missionaries to come and tell them the way of life. Dickson promised to do what he could. Instead of more missionaries coming, however, there was even the threat of having to close up some work already existing. One year went by and no missionaries came. Two years, and the harvest ripened. Three years went by, still the people waited for a missionary to come to teach them. Finally, the missionaries came, not from Canada or the U.S.A., but from the mainland of China —missionaries driven out by the Communist regime.

Dickson has done what he could. He would say,

The restless millions wait
The light of him whose dawning maketh all things new.
Christ also waits. Have we done all we could?
Have I? Have you?

***Fred Jarvis is the Foreign Correspondent of Christian Life and this article is used with the permission of the Editors of that journal.**

ACROSS THE DOMINION

ONTARIO

Historic Stones For New Church

TORONTO—St. Giles Presbyterian Church in the Humber Valley had a brief ceremony on August 24, for the purpose of accepting two stones to be placed in the new church. One stone comes from the Iona Cathedral and weighed 46 lbs. The other stone came from St. Giles Cathedral, Edinburgh, and was sent by the Very Rev. Dr. C. L. Warr, who a few weeks ago presented the Crown of Scotland to Queen Elizabeth in St. Giles. This stone weighs 60 lbs. These two stones came by air.

Missionary Appointed to Extension Church

SUDBURY—A new stage in the history of Emmanuel Church was marked by the Presbytery of Algoma and North Bay when a Service of Recognition for the Rev. J. K. L. McGown, B.A., recently appointed ordained Home Missionary in charge of this congregation, was held in the regular meeting place, Elm St. School, on June 25.

Started eight years ago as an extension Sunday School, this work has grown steadily and was organized as a congregation about a year and a half ago. It is suffering seriously from the lack of church building where an enlarged programme of church activities would be possible.

Presbytery Accepts Resignation

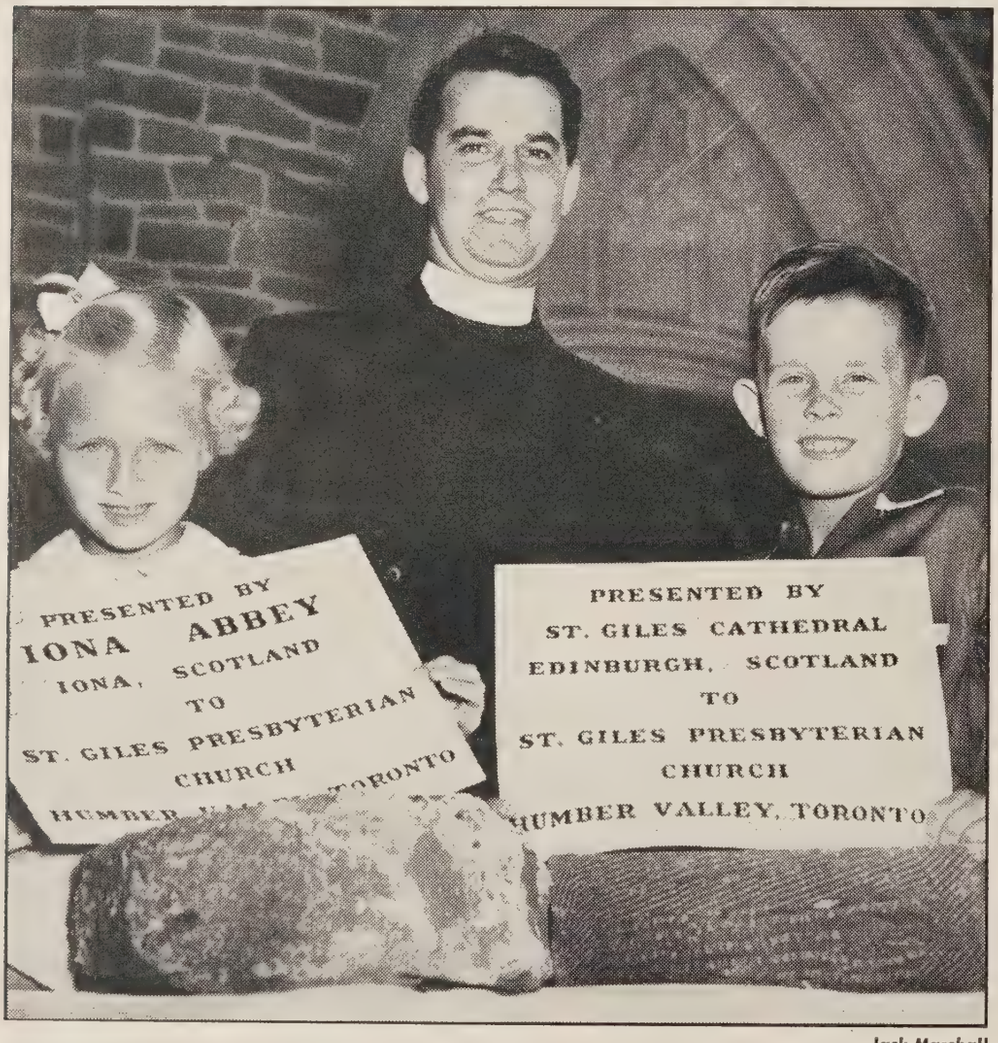
TORONTO—At a special meeting of the Presbytery of West Toronto, the resignation of the Rev. James McNeill, D.D., of Parkdale Church, Toronto, was accepted with profound regret. Dr. McNeill, owing to ill-health, tendered his resignation which became effective on August 31. He has served the Church in western Canada at Grace, Calgary; in the east, at St. Andrew's, St. John's, Newfoundland, and for the past 12 years has been the beloved pastor of Parkdale congregation.

Mr. Bamber Hannigan and Mr. T. P. Geggie spoke of his fine ministry and intimated to Presbytery that the congregation was providing Dr. McNeill with a retiring allowance of $1,500 per year, as a token of their affection.

Historic Church Marks Centenary

WEST NOTTAWASAGA — Large congregations attended the 100th anniversary services of historic West Church, on August 2. This church building was destroyed by fire in 1867, and then rebuilt. A second disaster came in the form of lightning in 1946, and the church was rededicated on October, 7, 1949. Guest preacher for the occasion was the Moderator of the General Assembly, the Rev. Dr. W. A. Cameron.

A Covenanter's service was held in the afternoon, when the Rev. D. H. Currie of Stayner, delivered the sermon. He was assisted by two brothers, who are ministers. Special music was provided by visiting soloists and the church choir, under the direction of Mrs. Andrew Ransier. Visitors from far and near renewed old friendships and many old memories were revived. The Rev. John W. Bell, minister, conducted the services.



Jack Marshall

The Rev. W. J. Adamson, minister of St. Giles, Humber Valley, Toronto; Linda Hetherington and Ian McDougall, shown with the stones received from Iona Abbey and St. Giles Cathedral, Edinburgh.

Large Attendance at Daily Vacation School

HAMILTON—The second annual vacation school was held in Chalmers Church, from July 6 to 17. The highest attendance was 191, with an average of 174 pupils daily. Theme for the school was "Crusading with Christ."

On the closing day a large number of friends gathered to see the portrayal of a typical day at school. One hundred and sixty certificates were presented for attendance and work accomplished during the school. The missionary offering contributed by the girls and boys amounted to $70. This will be used for missionary work in Formosa and also for the Italian mission in Hamilton. A staff of 42 assisted in making the school most successful. The Rev. G. A. Lowe, minister of Chalmers, directed the work.

Celebrate 75 Years of Christian Witness

DUNDALK—Knox Church, Ventry, and Erskine Church, Dundalk, celebrated 75 years of Christian witness during the week of June 28—July 5. Speakers on the Sundays were the Rev. J. F. Nute of Orangeville, and the Rev. A. W. Currie, Toronto. Special music was provided under the direction of Miss A. M. Jack at Ventry, and Mrs. Irene Fraser at Dundalk.

During the week gatherings were addressed by the Rev. M. Butler of Camp Borden and Dr. A. V. Brown, a former minister, now at Fenwick. On the Monday evening the congregations joined together for a picnic. The inspi-

ration of the worship and fellowship of these occasions will bring forth much fruit in the future life of these congregations.

Interest Increases In Bible School

MOUNT PLEASANT—Each year has shown a rising tide of interest in the Word of God and in spiritual things in the Vacation Bible School held July 6—16 under the leadership of the Rev. George and Mrs. Killen. This third year there was an average attendance of 36, including a few adults. An encouraging feature was the fact that over 20 young people between the ages of 10 and 16 years attended faithfully. The only textbook used was the Bible.

Moderator at 100th Anniversary

EAST NOTTAWASAGA—On August 23, the Presbyterian Church celebrated 100 years of Christian witness. The Rev. Dr. W. A. Cameron, Moderator of the General Assembly, was the speaker at both services. Large congregations were present, and three loud-speakers enabled the overflow, seated outside, to hear and participate in the services.

The Rev. Donald McQueen of St. Andrew's, Lindsay, conveyed to his home church, the greetings of the Synod and his own good wishes. After the evening service, the ladies of the congregation served refreshments while old associations were renewed by the congregation.

O.A.C. School for Rural Ministry

THE annual summer school for rural clergymen held at the Ontario Agricultural College offered three interesting and very helpful courses during the last week of July. Two of these courses, Rural Sociology and Agricultural Economics, are continuous and credits are given. A most popular course was the one on Human Relations, Philosophy and Canadian Literature in their special relationship to rural life.

The school helps the rural minister to understand some of the problems that he constantly faces among his parishioners. Fifty clergymen, many with their wives, spent an enjoyable week of study and fellowship on the campus of the College.

Ministers who attended from our Church were the Rev. C. E. Fisher, Rev. A. Havadtoy, Rev. John Herbison, Rev. Eric Larson, Rev. A. Newton Reid, and the Rev. W. M. V. Walker. Chairman of the committee is the Rev. W. A. Young. chaplain of the College. The Rev. Eric Larsen is the Presbyterian representative.

GLENVIEW PRESBYTERIAN CHURCH, Toronto, has 18 chandeliers, (seven-light bulbs) to give away to needy or new churches. Write B. C. McClelland, 126 Lytton Blvd., Toronto, Ont.



Ewing Galloway Photo

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EDITORIAL

The United States Inquisition*

PROTESTANT CHURCHES in the United States have been aroused by an irresponsible and vicious attack on their ministry. A certain J. B. Matthews, writing in the *American Mercury* (July issue), said: "The largest single group supporting the Communist apparatus in the United States today is composed of Protestant clergymen." Closely following comes this statement: "The Communist party has enlisted the support of at least seven thousand Protestant clergymen as party members, fellow travellers, espionage agents, party-line adherents and unwilling dupes."

Mr. Matthews does not attempt to supply the names of the seven thousand. Nor does he furnish evidence against the few he named, but says that several hundred clergymen attached their names to a petition for peace (possibly the Stockholm Appeal).

Church leaders in the United States, from Jewish, Roman Catholic, and Protestant sources sent a united protest to President Eisenhower. The President deprecated the indiscriminate attack on the clergy, saying "such attacks betray contempt for the principles of freedom and decency." Mr. Matthews was dismissed from an executive post to which he had been appointed as henchman of the infamous Senator McCarthy. Dismissed reluctantly by McCarthy.

Someone will ask, Who is J. B. Matthews? He began as a Methodist missionary in Java, where he identified himself with the cause of Indonesian Nationalists and was compelled to resign. A chequered career in the States found him veering more and more to the left and finally he became the most publicised fellow traveller that Communism had in the U.S.A. He published a book, *Partners in Plunder*, in which he excoriated the Churches as the dupes and servants of Capitalism. His latest accusation now is that the U.S. Churches are hand in glove with Communism. Mr. Matthews has turned a political somersault.

The tactics of neo-Communist, Mr. Matthews, is actually the adaptation of Communist methods into the government of a democratic nation. Some years ago, Matthews fathered the file system of the House Committee on un-Amercian activities in which clippings plus other allegations unevaluated for their truth or accuracy were assembled on suspected individuals. These files follow the line of current Communist propaganda; a mixture of truth and falsehood, innuendo, intimidation and thought control. The plan was first to discredit certain Protestant clergy, then proceed to muzzle them.

The American clergy have ably defended themselves. Several explosive replies from ministers accused by Mr. Matthews have cleared the air. Dr. John A. Mackay, President of Princeton Seminary and the present Moderator of the Presbyterian Church U.S.A., was named as a "top collaborationist" with Communism.

Dr. Mackay said in part: "We confront (in the U.S.A.) the twentieth century version of the sixteenth century inquisition. This inquisition in Spain," he said, "had condemned heretics and burned books until a supremely great and creative people had been sterilized and degraded."

Should the fanatical anti-Communism of McCarthy and his gang run riot unimpeded, the same retrogression may occur in the U.S.A. In fact, this isolationist influence has already caused misunderstandings, if not a rift in the relations between the U.S.A. and Canada and Britain.

"The only constructive way, if admittedly the harder and more sacrificial way to deal with Communism," continues Dr. Mackay, "is to tackle the ills in society and the weaknesses in human nature upon which Communism breeds. Let a concerted effort be made everywhere throughout the world to solve the problems of poverty and work, of social justice and brotherhood, and to give people a dynamic faith."

Another leading churman, Bishop G. Bromley Oxam of the Methodist Church U.S.A., courageously carried the fight to the Senate's Committee. Hundreds strove to gain an entrance to that hearing where the accusers became the accused. In a dramatic ten-hour showdown, Bishop Oxnam turned back barbed questions with documented facts. He proved that he had always been an opponent of Marxism and Communism. The tables were turned.

Our boundaries run parallel to the U.S.A. over thousands of miles. Despite our proximity, our political outlook is independent of theirs. But in our Church relationship there is great fellowship. Let us see that in no province of Canada will there ever be condemnation of Church leaders on unverified charges and hearsay. The methods of Communism and the secret police are not the methods of a true democracy. Nor could democracy survive in any nation that would seek to control freedom of thought and expression in our religious institutions.

A totalitarian movement is being sponsored in the U.S.A. by Senator McCarthy. Every totalitarian movement sooner or later finds that the Christian Church can be the most powerful obstacle in its march to power. Hitler found that he could silence the press, the radio, and the universities, but he could not silence the leaders in the Church.

Protestantism may look for totalitarian attacks since it is the most powerful single instrument standing against tyranny in our world today. Our struggle for religious and other freedoms has preserved the rights of the individual. All across the world Protestant nations have been the most secure against Communism. May the Protestant nations through their churches continue to display this beacon light to other nations that may now be in jeopardy.

John McNab

Readers will find news story and interpretation in Philadelphia Letter on page 19.

My Neighbour's Bible

I am my neighbour's Bible; he reads me when we meet;
Today he reads me in my home, tomorrow in the street.
He may a relative or friend, or slight acquaintance be;
He may not even know my name, yet he is reading me.
Dear Christian friends and brothers, if we could only know
How faithfully the world records just what we say and do,
Oh, we would make our record plain, and labour hard to see,
Our worldly neighbours won to Christ, while reading you and me.



The CHILDREN'S CORNER

by May C. Smith

I Was the doctor who wrote a book
Of our dear Saviour's birth,
And the story of all His Wondrous deeds,
While He was here on Earth.
Who was he?

LUKE.

THE WICKED FAIRY

ONCE upon a time the fairies held a great banquet on the sixth birthday of their King's daughter, the little Princess Una.

Now, Una was a dear little girl, and all the fairies loved her—that is, all except one, who was very ugly. Madzi was so ugly she was jealous of the beautiful child.

When she saw the gifts everyone was preparing to give the little princess, her heart became as ugly as her face, and she made up her mind to get rid of Una.

"I will do something very wicked, and lay the blame on her, and then she will be banished from Fairyland," said Madzi to herself. Now, in Fairyland, it was considered very wicked to kill the birds and the bees, and most of all, the beautiful flowers. So when Madzi was watering her tiny garden that evening she suddenly thought of a plan by which she could turn the fairies against Una.

On the morning before the party Una was walking alone in the woods, past Madzi's house. Madzi was in her garden. Bending very low before Una she said, "Will the Princess honor me by entering my humble home?"

Una followed Madzi into the house, and was soon rocking herself in a little golden chair beside the window. While the Princess was admiring the flowers in the garden the wicked fairy hurried out into the kitchen. There she filled a tiny cup with fairy honey, and some magic drops.

These magic drops made Una fall sound asleep, as soon as she sipped the honey. Then Madzi touched her with a fairy wand, and the Princess dreamed she was out in the garden, killing all the pretty flowers.

Meanwhile, Madzi slipped out into the garden, and, herself, tore up all the beautiful flowers.

Very soon the Princess woke up, crying and sobbing, because of her dream; for she loved flowers, and would not harm even a weed. She dried her eyes, and went to the door. Her heart gave a jump, for there lay all Madzi's flowers torn out by the roots, and scattered over the garden, dying.

With a scream Una ran down the path, thinking she must really have done that naughty deed. She ran and ran until she reached her own room. Nobody had missed her. Everyone was busy getting ready for the feast. Una could not tell her father and mother what she had done. Oh! what could she do?



Eva Luoma

The wicked fairy had watched her from behind a bush in the garden, and was delighted at the success of her plan. Tomorrow, she thought, would see the little Princess banished from Fairyland.

Next day, after all the guests had arrived, Madzi came in, and told the King and Queen that their little daughter had destroyed her lovely garden. "Therefore," she said, "as is the custom in Fairyland, when anyone has killed a flower, I demand that she be banished forever."

Poor Princess Una, who was called to her father's side, wept and pleaded that she hadn't meant to do it, because she loved the flowers. But everyone was so disappointed in her they would not listen. Then all the company clapped their hands and nodded their heads, in token that she should be driven from home.

Weeping bitterly, Una turned to leave the room, when a red bird flew down on to the King's shoulder, and whispered in his ear that he had been in a tree in Madzi's garden, and had seen her pulling up all the flowers, herself.

As the birds always tell the truth, the King believed the story, and called his little daughter back. The wicked Madzi was made to confess her sin, and was banished in place of Una.

Then the feast went on, and everyone was happy. The Red Bird was the guest of honor, and sat beside Una at the table, where he sang all his lovely songs to the fairy folk.

The fairies were so sorry they had hurt their dear little princess that ever after they were her willing slaves, and took turns in accompanying her when she went far from home, so that she might never again come to any harm.

MY PRAYER

Dear God and Father, now we pray
For little children far away,
Who have never even heard
Of Thy blessed, holy Word.

The Church was purified from its corruption through the work of the Reformers, and the Witness of the New Testament Church was restored.

Why I Am A Protestant!

Galatians 5:1. Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

By **Kenneth M. Glazier** *

REFORMATION Sunday is observed by many Protestant Churches throughout the world to remind us that on October 31, 1517, a young Roman Catholic monk and teacher, Martin Luther, nailed on the door of the Castle Church at Wittenburg, Germany, 95 affirmations about what he thought was wrong with the Church of his day.

These 95 theses were principally concerned with the sale of indulgences, by which for a certain sum a man could have his sins forgiven and also help to build St. Peter's in Rome. Luther intended no world-shattering reform nor could he possibly have foreseen the important consequences of his act. But on that day the Reformation as we know it began.

It was not until twelve years later that the word Protestant was applied to Luther's followers, when some German princes protested against an edict which aimed at checking the work of the reformers. But this word Protestant is not primarily a negative word—in its origin it did not mean to be against something but rather to be a witness for something. To be a Protestant is not merely to object; it is also to affirm something positive.

There are many Protestants, however, who feel that their chief duty is merely to protest against the Roman Church and concentrate on its weaknesses. They are quite sure what is wrong with the Roman Catholic Church, but they are not very clear what is right about the Protestant Church. They are certain what Roman Catholics should not believe but they are not sure what they believe themselves. They protest in a negative way about the beliefs of others but do not bear witness in a positive way to their own beliefs. It is amazing to find that many of the people who are so concerned about the growth and strength of the Roman Catholic Church are the ones who do nothing themselves to bear a positive witness to their own faith.



The monument to the four reformers in Geneva, Switzerland, showing Farel, Calvin, Beze and Knox.

THE first important reason why I am a Protestant is that I believe in the historical necessity of the Reformation. There are many people who seem to think that the Reformation was unnecessary, that it was really a mistake, a most unfortunate incident in the course of Church history which could have been avoided. But anyone who has read the history of the times, as presented in such a book as Roland Bainton's study of Martin Luther, *Here I Stand,* will realize that every effort was made to avoid an open break with Rome.

Luther pleaded with the church to reform its abuses and corruptions, but only after it was too late did the Roman Church launch its own reforms. The men who cried out against the evils of the church were sons of the church and did not wish to leave it.

Long before Luther there were men like John Wycliffe in England and John Huss in Bohemia, who cried out for reform. They had one purpose in mind—not to establish a new church but to call the old church back to the simplicity and purity of the church which our Lord foresaw and which was in existence in the first centuries. In a sense the Protestant Church did not begin in the 16th century; it began with Jesus Christ and has continued unabated. God has never left himself without a witness. But since the reformers failed in all their attempts to bring the church back to its early purity they were forced to establish a new and nobler Church.

NOW, true enough, instead of one church there were two—the

*Dr. Glazier is minister of Glenview Church, Toronto.

Roman Catholic Church and the Reformed Church. The Church was now divided, broken in two. But this break did not necessarily mean a weakening of the church. It is well to remember that the church was never weaker and more corrupt than when it was one church. There was something more important than the outward, visible unity of the church, and that was its truth, the purity of its Gospel.

The Reformation was a sign of the vitality of the Christian tradition, and the withdrawal of the Reformed Church was a sign of its devotion to the truth of the Gospel above any ecclesiastical organization.

And the Reformed Church is still a reforming church, ever ready to purify, criticize, refine, and, if need be, divide in order to bear witness to the truth of the Gospel as men are guided by the Holy Spirit. I am a Protestant because I see the church against the historical background of the Reformation.

AND in the second place I am a Protestant because I believe in the freedom of the individual. Early in the struggle, Martin Luther wrote a tract called, "The Freedom of the Christian Man." He saw that human freedom was really the basic issue of the Reformation. And Dr. John Mackay, President of Princeton Theological Seminary and Moderator of the Presbyterian Church U.S.A., said recently, "The chief issue in the world today is the issue of human freedom."

Why is it that freedom of the individual is the basic issue which distinguishes Protestants from Roman Catholics? What were the principles of the Reformation which sought to give individual freedom? Briefly they were four: (1) Justification by faith and not by works. Salvation could not be purchased by good deeds alone, for "the just shall live by faith." (2) The priesthood of all believers, which means that each individual has a responsibility not only to God but also to his fellow Christians. (3) The authority of the Bible as the final rule of faith and order. (4) The Lordship of Jesus Christ.

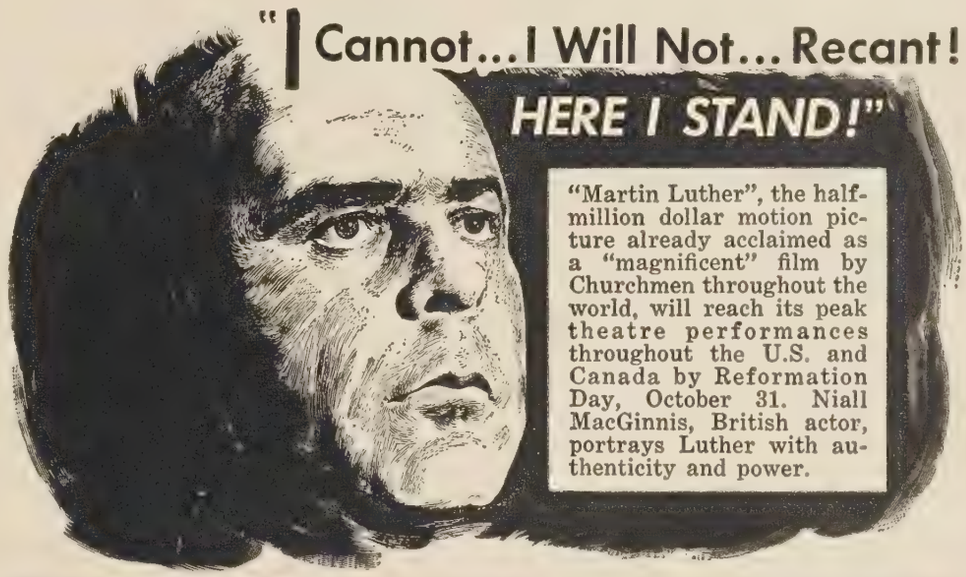
We might examine these in detail, but suffice it to say that the basic affirmation of the Reformation was that the individual at last was free to come to God without the benefit of priest or church or good works and by his faith alone to cast himself on God's mercy for power and salvation.

THIS was a whole new concept that "the just shall live by faith." The Christian was now free to make his peace with God. The final authority was no longer the church but the word of God in the Bible as it speaks to free men. Now, of course, the new found freedom had all kinds of dangers. Men were free to worship or not to worship, to ask God's forgiveness or not ask God's forgiveness. Freedom can be dangerous, but the Reformers were willing to take the risk.

From the Reformation principle of the freedom of the individual stemmed the impetus for the whole democratic movement on the continent, in Britain, and in the new world. Man was free from the shackles that had bound him, free in God's sight. The issue of human freedom is still being fought today, with the world divided between Communism and those who call themselves the lovers of freedom. And strangely enough, the Roman Catholic Church has taken upon itself to oppose Communism. And some wrongly think that the Vatican is a rallying point against Communism.

As a corrective to that kind of thinking, we need a book like Paul Blanchard's, *American Freedom and Catholic Power,* or Manhattan's, *The Vatican and World Politics.* Blanchard points out the many ways in which the Roman Catholic Church resembles the Kremlin or the Communist party.

TRUE, the Roman Catholic Church stands for God, and Communism stands for godlessness; but does the




John Tetzel hawks special indulgences in market place.


In protest, Luther nails *95 Theses* on church door.


Medici Pope Leo X prepares to excommunicate Luther.


Banished because he would not recant, Luther finds shelter in Wartburg castle where he translates the New Testament.


When Charles V demands Evangelical princes give up "heresies," they answer with the Augsburg Confession of Faith.

one really believe in freedom any more than the other? Is not one a totalitarian church and the other a totalitarian state? Both believe in rigid "party" discipline. Both have an infallible leader. No one is free to criticize the Pope or the Kremlin; they are above all suggestion. Both have systems of thought control—the followers are told what they must think.

The Communist is told what to read and he does not read anything else. Likewise the Roman Catholic is told what to read and what not to read. Still on the index of books which Roman Catholics are forbidden to read are such books as Hugo's *Les Miserables,* Daniel Defoe, Maurice Maeterlinck, Goldsmith, Milton's *Paradise Lost.* Certainly here is authoritarianism.

Because the Roman Catholics do not believe in freedom they do not believe in tolerance. Protestants living in Spain or some South American countries where the Catholic Church is in the majority know only too well their intolerance. In Quebec when a Roman Catholic priest removed the letters of a Baptist minister from a Post Office, and was later fined, he was only carrying out to its logical conclusion the opinion of the church as expressed by a Jesuit in Rome, writing in a Jesuit paper *La Civilita Catholica*:

"The Roman Catholic Church, convinced through its divine prerogatives, of being the only true church, must demand the right to freedom for herself alone, because such a right can only be possessed by truth, never by error . . . We ask Protestants to understand that the Catholic Church would betray her trust if she were to proclaim that error can have the same rights as truth . . . The church cannot blush for her own want of tolerance, as she asserts it in principles and applies it in practice."

I FEAR the power of the totalitarian church almost as much as I fear the power of the totalitarian state. I fear the church which says that all men must think alike, which moulds all men's mnids into one mould. I fear the tendency also when Protestants talk about one church. God believes in variety. When God made a tree He did not make one tree but He made hundreds of different kinds—ash, maple, elm, birch, balsam, pine, hemlock. God resents all attempts at uniformity. There is a vitality in variety, and as Protestants we do well to remember that the price of uniformity is a loss of freedom.

In the city of Geneva is one of the most impressive sights in all Europe—the monument to the Reformers, Farel, Calvin, Beza and Knox. As one stands in front of it one is proud to be a Protestant.

But to see the real monument to the Reformers one must look around at the freedom loving city of Geneva, the nation of Switzerland, and all the nations of the world where Protestantism has gone with its banners of freedom flying. In the lives of men and women in those lands one finds the true monument to the Reformation.

"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." ★

Pilate's Lost Basin

By Roman Collar

I SUGGESTED in my last article that the Hammer and the Nails, used in the Crucifixion have not been "found" yet, but who knows what some inventive religious genius may discover. Give them a little time. Remember that a thousand years are as a day. There is no special hurry—no, not at all.

There was no uncommon rush in discovering Infallibility, and certainly none in respect to the Assumption of Mary, so there need be less hurry in finding the Basin in which Pilate washed his hands thus trying to cleanse them and his conscience from the stain of his cowardice. Pilate's act reminds one of Macbeth's heart-tearing realization:

Will all great Neptune's ocean wash this blood
Clean from my hand? No, this my hand will rather
The multitudinous seas incarnadine,
Making the green one red.

After being started upon a certain line of search, it has not taken me long to find out that there are other things, more or less intimately connected with Christ, yet to be "found." Eager to be helpful, I pass on a few hints to ardent seekers.



Ewing Galloway

Martin Luther, who sparked the flame of the Reformation in Germany.

There's the *Penny* — "Show me a Penny." That would be an attraction in a "religious" side-show. But don't forget the widow's *Mite.* Put it, when found, alongside the Penny.

Somewhere, surely are the *Bones of the Colt of the Ass* that carried Jesus triumphantly into Jerusalem! They, too, might have a place in the "show." And what about a crumb or two of the *Unleavened Bread* used at the Last Supper? That would be an interesting exhibit!

Ah! what about the sword that cut off a certain man's ear? There's something for these warring days. What a curiosity would be the *Feathers* of the Cock that crowed! And, recalling Peter, won't someone try to get some of the *Ashes of the Fire* at which he warmed himself? I have a few more items in mind, which I may later discuss, but feel that Pilate's Basin must close this paper.

Using the Basin was, doubtless, the most futile thing Pilate ever did. The crowd would see it as a silly gesture. I could imagine them gleefully grinning over it. They had applied the well-known squeeze—"If you let Him go, you are not Caesar's friend!" The issue is joined here. He had the choice of obedience to his conscience or political security. He turned Christ over to His enemies! Conscience lost the battle. And so Pilate gained, despite the "Basin," a bespattered immortality, and, for a life-time, the bitterest of memories. The fact is, Pilate had been bullied and brow-beaten into a crime he loathed.

Is there a moral to point? If so, it would seem to be this — Don't do wrong, even unwillingly, and follow it up with the use of the *Basin.* Or the moral might be—Stick to your guns! If you are right, you are right. You may lose your job, even your life. But what of it? Isn't life given for the purpose of losing it one way or another? In any event you'll never need a *Basin!*

Besides, Basins are poor moral cleansers! ★



PHILADELPHIA LETTER

By Norman F. Langford

IT is curious that what continues to have the liveliest "news interest" in American church life is the alleged infiltration of the churches by communists. It is time to review, not only the way in which this furor got started, but also the reasons for it.

The matter first sprang into prominence last winter when Rep. Harold Velde, Chairman of the House Committee on un-American Activities, intimated in a radio speech that after completing his investigation of educational institutions his Committee might turn its attention to the Church. Some vocal persons in Congress and out of it rallied to his support; and there were fundamentalist churchmen who were especially eager to see such an investigation carried out.

In the summer new fuel was added to the fire when J. B. Matthews, just appointed Chief Investigator for Senator McCarthy's Committee on Investigations, published an article in the *American Mercury* charging that the largest group supporting the communist apparatus consisted of Protestant clergymen, and stating that at least 7,000 Protestant ministers were involved.

This caused very strong reaction, and a rebuke from the White House, following which Mr. Matthews had to resign from his new position. At the same time he asked, and obtained, permission to present his case before the House Committee on un-American Activities. It is expected that his testimony will be given this coming October, and this event is worth watching for when it is reported in the secular and religious press.

Another well publicized event of the summer was the questioning of Bishop Oxnam by the House Committee on un-American Activities, at his own request, in order to clear himself of the many charges that were centering around him. In the lengthy inquisition that took place Bishop Oxnam gained a technical victory, in that the Committee conceded that there was no evidence of his ever having actually been a communist. At the same time, it was apparent that Bishop Oxnam at the conclusion of this investigation still was confronted by a hostile congressional committee; and he secured no apology for the statement previously made concerning him, that he "served God on Sunday and the communist front for the balance of the week."

OTHER members of the clergy have also been getting unfavorable attention in the same or similar connection. In the last Philadelphia Letter I referred to the statements made by John A. Mackay, Moderator of the Assembly of the Presbyterian Church U.S.A., in reference to anti-communism. These statements did not escape notice elsewhere, and Dr. Mackay has already been subjected to considerable attack. What will come of the Matthews testimony in the fall is hard to foresee; but it would appear likely that if he substantiates his charges in just a few instances, his blanket accusations will gain much wider acceptance.

It must, of course, be kept in mind that the great majority of American Protestants are intensely loyal to the Church, and resentful of attacks upon the clergy. That is why J. B. Matthews was forced to withdraw so precipitately from his position with Senator McCarthy's Committee after committing the indiscretion of casting such serious suspicion upon Protestant clergymen. This loyalty to, and confidence in, the Church will go far to offset the damaging results arising from the whole controversy. Nevertheless, it seems safe to predict that quite a few individual ministers may come under some cloud of suspicion, nationally or in their own communities; and the idea is likely to be perpetuated that the Church, if not really sympathetic with communism, is at least soft toward it.

THIS situation seems highly anomalous. The Church by its very nature is antithetical to the communist concept of society and life. The Gospel that is preached in the Church is a bastion against all purely secular and totalitarian ideologies. Why, then, should it be imagined that the Church in some quarters is providing aid and comfort to the communists? Why should ministers of Jesus Christ, of all people, be considered particularly suspect?

To a large extent this development can be viewed as merely another phase of the gratuitous attacks upon many individuals, in many walks of life,

(*Turn overleaf*)



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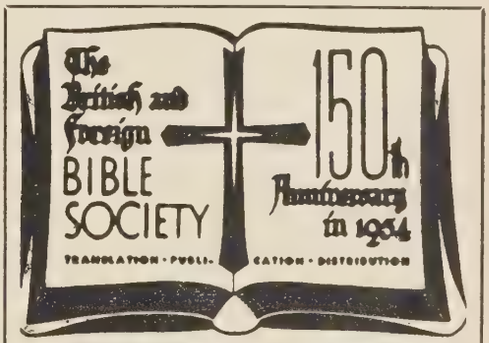
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springing from the popular fear of the dreaded communist ideology. The crisis between America and the communist world is real enough; and when a crisis of this magnitude arises, it is to be expected that the words and thoughts of many will come under suspicion. Furthermore, it can probably be established that here and there in the Church active communists have made their appearance; and it can doubtless also be established that many more Christian ministers and laymen have innocently or even stupidly, supported causes that were in reality inspired and directed by communists. Yet perhaps there is a more basic reason why the Church might be regarded as soft towards communism.

IT IS THE function and calling of the Church, not simply to go along with public sentiment, but to temper popular passions with reasonableness, and to advocate mercy and forebearance. This does not necessarily involve endorsement of pacifism, or of any particular radical movement. It does, however, involve a somewhat different perspective from what is generally found in newspaper editorials, columns, magazine articles and the like. When public opinion is inflamed, such an altered perspective readily leads to confusion.

It has been said that "the Church is not the world." In its special capacity and mission, the Church is destined again and again to provoke misunderstanding and even hostility, despite the fact that its message may be more profoundly critical of secular political movements, such as communism, than would be possible on any save a theological basis. Anybody who remembers the emotional tension of the war years in Canada, when the least suggestion of moderation toward the foe was apt to provoke charges of unpatriotic conduct, should not be mystified by the current situation in the United States. Just by the very fact of not going along with the fury and the fear that inflame the public mind, the Church renders itself suspect. That, however, is one of the risks it must take for the sake of being the Church.

No institution in America has more stake than does the Church in opposing the communist threat. Persons of good sense know that this is so, and it would be foolish to exaggerate the embarrassment of the churches in the present situation. Yet, so long as the Church retains its own integrity, it can never identify self precisely with the clamour of the world, and must therefore deliver a message which by virtue of being more constructive is vulnerable to attack in time of panic. ★

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THE CALENDAR COMMITTEE

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PERSONALS

TWO young Canadian Presbyterians, the **Rev. Joseph C. McLelland, M.A., B.D.,** and the **Rev. Peter C. Wotherspoon, B.A.,** have received a Doctorate of Philosophy from the Faculty of Divinity of the University of Edinburgh. Convocation was held on uly 3, when **Dr. Wotherspoon** received his doctorate in person and **Dr. McLelland** his, **in absentia.**

Glenview Presbyterian Church, Toronto, honoured the Moderator, **Dr. W. A. Cameron,** at a reception following the Assembly, when they presented him with pulpit robes and a cassock. His fellow-secretaries, friends and staff, also honoured him at a garden party with a suitable gift. . . . The **Rev. Robert Barr, M.A.,** of Knox Church, Toronto, died from a further heart attack while convalescing in Great Britain.

The **Rev. J. Charles Hay, M.A.,** of Leaside Presbyterian Church, sailed on the **Empress of Australia,** on September 11. Mr. Hay will take post-graduate studies during the coming session at New College, Edinburgh. . . . The **Rev. Dr. William Barclay** of Hamilton has now moved to London, Ont., where his address is 371 St. James Street.

The **Rev. A. E. Bailey** of Dundalk conducted his final services on August 31, before leaving for Princeton University, N.J., where he will take post-graduate studies. . . . The **Rev. L. P. Kan,** minister of the Chinese Church, Toronto, returned with Mrs. Kan from Hong Kong on August 28. Mr. Kan was the founder and president of a secondary school in Hong Kong and was called back to that city for business connected with the school. . . . The **Rev. K. J. Matthews,** formerly of Uptergrove, has succeeded the **Rev. W. Neil Ferguson,** retired, at Fairbank Church, Toronto.

The **Rev. J. B. Thomson** of Coldstream Church, Toronto, suffered a coronary thrombosis early in August, and will be unable to take services for several weeks. . . . The **Rev. Thomas S. Hutton,** formerly minister of Molesworth and Gorrie, is a patient in Westminster Military Hospital, London. . . . The **Rev. Wilbur Gillespie** of Ulsterville Presbyterian Church, Belfast, Northern Ireland, has received a call from Knox Church, Jarvis, Ont.

Coast to Coast Broadcast, every Sunday, 4.30 - 5.00 p.m., **C.J.B.C.,** Toronto, 4.30 p.m., October 18, **Rev. Malcolm S. McLean,** Yorkton, Saskatchewan.

The sailing date of the **Rev. Clare and Mrs. McGill,** new missionaries to Formosa, was August 15. . . . Word has already reached us that **Dr. and Mrs. Hugh MacMillan** arrived in Formosa in time to enjoy a lay conference on that island. . . . The **Rev. W. J. Graham** of Westmount Church, Edmonton, has been appointed chaplain of 418 City of Edmonton Squadron, R.C.A.F.

Presbyterian Uniform S.S. Lessons

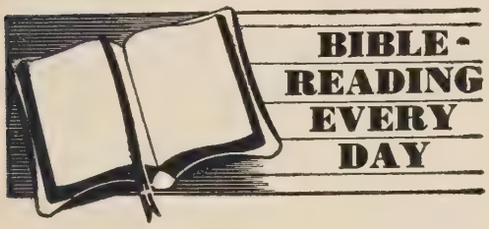
LESSON — OCTOBER 4
The Ascension of Jesus
Act 1: 1-14
Golden Text: Acts 1: 8

LESSON — OCTOBER 11
The Day of Pentecost
Acts 2: 1-8, 12-17, 21
Golden Text: Zechariah 4: 6

LESSON — OCTOBER 18
The Preaching of the Apostles
Acts 4: 1-14
Golden Text: Acts 4: 13

LESSON — OCTOBER 25
An Experiment in Brotherhood
Acts 2: 42-47; 4: 32-37
Golden Text: Romans 15: 1

LESSON — NOVEMBER 1
The Apostles on Trial
Acts 5: 29-42
Golden Text: Acts 5: 29



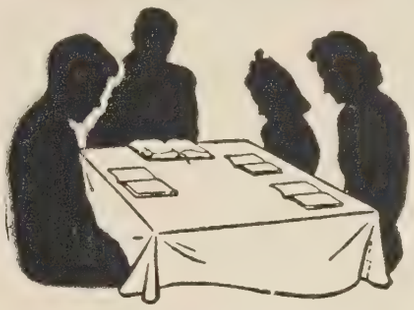
October 1 — Genesis 28: 10-15
October 2 — Genesis 28: 16-22
October 3 — John 13: 1-10
October 4 — Ephesians 4: 1-8
October 5 — Acts 2: 1-8
October 6 — Acts 2: 12-17, 21
October 7 — Acts 2: 22-28
October 8 — Acts 2: 37-41
October 9 — Acts 3: 1-11
October 10 — Acts 3: 12-19
October 11 — Zechariah 4: 1-6
October 12 — Acts 4: 1-14
October 13 — Psalm 118: 19-29
October 14 — Isaiah 28: 10-16
October 15 — Matthew 21: 42-46
October 16 — John 18: 19-27
October 17 — Romans 10: 1-10
October 18 — Mark 9: 2-10
October 19 — Acts 2: 42-47
October 20 — Acts 4: 32-37
October 21 — Romans 15: 1-7
October 22 — Galatians 6: 1-9
October 23 — James 2: 1-8
October 24 — Acts 20: 28-35
October 25 — Luke 10: 25-37
October 26 — Acts 5: 1-11
October 27 — Acts 5: 17-28
October 28 — Acts 22: 1-5
October 29 — Acts 5: 29-42
October 30 — Luke 23: 13-25
October 31 — 1 Corinthians 1: 17-24
Nov. 1 — 1 Corinthians 15: 20-26

THOMAS GRILLS

Church and community lost a highly esteemed citizen in the person of Thomas Grills, who died on August 24, in his 74th year. For 33 years he had been an elder in Knox Church, Dunnville. Of Ulster parentage he manifested the Scots-Irish qualities of industry, integrity and love of the Church. He served on the board of managers, was congregational clerk for almost 45 years, and was a trustee and elder. He drew deeply from the wells of salvation and his Christian faith and conviction were shown in every relationship of life.

C. HERBERT IRONMONGER

C. H. Ironmonger, an elder in St. Andrew's Church, Edmonton, since 1934, died suddenly at his home on July 17 in his 66th year. He served as Clerk of Session from 1946 and until then had been active in the choir and Sunday School since joining the congregation in 1928. Mr. Ironmonger was a faithful and diligent church worker and will be greatly missed in St. Andrew's.



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THE MARITIMES

Hold Successful Summer Bible School

SUNNY CORNER, N.B.—July 31 marked the closing of the 17th annual Summer Bible School. This school was founded by the late Rev. P. McK. Sampson in 1937. The Rev. W. Wendell MacNeill, minister of the Presbyterian Church, acted as chairman and welcomed all who attended. Mrs. Sampson, superintendent of the school, reported an enrollment of 158: 142 pupils and 16 on the staff. Demonstrations were given by the classes showing the work of the primary and junior children. One of the highlights was the recitation from memory of 25 Bible verses.

The pupils contributed to the work of missions and part of this money will go towards the erection of a new building for the school.

Joint Choirs Assist At Anniversary Services

PICTOU LANDING, N.S.—The 80th anniversary of the Little Harbor congregation was celebrated on Sunday morning, August 16, and on Sunday, August 23, the Pictou Landing congregation celebrated their 74th anniversary. The praise service was in charge of both choirs. The minister, the Rev. D. A. MacKinnon, was preacher at both services. At Little Harbor his subject was "The Cost of Discipleship" and at Pictou Landing, "Christ or Chaos."

Celebrate 100th Anniversary

SUMMERSIDE, P.E.I.—On June 28, Summerside Presbyterian congregation observed their centenary. The congregation was formed at Green's Shore, now Summerside, in 1853, with the Rev. J. M. MacLeod of Richmond Bay and the Rev. R. S. Patterson, Bedeque, conducting services in a twelve foot square room of a private home.

The present edifice, which is the oldest church building in Summerside, was erected in 1865. The Summerside Church has always been a missionary church, and in 1888 when it supported a home missionary in British Columbia, the people there in gratefulness named their village, Summerside, B.C.

The services were conducted by the Rev. J. Donald Mackay, minister, with the Rev. Frank Lawson of St. David's, Halifax, as special preacher. Following the evening service, a short service was held on the steps of the new church hall, when the minister, assisted by Mr. Lawson, dedicated the hall to the glory of God. Messrs. W. E. Forbes and E. L. Walker of the building committee presented the keys of the hall to the minister. The hall has a spacious auditorium, stage, church school rooms, choir rooms, parlour, and a complete modern kitchen, which brings forth praise from the ladies. Following the service of dedication, a reception was held in the new hall.

Observe Centenary

SPRINGVILLE, N.S.—The Springville congregation celebrated their 100th anniversary on August 16. Special preacher for the occasion was the Rev. Alexander Nimmo of Wingham, Ontario. At the morning service, Mr. Nimmo told the congregation that the things of God abide for ever. "This," he said, "is the essence of the Christian faith and the stronghold of our lives as Christian people." In the evening, Mr. Nimmo spoke on, "Fellow Labourers



with God." The Rev. M. Y. Fraser assisted in the service.

Special music was rendered at both services. St. Andrew's choir, New Glasgow, rendered appropriate anthems. The Rev. George Malcolm is the minister.

Minister and Choir Presented With Robes

GRAND RIVER, N.S.—A combination pulpit robe was presented on July 26 by the session to the minister, the Rev. Neil J. MacLean, at the annual observance of the sacrament of the Lord's Supper at Grand River. Mr. MacLean thanked those who had donated money towards choir robes and light fixtures and to the Women's Missionary Society for the sign placed on the front of the church. The Rev. John H. MacLeod of Portsmouth, Ohio, was special preacher.

Historic Church Built In Answer to Challenge

ST. ANDREWS-BY-THE-SEA, N.B. —It took an Anglican taunt to build a Presbyterian Church. Back in 1822, at Saint Andrews, N.B., the Presbyterians met in the Anglican hall. At a dinner one evening, one of the Anglicans got loquacious and twitted the Presbyterians for not having a church of their own. A Presbyterian, Captain Christopher Scott, picked up the gauntlet and strode from the hall. He started to build a church at his own expense, and so, in 1824, "The Old Kirk," Greenock Church, came into being.

On August 16, 1953, a brass tablet was dedicated to those who served and made the supreme sacrifice in World War Two. The tablet was unveiled by Lt. Governor D. L. MacLaren. Dr. E. G. B. Foote, Chaplain of the Fleet, preached the sermon. Dr. Foote said, it is not enough to win a war. It is not enough just to die for a cause. Those who survive must keep on living for the cause.

The white kirk and its Christopher Wren spire have stood as emblems of that cause for over a century. Here, in this tiny church is the privilege of people gathering to worship; here is the very back-bone of our way of life; here is living proof of the life which men have given their lives to protect and which others must dedicate their lives to preserve. The Rev. Hugh M. Creaser is minister.

THE PRAIRIES

Build New Church

WINNIPEG, Man.—Calvin Presbyterian Church was organized in 1909. From humble beginnings a steady growth was maintained for some years. Although a new building was badly needed as early as 1914, by the enlargement of the old in that year, and again in 1921, services were maintained. Today the old building is completely outmoded and it has kept the membership from increasing when opportunity came.

Now the congregation has decided to build and much of the work will be done by voluntary labour. It is expected that the new building will cost in the neighbourhood of $35,000 and the first work has already commenced in the erection of the sanctuary.

Conclude Ministerial Exchange

CALGARY, Alta.—The Reverend S. J. Wylie of Whiteabbey Presbyterian Church, Belfast, Northern Ireland, finished his three months' ministry in Grace Presbyterian Church, Calgary, on Sunday, the 26th July, when he preached to a crowded church at both morning and evening services.

Mr. Wylie is an able preacher. He possesses a warm and engaging personality. He is keenly interested in men and women, boys and girls and never loses an opportunity to speak to them, and try to be helpful.

During his stay in Calgary Mr. Wylie was widely entertained in the homes of members of the congregation, he also spoke to Rotary, Kiwanis and other organizations and was warmly received wherever he went. He leaves a host of friends behind him.

Dr. and Mrs. Morley report a wonderful reception in Whiteabbey, Northern Ireland.

BRITISH COLUMBIA

Increased Membership Needs Larger Church

SOOKE—Since 1885 there has been a small Presbyterian congregation here. When the Rev. Robert G. Lyttle accepted a call in 1951 the charge became self-sustaining. The minister's stipend has been raised to the new basic minimum, $2,600.

There has been a 300% increase in the Sunday school and teaching staff which has necessitated building. Most of the building has been done under the supervision of one paid carpenter and the materials purchased have been fully paid. The men and women of the congregation are organized to give voluntary assistance in this work.

A loan of $5,000 is expected from the Church to aid in the building but we are badly in need of pews, a pulpit and electrical fixtures which some congregation might be able to donate.

QUEBEC

New Minister Welcomed

VAL d'OR—The congregation of St. Paul's warmly welcomed their new minister, the Rev. William Fitzsimons, formerly of Cardinal. The congregation is grateful for their little church although there are many things yet required, including pews for the worshippers.

The church building is 55' by 30' and it is possible that some congregation may have pews that might be purchased at a low price or that would be gladly accepted as a donation. The Rev. William Fitzsimons has the post office box number, 1528, Val d'Or, Quebec.

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MISSIONS UNDER THE CROSS. Edited by Norman Goodall. Edinburgh House Press and Friendship Press, N.Y. $2.75. 264 pp.

● OUR TIME WITH its changed situation demands rethinking of our approach to missions. This is not merely by a few officials of mission boards but by the Church as a whole. The coming of age of the younger churches, putting an end to the condescending conception of home hurches and missions, is one aspect of the change.

The optimism of a quarter century ago has given way to a healthy realism that we now recognize what a short distance has been travelled towards the evangelism of the world, and how great are the forces that oppose the Church in the discharge of its mission everywhere. New strategies are needed and these new strategies must be the product of a better understanding of what it means to the Church of Jesus Christ in this kind of world.

Missionary leaders have been at this task of rethinking for some years and in the summer of 1952 an enlarged meeting of the International Missionary Council at Willingen, Germany, explored not only the practical problems but also their theological roots. The main addresses delivered at the conference by such men as Paul Minear, Reinhold von Thadden, J. E. L. Newbigin, F. W. Dillistone, and John Mackay, and reports of the various special groups within the conference, have been published, and it is possible for all of us to participate in the thinking of Willingen.

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GOD HIDDEN AND REVEALED. By John Dillenberger. The Muhlenberg Press, Philadelphia, 1953. $2.50. 193 pp.

● "THE PROBLEM of the hidden God is the focust around which the divinity of the divine has been rediscovered in our time," says Paul Tillich in his forward to the above book. Dr. Dillenberger presents the different ways in which modern theologians understood Luther's notion of the hidden God. He points out, and quite correctly, that the idea of the hidden God is bound up with revelation. He traces the development of this idea in Albrecht Ritchl down to our own and shows how it was completely misunderstood by modern theologians with fatal results for the doctrine of the Trinity. We are gratefully indebted to the author for making this material available to us. This book should be read carefully, and could be used in a course in Systematics.

LOUIS SHEIN.
Carleton Place, Ont.

CHRISTIAN FAITH AND SOCIAL ACTION. A symposium. S. J Reginald Saunders & Co., Ltd., Toronto. $4.25. 242 pps.

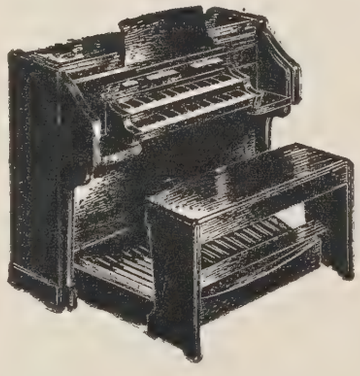
● TO THOSE interested in Evangelism and Social Action this is the book of the hour. The thirteen essays which compose it are not just thirteen viewpoints from widely separated theologians, but have grown out of active fellowship and discussion for two decades. Beginning in 1930 they came together to wrestle with the problem of how to understand and interpret Christian faith in ways relevant to contemporary society and its problems. This brought them into conflict with four main groups or tendencies of modern thought: (1) conventional re-

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ligion, (2) the Social Gospel, (3) Marxism, and (4) secular liberalism. Such is the depth of scholarship and understanding of modern problems that the reader will be well repaid.

E. C. McCULLAGH.

Dunnville, Ont.

SCIENCE AND RELIGION. By Charles E. Raven. Macmillan of Canada. $4.00. 215 pp.

● WHILE THIS is mainly a review of the history of science in the western world during the Christian era, the purpose behind it is to stimulate a proper interest in the subject from the side of theology; and the author has no doubt as to what that interest ought to be. Natural Religion, as he understands the term, must always have a place in Christian thought. There can be no radical antithesis between nature and grace, and to posit such is to render impossible at the outset a truly Christian theology. "If God is God, and God is manifested in Christ, then Creation, Redemption and Sanctification must be identical in origin and fundamentally also in character" (page 3).

F. SCOTT MACKENZIE.

Montreal, Que.

JOHN A. MACDONALD, THE YOUNG POLITICIAN. By Donald Creighton. Macmillan, Toronto, 1952. $5.75. Vol. 1, 484 pp.

● PRESBYTERIANS SHOULD take special interest in this readable and scholarly biography on Canada's first prime minister—a member of St. Andrew's Presbyterian Church, Kingston. Professor Creighton's long and earnest labour in both England and Canada gathering original material comes to the reader in vivid and fluid writing. The layman need not fear that this book is for the professional historian alone.

The present volume, the first of two, appropriately ends on July 1, 1867. Worth noting is Macdonald's moving a resolution in 1838 at a meeting of St. Andrew's, which stated that "the Church of Scotland, in virtue of the Articles of Union between the two Kingdoms, is as much an Established Church of the Empire as the Church of England; and her Members, in every Colony acquired since the Union, are entitled to the same religious liberty, and to an equal participation in all rights and privileges with those of the sister establishment." All church libraries would be investing well by adding this to their collection.

JOHN E. MacNAB.

Ottawa.

THE HERITAGE OF WESTERN CULTURE. Edited by R. C. Chalmers. The Ryerson Press, Toronto. $2.50. 117 pp.

● THIS IS AN admirable book of brief essays by various persons prepared originally for the Commission on Culture of the United Church of Canada which published its report entitled "The Church and the Secular World" in 1950. One of the chapters, however, was written especially for this book. It is by the editor and is on "The Contribution of the Reformation and the Renaissance."

Of particular and outstanding value are the first essay on "The Greek and Roman Contribution" by Mary E. White of Trinity College, and the last on "Trends in Modern Culture" by Northrop Frye of Victoria College. The latter is one of the finest pieces of writing to appear in Canada for many years. Other contributors are Principal W. C. Graham of Winnipeg, Prof. K. H. Cousland of Victoria College and Prof. John C. Irving, also of Victoria.

If we believe that western culture is the carrier of spiritual values of outstanding significance which are now imperilled and may have to be defended **"contra mundum,"** it will be as well for us to know exactly wherein these values consist. This little book will help mightily in providing the opportunity for such an appraisal.

C. E. SILCOX.

Toronto.

To this day this Galilean is too great for our small hearts.

—H. G. Wells.



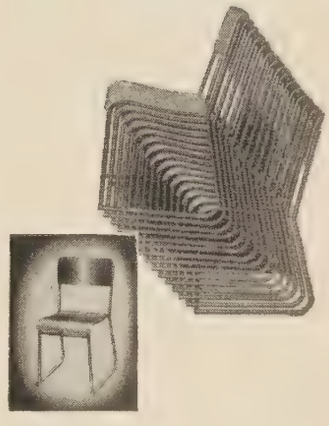
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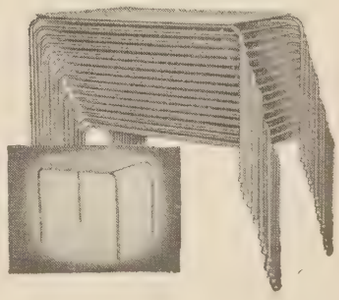
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Kitchener-Waterloo Record

St. Andrew's congregation, Kitchener, turned the sod on June 21, for their new $240,000 church school. The amount was oversubscribed in a successful campaign. The Rev. Finlay G. Stewart is shown conducting the service; praise is being led by Mr. Edward Johnstone, organist, and Mr. Metcalfe, 92 years of age, is turning the sod assisted by Alexander Dunker.

SCOTLAND OF THE SAINTS. By D. D. C. Pochin Mould. Clarke, Irwin, Toronto. $5.00. 168 pp.

● TO ONE WHO HAS walked, cycled and motored great stretches of the tracks trodden by the early saints of Scotland, it has been a joy to read **Scotland of the Saints**—its history and its early Celtic Church.

Who among us are interested in the study of the Early Church founded by Ninian, Columba, Moluag and Kenneth? Who wishes to know the part played by the Picts and the Scots in the creation of the spreading Kingdom of Dalriana (Argyll) and in the coming of the early Church to Scotland?

Maybe, there are many, or some, who desire this information, and in a book with a fine series of 51 photographic illustrations, who love to read of the varied beauties of mountains, sea and the Great Glen, of "Columba and Kenneth, the one a Gael, the other an Irish Pict; the one a poet of storm and conflict, the other a singer of peaceful things." At least, let's hope so!

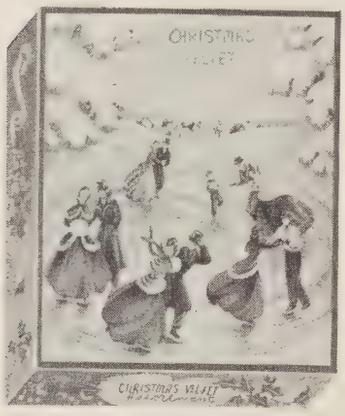
W. GORDON MACLEAN.
Winnipeg, Man.

ECLIPSE OF GOD. By Martin Buber. The Musson Book Co. Ltd., Toronto. $2.00. 192 pp.

● THIS IS A book with the beauty of holiness. Composed of easily separable chapters, each, with one exception, written in the style of a religious meditation, the book has as its uniting theme the relation between religion and philosophy. The exception, the longest chapter, is a critical examination of the positions of Sartre, Heidegger and Jung, the last receiving the most extended treatment.

Since the appearance of his little book, "I and Thou," Buber's insights have been seized upon, elaborated and applied by other writers, and the present work, being itself an application of them, seems already to have been anticipated. If however the impression of creative originality is less, the impression of clarity is greater and this book by the master himself has a moving profundity not so obvious in his disciples.

JAMES C. S. WERNHAM.
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The Readers Forum

Contributions must not exceed 200 words

Dear Sir,

As a young elder in the Church, I believe that Presbyterians should be doing something about the alcohol question. The number of lives which have been ruined by alcohol is not something the so-called Christian nations can be proud of. The use of alcohol by young people does not encourage us to expect that the next generation will be a healthy one. The money wasted directly and indirectly on alcohol could be put to much better use in other ways.

Government action is not effective in the control of the use of alcohol. This was definitely proved in the U.S.A. during the prohibition era. What is required is the education of the public regarding the physical and moral damage which can result from the excessive or habitual use of alcohol. Our Churches and our Church Schools teach temperance, and they should, but teaching is done more by example than by precept.

I believe that it is time our Church took an active part in fighting the curse of alcohol. It is not enough that our General Assembly should state that our Church favours temperance and is against the excessive use of alcohol. Every minister, elder, Church School teacher, in fact everyone who claims to be a Christian, should abstain from the use of alcohol, should not serve it in his home, and should do all in his power to discourage its use by others. Temperance on our part is not enough; to teach temperance effectively Christians must practise abstinence.

SON OF THE COVENANT.

Montreal, Que.

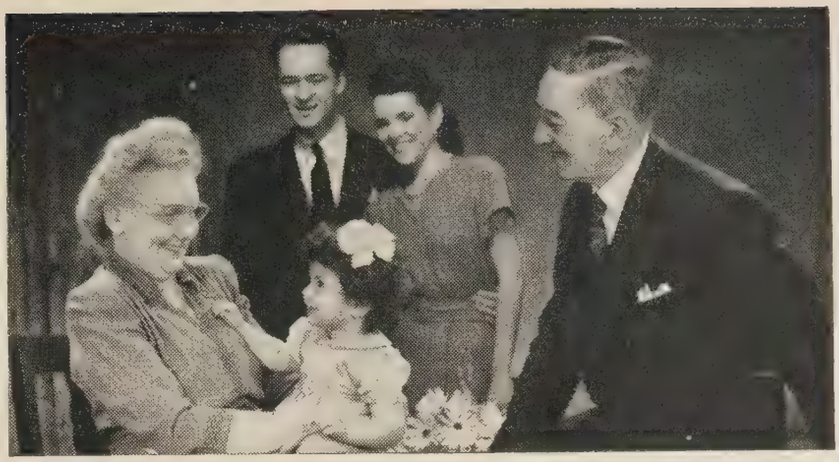
Dear Editor,

I have read with much interest the Review of the General Assembly of your Church as printed in the July-August issue. My people are Cape Bretoners who settled in this town sixty years ago. We always enjoy copies of the **Record**. It's so much newsier and interest-rousing than most of the church papers which we see.

JOHN A. MACDONALD.

Dedham, Mass.

McDONALD'S CORNERS — A successful Vacation Bible School for boys and girls was held in Elphin Church and Hall July 13-24. Sixty-four pupils from four to sixteen years of age were enrolled with an average attendance of 59, which shows the interest and fine spirit of the scholars. At a large gathering of young and old at the closing night's demonstration, presentations were made to the most successful students. A much enjoyed picnic was held at Black Lake Park for the pupils and parents. Since this rst Bible School in the charge proved such a good project, the hope was expressed that it would become an annual event. The Rev. Gordon Brett is minister.



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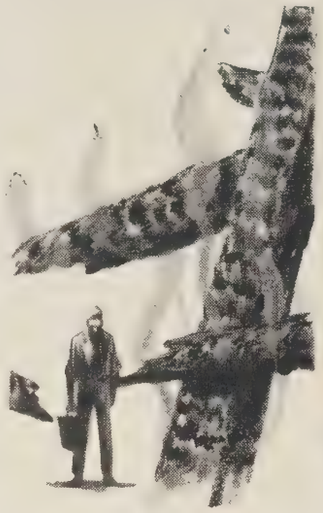
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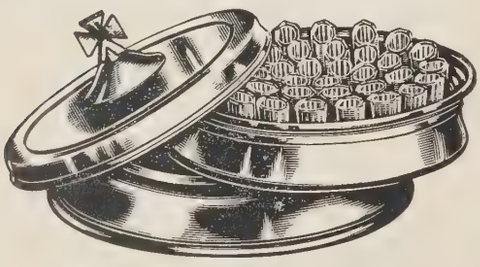
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In Memoriam

REV. J. KEIR FRASER, D.D.

The Rev. J. Keir Fraser, D.D., died on August 3, at his home in Charlottetown, P.E.I. Born in Alberton, Dr. Fraser was educated at Prince of Wales College, Charlottetown; Dalhousie University, Halifax; Presbyterian College, Montreal; and Union Theological Seminary, N.Y. His first charge was Alberton where he was ordained in 1891. In 1903, he was called to Second Church, Charleston, S.C., where he served until 1915. He was awarded the Doctorate of Divinity by the Presbyterian College, South Carolina, in 1908.

In 1915 he returned to Canada and served as minister of Knox's, Galt, for eleven years when he was called to Renfrew. After five years there he returned to Alberton and served until retirement in 1936. Mrs. Fraser, the former Isabel Clark, predeceased him in January. Dr. Fraser was a brother of the late Principal D. J. Fraser of Presbyterian College, Montreal.

REV. ROBERT ANDERSON BIRNIE

After 41 years in the ministry, the Rev. Robert Anderson Birnie died on August 16, in his 76th year. He suffered a stroke nine months ago and ever since had been in delicate health. Mr. Birnie was recruited for the Mission Field by the late Dr. James Robertson, superintendent for the Canadian North-West. He came to Canada in 1903 and served as a student missionary in various parts of the prairie provinces. After receiving his theological diploma, he served in several mission fields and in 1921 he went to Scotland where he married Margaret Aitken of Glasgow. They returned to Ontario and he was called to Blytheswood and later to Jewett. For 21 years he was minister of Duntroon, Nottawasaga and West Church, retiring from that charge in 1948. He served at Rothsay until 1951.

Mr. Birnie was a fervent preacher and had a fine capacity for friendship. He leaves to mourn his passing, his wife and two daughters.

REV. JOHN McCLYMONT KELLOCK

The Rev. John McClymont Kellock died on August 16, at his home in LaMesa, California. His last pastorate was at the Presbyterian Church, Vernon, Ontario. He was guest preacher at various San Diego county churches until five years ago and, according to the Greater LaMesa News, "After that his writings and his personal counsel were Godsends to hundreds."

Born in Manchester, England, he was the son of the Rev. Dr. David Kellock, who became minister of several Presbyterian churches in Ontario and Quebec. Mr. Kellock received his Master of Arts degree at Queen's University, Kingston, and a Bachelor of Divinity degree from McCormick Theological Seminary, Chicago. During his ministry he served Presbyterian pastorates in Canada and one at Weyauwega, Wisconsin. Surviving him are his wife, a son and daughter, three granddaughters, and a sister.

ROBERT JAMES SCOTT

Knox Presbyterian Church, Stonewall, lost an esteemed elder in the death of Robert James Scott, aged 89 years, on July 24, 1953. He had served on the session of this congregation for 28 years and was also representative elder for a time.

WILLIAM FORREST POOLE

There passed away on July 22 a much beloved elder of Glencoe Presbyterian Church, William Forrest Poole. Since taking office in 1945, he had been most faithful in the service of his Master. His cheerful personality and wise counsel will be greatly missed.

MRS. MABEL E. LINDSAY

Mrs. Mabel E. Lindsay, widow of the late Rev. M. A. Lindsay, at one time minister of Kirkfield, Ontario, died suddenly on August 10. After her husband's death in 1922, she became matron and afterwards superintendent of the Battleford School Home. She continued in various offices of missionary and social work until her retirement in 1948. Funeral service was conducted in St. Andrew's Presbyterian Church, Kirkfield.

J. STERLING KING

St. Paul's, Woodstock, N.B., lost one of its faithful elders, J. Sterling King, by death on August 6. He was 78 years of age and died after a few days' illness. Mr. King taught school in Carleton County, and came to Woodstock 17 years ago. An ardent student of the Bible, he was active in the church school and in all church activities. He is survived by his wife, one daughter, four grandchildren, and one brother.

APPOINTED TO FORMOSA



THE Rev. Clare and Mrs. McGill, new missionaries to the Island of Formosa, sailed on August 15, from Vancouver, aboard the *S.S. American Mail.*

Mr. McGill is a native of Glencoe, Ontario, and has belonged to the Presbyterian Church there since boyhood. He is a graduate of the University of Western Ontario and Westminster Theological Seminary, Philadelphia.

Mainly interested in language reduction and Bible translation, Mr. McGill has pursued linguistic and cultural studies both at the University of North Dakota and the Kennedy School of Missions, Hartford, Connecticut.

His wife, Grace, is a native of Saskatchewan. She is a graduate of the School of Nursing in St. Paul's, Minnesota, and also attended Wheaton College, Illinois.

This young couple expect to engage primarily in linguistic work. Their initial aim is to reduce to writing one of the languages of the aboriginal tribes in the mountains of Formosa. Ultimately they hope to give that tribe the Scriptures in their mother tongue.

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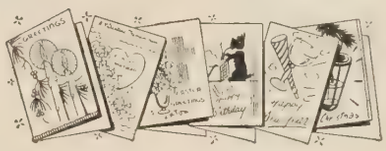
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French-Speaking Boys' Summer Camp

IF, while travelling through the hilly countryside near Richmond, Quebec, you had come upon half a dozen tents and a small log cabin, you would probably have been surprised to learn that this French-speaking encampment was one of the church camps of the Presbyterian Church in Canada. This summer, from August 2 to 9, the Camp d'Action Biblique enjoyed a week's fun and fellowship for the third time. The camp was begun two years ago by the Rev. Jacques Smith. Last year, having been offered the use of a cottage and an adjoining field, the camp moved to its new site, two miles from Richmond. The twenty campers included children whose ages ranged from 8 to 15. Mr. Smith, four students and two cooks comprised the staff.

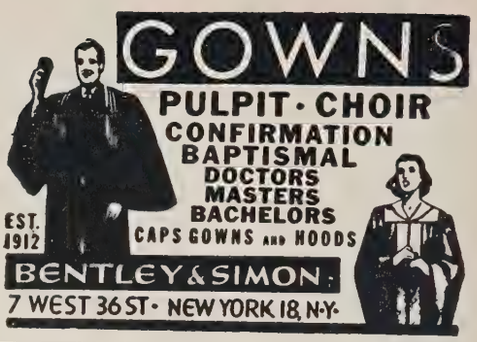
Beginning the day at 7 o'clock with the morning dip, the campers afterwards gathered for morning worship. Part of the day was spent in Bible study and another part was devoted to handcraft. French was enforced as the only language at the camp. It is important for the Presbyterian cause in Quebec that these French children retain their own language in order to bear witness to their own people as evangelical Christians.

The camp ended with the Sunday morning service in The Church of the Eastern Townships in nearby Melbourne. For some, the climax of camp must have been the few moments at the conclusion of the worship service the night before, when those who wished to do so made three promises: first, to obey their parents as completely as possible, second: to respect Sunday as the Lord's Day, and third, to read the Bible and spend a few moments in prayer every night. These promises are to be kept until the camp opens next year when they may be renewed.

PERSONALS

THE **Rev. James Dickson** of Formosa reached Canada late in June after attending the Coronation ceremony and visiting Palestine. **Mrs. Dickson** arrived in Canada during the first week in September. Mr. Dickson has a wonderful set of new slides, not only of our Formosan mission fields but also on the mission fields in India, as well as scenes of the Holy Land. . . . The **Rev. Fred C.** and **Mrs. Knox** departed for the Bhil field in India, on August 10. They sailed from Seattle on the **S. S. Robeiah. . . . Dr. and Mrs. C. L. Wood** followed them, leaving from San Francisco on September 15, on the **S.S. Bintang.**

The **Rev. James K. West,** Clerk of the Synod of Toronto and Kingston, has moved into a new manse which Alma Street Church has purchased. The new address is 88 Woodworth Avenue, St. Thomas.



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Church Calendar

VACANCIES

Synod of Maritime Provinces:

Alberton, P.E.I., Rev. J. D. Mackay, Summerside.
Charlottetown, P.E.I., Zion, Rev. T. H. B. Somers, The Kirk House, Charlottetown.
Dublin Shore, West Dublin, N.S., Rev. A. Allen, Lunenburg.
Newcastle, N.B., Rev. F. J. Dunbar, Chatham.
Pictou, N.S., St. Andrew's, Rev. J. M. Grant, R.R. 2, Pictou.
Tatamagouche, N.S., Rev. J. A. McGowan, River John.
Tyne Valley, P.E.I., Rev. J. D. Mackay, Summerside.
Springhill, N.S., Rev. J. J. Edmiston, Box 46, Windsor.
Sydney Mines, N.S., Rev. Roderick MacLeod, Big Bras d'Or.

Synod of Montreal and Ottawa:

Cardinal, Ont., Rev. B. S. Black, Prescott.
Chesterville, Ont., Rev. John Hardwick, Morrisburg.
Georgetown, Que., Rev. W. H. Brown, Beauharnois.
Montreal, Que., Italian, Rev. A. R. MacKay, 3435 Sherbrooke St. E., Montreal.
Riverfield and Howick, Que., Rev. J. S. McBride, 4520 Marcil Ave., Montreal.
Scotstown, Que., Rev. W. Ross Adams, 1162 Portland Ave., Sherbrooke.
Spencerville, Ont., Rev. Eric Larsen, Box 88, South Mountain.
Vankleek Hill, Ont., Dr. D. N. MacMillan, Dunvegan.
Vernon, Ont., Rev. Colin F. Miller, 164 Clemow Ave., Ottawa.

Synod of Toronto and Kingston:

Bobcaygeon, Ont., Rev. D. McQueen, 43 Victoria Ave., N., Lindsay.
Burnbrae, Ont., Rev. W. H. V. Walker, Stirling.
Dundalk, Ont., Rev. G. J. Gendron, Caledon East.
Fergus, Ont., Rev. P. G. MacInnes, Box 181, Elora.
Gravenhurst, Ont., Rev. C. G. Vais, P.O. Box 95, Bracebridge.
Holstein, Ont., Rev. D. K. Perrie, R.R. 2, Holstein.
Kirkland Lake, Ont., Rev. G. W. Murdoch, New Liskeard.
Parry Sound, Ont., Rev. James S. Roe, 263 Larch St., Sudbury.
Port Perry, Ont., Rev. Murdo MacInnes, Box 74, Beaverton.
Sonya, Ont., Rev., Murdo MacInnis, Beaverton.
Toronto, Ont., Parkdale, Rev. R. K, Cameron, 110 Hepbourne St., Toronto.

Synod of Hamilton and London:

Ailsa Craig, Ont., Rev. Charles A. McCarroll, R.R. 4, Ilderton.
Chatsworth, Ont., Rev. D. C. McLelland, Chesley.
Corunna, Ont., Rev. W. I. McElwain, 130 James St., Sarnia.
Embro, Ont., Rev. J. P. Schissler, Box 151, Innerkip.
Glencoe, Ont., Rev. Charles D. Henderson, Appin.
Kintyre, Ont., Rev. J. V. Crawford, R.R. 2, Walker's.
London, Ont., Knollwood Park, Rev. O. G. Locke, 610 Hamilton Rd., London.
North Pelham, Ont., Rev. E. H. Hunter, Stamford.
Rodney, Ont., Rev. Wm. Sutherland, R.R. 5, Dutton.
Shakespeare, Ont., Rev. F. J. Barr, 46 Church St., Stratford.
St. Mary's, Ont., Knox, Rev. Donald B. Mackay, Ontario and Waterloo Sts., Stratford.
Windsor, Ont., Knox, Rev. A. B. Ransom, R.R. 1, Belle River.
Windsor, Ont., St. Andrew's, Rev. Wm, Lawson, Leamington.

Synod of Manitoba:

Kildonan, Man., Rev. J. D. Marnoch, 67 Luxton Ave., Winnipeg.

Synod of Saskatchewan:

Briercrest, Sask., Rev. Wallace MacKinnon, 1135 Second Ave., N.W., Moose Jaw.
Moosomin & Whitewood, Sask., Rev. I. R. McKee, Box 296, Indian Head.
Saskatoon, Sask., Parkview, Rev. E. S. Mackay, 535 24th St., E., Saskatoon.

Synod of British Columbia:

North Vancouver, B.C., Rev. L. D. Hankinson, 314 Simpson St., New Westminster.
Sapperton, B.C., Knox, Rev. J. M. Pollock, Box 1357, Mission City.
Vancouver, B.C., St. Paul's, Rev. H. Lennox, 3158 W. 37th Ave., Vancouver.
Vancouver, BC., Vancouver Heights, Rev. F. G. St. Denis, 686 West 24th Ave., Vancouver 9.
Vancouver, B.C., Central, Rev. W. D. G. Hollingworth, 3312 Royal Oak S., Burnaby.

INDUCTIONS

Fenelon Falls, Ont., Rev. Walter Jackson, M.A., August 5, 1953.
Puslinch, Ont., Rev. J. Douglas Gordon, B.A., September 4, 1953.
Richmond Hill, Ont., Rev. J. N. Hepburn, September 2, 1953.
Toronto, Ont., Fairbank, Rev. K. J. Matthews, September 4, 1953.

RESIGNATION

Rev. James McNeill, D.D., Parkdale Presbyterian Church, Toronto, August 31, 1953.

DEATHS IN THE MINISTRY

Rev. Robert Anderson Birnie, Nottawa, Ont., August 16, 1953.
Rev. John McClymont Kellock, B.D., LaMesa, California, August 16, 1953.
Rev. Robert Barr, M.A., of Toronto, Ont., (at Staffordshire, England), September 11, 1953.

STOP PRESS—

VACANCIES

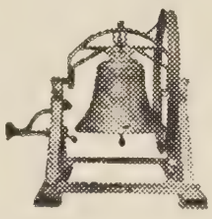
Arnprior, Ont., Rev. W. R. Allum, Renfrew.
Hillsburgh, Ont., Rev. Walter McCleary, Grand Valley.

INDUCTIONS

Brandon, Man., First, Rev. R. A. Davidson, B.A., Oct. 1, 1953:
New Westminster, B.C., Knox, Rev. Kingsley E. King, B.A., July 14, 1953.
Scarborough, Ont., St. Andrew's, Rev. Frank Conkey, M.A., September 16, 1953.
Toronto, Ont., Beaches, Rev. J. R. Greig, September 10. 1953

ORDINATION

David Heslip, St. Peter's, Madoc, Ont., September 8, 1953.



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THE STEWARDSHIP AND BUDGET COMMITTEE

The Presbyterian Church in Canada

63 St. George Street, Toronto 5

the Presbyterian Record

TORONTO
NOVEMBER, 1953
LXXVIII, No. 11
TWENTY CENTS

Stewardship Issue



the Presbyterian Record

Official organ of The Presbyterian Church in Canada

Established 1876

EDITOR: **John McNab, M.A., D.D.**

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COVER PICTURE showing children practising Stewardship is by courtesy of the Editor of *The Lutheran*, Dr. G. Elson Ruff.

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All contributors are reminded that the issue of the Record goes to press on the 5th day of the month preceding publication, and that all news items should reach the Editor soon after the events happen.

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Great Thoughts

REVOLUTIONS are violent because they are the belated triumphs of powerful new social forces over tenacious old institutions which have been temporarily thwarting and cramping these new expressions of life.

Arnold J. Toynbee.

The destiny of a nation is determined by what its young men are thinking.

Goethe.

The world needs a world of hope that will hang like stars over the battlefields of our generation. The Bible is pre-eminently the story of that hope.

E. T. Dahlberg.

Christianity is a religion of rescue rather than a religion of achievement or self-improvement. Christian churches are actually hospitals where people are treated for a serious disease. As they grow stronger as a result of their treatment, their way of life gradually becomes Christlike.

G. Elson Ruff.

When Pilate asked Jesus, "What is truth?" the Master did not deign to answer. Why try to explain truth to Pilate? He would not have followed it if he had seen it. He was merely a politician looking for an expedient way out of a predicament. If we would understand the truth, we must be willing to follow where it leads.

Ralph W. Sockman.

In a real sense this is a message of Christianity; a storm-wrecked life can be salvaged. One of the great glories of our faith is that a man can start over again, that he need never feel defeated, that no matter how far down he has descended in the scale of living, there is still hope.

Wallace Fridy.

We must ever bear in mind that we stand or fall according to our individual responsibility to God, regardless of what others have done or are doing. This sacred trust has been given to Christians everywhere in this modern world. We are to set the watchman of truth on the citadel of our hearts, to guard against error and discord.

James Russell Lowell.

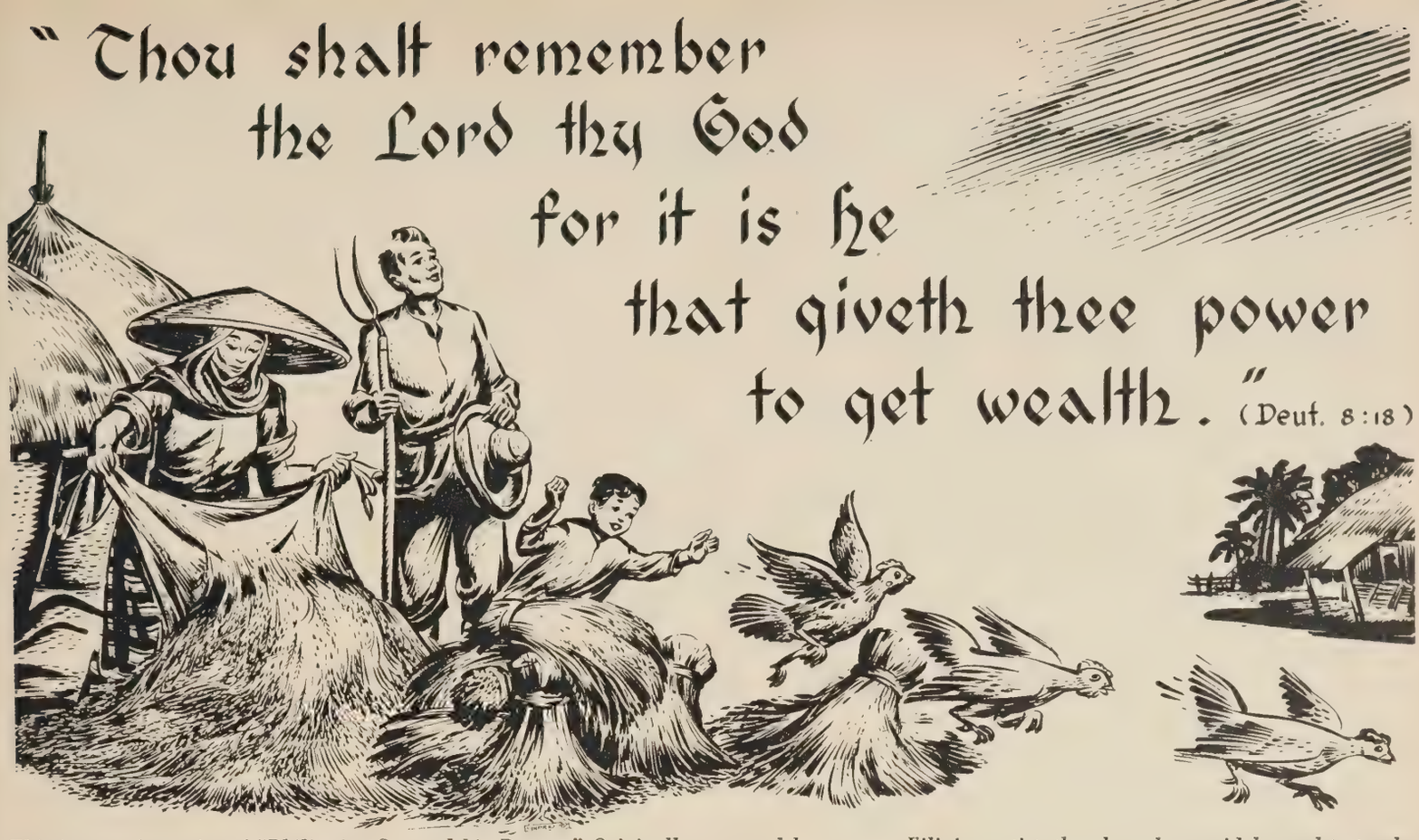
The most fruitful source of spiritual declension is the neglect of the Word of God and of private devotions. Just so long as the spirit of man keeps on terms of intimacy with the loving Spirit of God, whilst the Bible is regularly and prayerfully studied and the habit of retirement is maintained, there will be a regular growth in grace and in the knowledge and love of God.

F. B. Meyer.

THANKS FOR ALL

Lord, it is easy to give thanks for all
We have received and recognized as good;
But having given eager praise for small
And larger blessings, as they came, I would
Devote this day to thanking You sincerely
For helping me through things that caused no thanks,
Through grave mistakes that hurt my heart severely,
And failures that appeared but fortune's pranks.
I thank You that I learned humility
From failures and mistakes, and that I grew
In patience through the grief that came to me,
And in implicit confidence in You.
I thank You, Father, now, with heart and will
That You were with me, bringing good from ill.

— Jane Merchant.



This is one of a series of "Philippine Stewardship Posters." Originally prepared by a young Filipino artist, they have been widely used to teach stewardship in the new churches of the Philippine Islands, Siam, Burma and India. They have been made available to churches in North America through Paul Lindholm, a missionary of the Presbyterian Church in the U.S.A. Some 150 of our Church Schools will make use of the Philippine Posters this year.

What May we Expect from an Every Person Canvass?

By A. Neil Miller

PROVIDED that the Every Person Canvass is thoroughly prepared and faithfully carried out, congregations may expect many benefits from it in addition to the assurance of adequate funds for the maintenance of the work.

Let us not, however, despise the significance of assured financial support. It can mean greater freedom to the Board of Managers and the relief of many tensions and anxieties. It can mean a willingness to take action and a joy in service that have been lacking while the congregation failed to give assurance of full and regular support.

Fellowship is one of the happy products of a good Canvass—fellowship among the canvassers and between them and the other members of the congregation.

Discovery of unsuspected talent for leadership has been made in a great many canvasses. The work of the Board, Session, Sunday School and other departments has been enriched through the gifts brought to light.

Enthusiasm based on real information characterizes workers and other members in congregations in which the Canvass has been regularly carried out. The Canvass is not approached as a distasteful, onerous task, but as an adventure in faith and fellowship, and that spirit extends to other undertakings.

New members have been recruited and old members revived when the Every Person Canvass has been used to confront people with their opportunities and to challenge them to meet their responsibilities.

Higher standards of liberality and willingness to provide for the expansion of the work grows out of successive canvasses. (To be fully effective, the Canvass must be repeated each year; three canvasses are required to show what may be done). The prestige, and in consequence the usefulness, of the congregation in the community are strengthened by the success of each Canvass.

Indeed, the fruits of the Every Person Canvass are so numerous and varied that only the very foolish confuse the Every Person Canvass with "a collection of money." It is essentially a spiritual venture, a venture in faith: it is a form of "evangelization of church leaders and church members," calling them to develop the grace of Christian liberality as evidence of their faith and love.

(The Stewardship and Budget Committee supplies information and materials for the development of the Every Person Canvass in any congregation.)

CHURCH SERVICE TO BE TELEVISED

On Sunday, November 15, at 11 a.m. the service of the Church of St. Andrew and St. Paul will be carried on television stations in Montreal, Ottawa and Toronto. This will be the first Presbyterian television service of worship and the first church service of any communion to be televised in Montreal.

Turn to page 11 for Every Home Plan Results to date.



National Film Board, Ottawa

Along the shores of Okanagan Lake expansive areas are turned over to the growing of Okanagan Valley apples.

The Family Altar

"Lord, that mine eyes might be opened." John 9:39.

The World We Live In

By H. Beverley Ketchen

ON ONE very exciting, precarious occasion, as He was leaving the Temple after a turbulent session with the scribes and Pharisees, Jesus stopped at the gate to minister to a poor blind beggar. There was a majestic indifference to personal danger, for in the preceding verse we read that "they took up stones to cast at Him." With that ugly-tempered, malicious, cruel mob at His heels, breathing out threatenings and slaughter, Jesus, with a calm self-control that must have infuriated them the more, paused to confer an almost incomparable blessing.

It is not easy for us to appreciate what that ministry meant to the poor fellow, who had never watched the miracle of spring; who had never lifted up his eyes unto the hills; to whom the marvellous blue of the Sea of Galilee meant nothing; who had never seen the Kingdom of God in the happy face of a little child, nor gazed with wonder at the spacious, star-spangled firmament. Day unto day had uttered no speech for him; night unto night had shown no knowledge.

It is not surprising that after his eyes had been opened the man leaped with joy, praising God. Yet how little, as a rule, do we, who have always had eyes to see, appreciate the blessing. In that respect there has been little change through all generations. It has always been natural enough to be grateful for extraordinary blessings, and yet accept and even enjoy the common blessings of life without any thoughtful appreciation.

PHYSICAL blindness is always pathetic but it is not the most tragic kind by any means. The poet Wordsworth referred to a far more impoverishing infirmity when he wrote of the man to whom

"A primrose by the river's brim
A yellow primrose was to him
And nothing more."

When we speak of people "walking in darkness" we think of extraordinary sinners but after all they are comparatively few—the people who "love darkness rather than light because their deeds are evil." John Ruskin had in mind a much more numerable company when he wrote "I never wonder at what people suffer but I do wonder at what they miss."

The great differences among people are not so much those of social rank as differences of capacity to see. It was said of Keats that "he saw a fairy in every tree" and for people who have the childlike heart of Robert Louis Stevenson "the world is full of a lot of wonderful things." It certainly was to Him who saw the beauty of God in

the lilies of the field, who saw the making of a saint in a publican, who saw the Kingdom of God in a little child.

There is a vision of intelligence, a vision of imagination, a vision of faith, a vision of character.

IT WAS not with the physical eye that Isaiah "saw the Lord sitting upon a throne, high and lifted up" but that vision made him a prophet of priceless value through the troublous times of three reigns. Because of that vision he was sure that someday "instead of the thorns would come up the fir trees."

Shakespeare was not thinking of mere physical sight when he wrote of the capacity to see "sermons in stones, books in the running brooks and good in everything." And surely it was with the eye of *faith* that Tennyson "*saw*

the wonder that shall be
When the war drums beat no longer and the battle flags are furled
In the Parliament of man, the federation of the world."

ISAIAH speaks of "the valley of vision" and he was not a capricious phrase maker. We are apt to associate vision with mountain tops but we do not live on mountain tops. Our daily lives are spent in the common level of the ordinary and that is where vision determines our wealth or poverty. It is not an uncommon thing for the gardener to be a richer man than his employer. Surely Paul enjoyed a much more abundant life than Caesar because with his Christ-touched eyes he saw so much more.

Jesus must have been thinking of His ministry as an oculist when He said "I came that you might have life and have it more abundantly." Most of His own life was spent amid ordinary scenes and circumstances. But what a soul He grew! How nobly He enriched His mind! What an abundant life He lived in comparison with his myopic, grovelling neighbours!

Think of the matchless parables He drew from the simple and commonplace things around Him—the lilies of the field, a woman baking bread, a farmer sowing his seed. Why was He the Friend of publicans and sinners? Was it not because He saw in them wonderful possibilities which the Scribes and Pharisees did not see?

AFTER all, life is not so much a matter of circumstances or surroundings as of vision. Jane Austen and Thomas Hardy lived in the same part of England but what different things they saw! The pessimist and the optimist live in the same world and look out on the same world. So of all the important prayers that have leapt from human hearts through the ages there is none that seems to fit the popular need of today more than the simple prayer of that blind beggar at the gate of the Temple, when, in response to the sympathetic inquiry of Jesus, he said, "Lord, that mine eyes might be opened!"



Alden Brown

In the busiest centre of Chicago there is a tower with a chapel. The Communion table has a picture of Christ overlooking the city.

There are people who somehow see little but the faults in their neighbours while others, with the clearer vision of charity, see through or behind the faults the actual or potential goodness. And there are people who brood over their grievances and disappointments of life until they see practically nothing else, while others are so thankful for the manifold blessings of life that they scarcely notice the little grievances at all. What we see depends on what we are.

Once a very artless young woman, regardless of convention and defiant of criticism, poured out all the costly ointment of her alabaster box in a spontaneous expression of her grateful devotion. And you remember how differently it was seen. To one it was nothing but the foolish extravagance of a capricious, sentimental girl, while to another it was "a thing of beauty and a joy forever,"—worthy to be spoken of for a memorial to her wherever the Gospel should be preached. But one was Judas and the other was Jesus.

Life is largely determined by what we see and what we see is determined by our character.

"It's a grand old world if you're great,
And a mean old world, if you're small;
It's a world full of hate to the foolish who prate
Of the uselessness of it all.
It's a beautiful world to see,
Or it's dismal in every zone:
The thing it must be in its gloom or its glee
Depends on yourself alone."

How important then is the touch of Christ that we may see with eyes of compassion, eyes of charity, eyes of gratitude, eyes of faith! ★

Presbyterian Training Institutes

Presbyterian Training Institutes are already under way. Church school teachers and leaders of mid-week groups for boys and girls, and officials of the church boards, have found inspiration in the classes already held.

The Board of Christian Education and the W.M.S. have combined to make these institutes a success. The teams chosen are specialists in their own fields and there is with them a missionary of our Church. All interested leaders are invited to attend. The institutes will be held during November and December, as follows:

Presbyteries: Brockville, Nov. 2-6; Kingston, Nov. 9-13; Peterborough, Nov. 16-20; Lindsay, Nov. 23-27; East & West Toronto, early in 1954; Orangeville, Nov. 30-Dec. 4; Barrie, Nov. 30-Dec. 4; Temiskaming, Nov. 23-25, Nov. 27; Algoma and North Bay, Nov. 30-Dec. 5; Guelph, Hamilton, Niagara, early in 1954; Paris, Nov. 23-27; London, Nov. 16-20; Chatham, Nov. 9-13; Sarnia, Nov. 2-6; Superior, Nov. 16-20; Winnipeg, Nov. 5-6, 9-13; Brandon, Nov. 2-4; Kootenay, Nov. 2-6; Kamloops, Nov. 9-13; Westminster, Nov. 23-Dec. 4; Victoria, Nov. 16-20.

Adventures In Reading

By O. Mary Hill

WHEN I was a small girl, I had my favourite hide-aways for doing my reading. One of them was behind my father's desk in his book-lined study. Often when I should have been drying the dishes my sister would find me tucked away, deep in "The Three Musketeers" or "Little Women." In the summer, I found a perch at the top of an old thorn tree. The leaves screened me from sight and I was reasonably safe from interruptions.

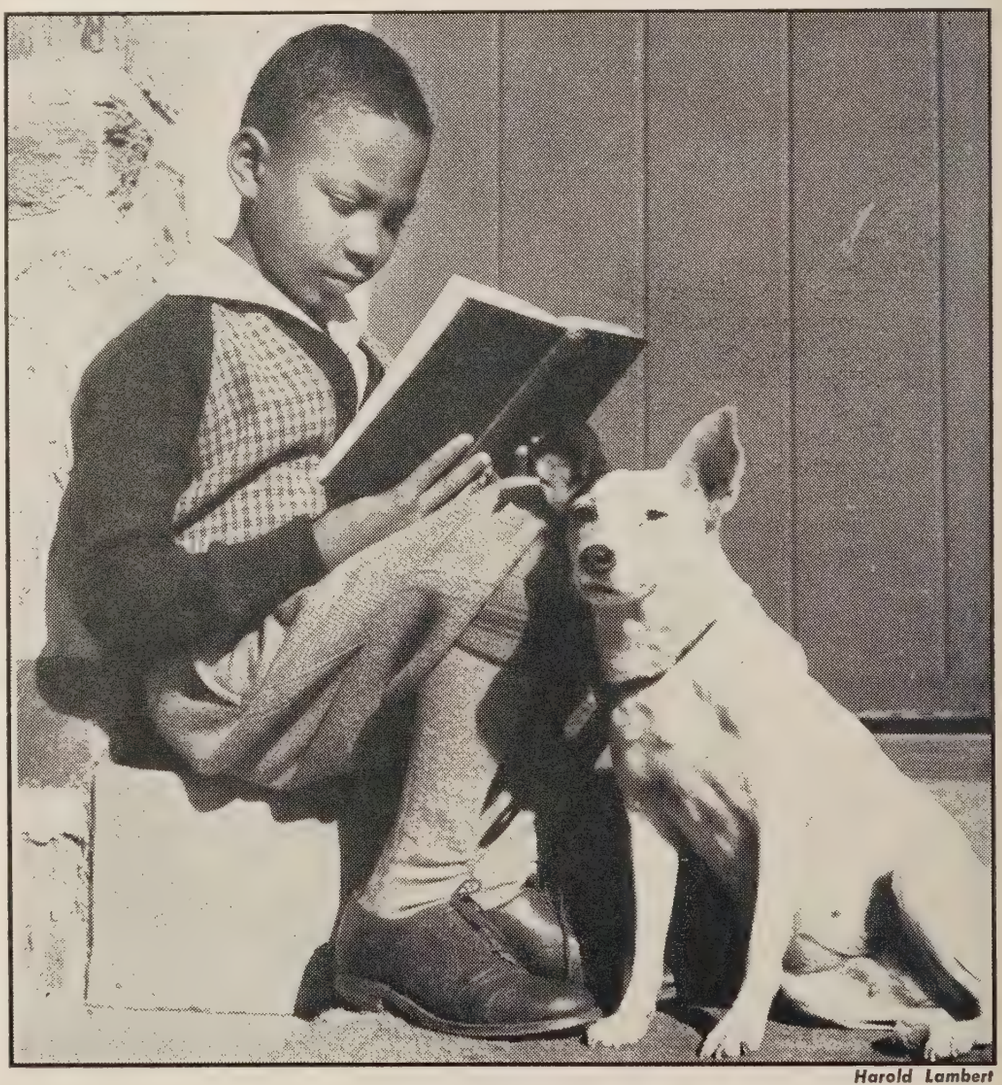
As I grew older my books meant just as much to me, but it wasn't as easy to find time to read. Perhaps that's why I like a long train journey so much. With no telephone to answer, no letters to write, no stockings to wash, I can settle down for several pleasant hours as the train jogs its way through the countryside. Even a bad cold has its advantages—between sneezes and coughs I can forget my troubles in a good story.

Every fall, just before winter sets in and we begin spending more time indoors, we celebrate Young Canada's Book Week. This year the time chosen is the second week in November, when librarians, publishers, teachers and authors will help boys and girls to discover what good companions books can be.

Travel in Print

I CERTAINLY don't need to remind you that reading is fun. Books are meant first of all to give us pleasure, though they can do other things as well. One of the jobs that they do best is widening our horizons and introducing us to other countries and other times. Long before I ever went travelling, I read about the places that one day I hoped to see. And when at last I visited the house where the "Little Women" had lived, or stood by Napoleon's tomb in Paris and in Marie Antoinette's bedroom in the great palace of Versailles, it was especially exciting because I had already, in books, come to know these people and these places. An old Scotsman once remarked, "You can cover a great deal of country in books"—and he was certainly right. I shall probably never see the Antarctic and I might not enjoy its cold and dark winters, but I have been able to journey with Scott to the South Pole in the greatest comfort. And I have taken part in desert campaigns with Lawrence of Arabia too—thanks to my books.

Books have made other countries more real to me—they have also helped me to know more about Canada and its history. Have you ever wondered what life was like for the early settlers here, the men and women who came by sailing ship, who cut down the trees, cleared the land, built schools and churches, and brought up families in their log houses? Last year I read a diary kept by a young English woman who came with her family to a clearing in the wilderness—near what is now Peterborough, Ontario—in the 1840's. It is called "A Gentlewoman in Upper Canada," by Ann Langdon, and I think that you would enjoy it. Better known is Susanna Moodie's "Roughing It in the Bush." There are many such glimpses of pioneer life in Canada in John Robin's interesting anthology "A Pocketful of Canada."



Harold Lambert

Boy, it's a great book.

The pioneering days have not disappeared completely; there are still places in Canada where new settlers must brave the wilds. "Maria Chapdelaine" is one such story, centred about a French Canadian family in Northern Quebec. Then there is Kathrene Pinkerton's "Wilderness Wife." Mrs. Pinkerton and her husband lived in a log cabin in Northern Ontario and made their living by running a trapline. If you like stories of the sea and of the lighthouses that ring our coasts, try Mrs. Richardson's "We Keep a Light." The Richardsons, husband and wife, are still tending their light off the southern coast of Nova Scotia.

In Touch With Greatness

NOT many of us have the opportunity to meet and talk with famous people and to hear them tell the story of their lives. For that, too, we must turn to books and magazines. Sir Winston Churchill, for example. You read about him in your newspaper nearly every day; you have seen him in the news reels and heard him over the radio. You'll get a fresh idea of what an amazing man he is if you read "My Early Life," his own story. His schooldays (he wasn't too bright a student), his army life in India, his escapes from a prison camp during the South African war—he tells about them all with his special gusto.

Or perhaps you would like to become better acquainted with John Buchan, the son of a Scottish minister, who ended his life as Lord Tweedsmuir, Governor General of Canada. Your town library will have his autobiography, "Memory Hold the Door," and perhaps his sister's story, "Unforgettable, Unforgotten." If you are looking for thrills that outdo any detective story, try Fitzroy Maclean's account of his war adventures in the Middle East and in Yugoslavia, "Eastern Approaches."

Sometimes reading a book is like donning a pair of special glasses—it helps us to see many things that were hidden from us before. Often they are things that lie close at hand. Tales of the early days of the city, town or county in which you live can set you looking at old buildings or searching for traces of an earlier day that still survive. Then there are the books written by men and women who study birds and flowers and animal life—Dan McCowan's "A Naturalist in Canada," Theodora Stanwell-Fletcher's "Driftwood Valley," or John Kieran's "Footnotes to Nature."

New Light on Old Truths

You will remember, as you watched on the screen the Coronation of Queen Elizabeth, that at one point in the service the Moderator of the Church of Scotland stepped forward and presented to Her Majesty a book—the Holy Bible, which he called "the most valuable thing this world affords." So it is that first on the reading list of every Christian comes the Word of God. Sometimes other books help us to understand the Bible better. In Sunday School I studied the life and missionary journeys of St. Paul diligently. But it wasn't until I read H. V. Morton's "In the Steps of St. Paul," that I really appreciated what a great man Paul was, and how valiantly he travelled over the ancient world. Mr. Morton's journey over the same ground made St. Paul seem much more real—and set me to reading his letters to the churches with new appreciation. There are other books that will send you back to the Bible with greater interest, and your minister will be glad to make suggestions. "By an Unknown Disciple" is one that I have remembered from my C.G.I.T. days.

ONE FINAL SUGGESTION. Why not observe Young Canada's Book Week by deciding, in your Sunday School class or C.G.I.T. group or Young People's Society, to learn from books something of the history and traditions of our Presbyterian Church? You will find much of the story in two books especially written for young people. The first is *"Our Heritage and Our Faith,"* which tells of the founding and the growth of the Church here in Canada and explains simply what we Presbyterians believe. The second is *"They Went Forth,"* graphic stories of the missionaries which the Church has sent out to pioneer here in Canada and in foreign lands. From a winter project like this, you will emerge with a new pride in your Church and a new sense of the part you can play in her on-going history. ★



Religious News Service

Supplies and money were rushed by the World Council of Churches to aid badly-damaged Greek islands which were stricken by earthquake. A conference is being held here to determine the needs on Cephalonia Island.

The General Assembly appointed Sundays, November 1 to November 8 inc., as

PRESBYTERIAN RECORD WEEK

Assembly also adopted the EVERY HOME PLAN for direct mailing of THE RECORD. Make the 1953 RECORD WEEK memorable by adopting the EVERY HOME PLAN.



A PAGE FOR BOYS AND GIRLS



by A. Norman McMillan

Remembrance Day

ONCE again on Remembrance Day we "shall remember them." What does the Day really mean to Young Canada. They are much too young to have known the sorrows of war. It is left to us who are older to say: "The day means that while they sleep, with their ears deaf to the sound of battle, we will decorate with our flowers, weep with our tears, remember with our minds and cherish with our hearts, thinking first, last and always of our country's fairest manhood who fell for homes, friends and freedom. Or better still, we will think of their souls that go marching on in the service of the King of Kings and the service of His Heavenly Kingdom."

"Life gives us bits of joys and bits of cares
And bids us fashion something as a whole
We choose our own design, and if it bears
The Stamp of merit—God rewards the soul."

A Pencil and Paper Game

FIND THE STING (The answers all end with *sting*)

1. A sting that cures fatigue
2. A sting that cures hunger
3. A sting that cooks your meat
4. A sting that browns bread
5. A sting that tidies your room
6. A sting that makes you laugh

Sweden Honors Bible Translator

SWEDEN has issued a special set of three stamps to commemorate the work of Reverend Dr. Olaus Petri, who first translated the Bible into Swedish.

For the first 1500 years of the Christian Era, the Bible was a book that was available only to learned scholars, published only in three ancient languages, Hebrew, Greek, and Latin.

Olaus Petri was a member of the band of hardy pioneers who led the Reformation in the early 16th Century. As a student he came under the teaching of Martin Luther at Wittenberg University. When he returned to Sweden he continued the work of the Reformation and by 1525 had completed translation of the New Testament into Swedish. With only minor changes, his translation is in use today, as are many hymns and psalms he wrote. Along with his work of translation Petri continued to preach until his death at the age of 59 in 1552.

In speaking of the life of this great reformer, his biographer, Conrad Bergendoff, says, "He taught the Swedish people to read, but more than that, he taught them the relationship



of the Book to their life in the home, church, and state."

An interesting sidelight on these stamps is that Olaus Petri never once in his busy life took time to sit for a portrait. He scorned portrait paintings as a mark of vanity. Consequently, when Swedish postal authorities wanted to honor him, not a single picture of him could be found anywhere. In a Stockholm museum, however, was an old psalm book that Olaus Petri had used for many years. On its fly-leaf was a woodcut showing a preacher of that period in his pulpit. So this is the picture they decided to use for the stamp.

Clear Out the Junk

IN ATTICS and cellars most of us shelter a great deal of junk. Why we keep it nobody knows! It is worthless to ourselves. It is useless even for salvage. But there it remains cluttering up the place, taking up space, and accomplishing nothing.

Every life carries with it a lot of worthless junk—old superstitions from which it is difficult to break away, old prejudices that harm our lives and the lives of others.

It is amazing how superstition keeps otherwise intelligent persons in bondage. A woman of education and refinement refuses to dine at a table which has been laid for thirteen guests. A man of undoubted ability permits his future plans to be changed because a black cat crosses his path. A teen-ager avoids walking under a ladder because it might "bring her bad luck."

If we believe in a Heavenly Father we cannot permit our lives to be controlled by superstitions.

Prejudice on the other hand arises through inexperience and ignorance. It is harmful and if permitted to grow can do much harm. The person who knows nothing of the life and culture of other races often develops prejudice towards peoples of different colors and creeds.

Sometimes a prejudice is formed because of an unhappy or unfortunate experience. That experience fastens on the mind and cannot be forgotten. Thus there is a prejudice towards the person or thing linked with that experience.

Boys and Girls! Throw overboard that which hinders your journey through life. Get rid of superstition and prejudice. Get rid of "the junk" that clutters up your mind.

Tears and a Tricycle

At an auction sale held by the police at Detroit, a small boy made a desperate bid of fifty cents—all he had — for a tricycle. Tears were streaming down his face.

It was not a high bid, but everyone was touched. Exclamations came from all sides. "Let him have it if he wants it so much." Accordingly no one bid higher and the lad got his tricycle. Ah! the power of tears.

A few moments later, however, all the crowd were crying bitterly. For a policeman in the next room had accidentally dropped a tear-gas bomb. The "tearful" boy had happened to be standing near the door and had been affected by the first whiff.

A boy of words and not of deeds
Is like a garden full of weeds.

Answers to Quiz:

1. Resting; 2. Feasting; 3. Roasting; 4. Toasting; 5. Dusting; 6. Jesting.

Political Upheaval In British Guiana

By John Elder *

BRITISH GUIANA suffered a tremendous political upheaval at the beginning of May. Most Canadian readers may not be aware of the overwhelming victory of the Communist-led People's Progressive Party. I think that the Party itself did not expect such an overwhelming victory. Eighteen of the 24 seats in the newly-organized House of Assembly, are held by the People's Progressive Party.

Magazines like *Time* and many of the citizens of the old colony are speculating on the number of the Party's members who have Communist affiliations. Many are of the opinion that while a few of the leaders are Communists, the majority are really Socialists.

A new constitution came into British Guiana early in April which provided for two houses—a House of Assembly to consist of 24 members, and an Upper House and State Council to consist of nine members. The first election of its kind in the history of the colony was therefore held in the month of May.

This gave universal adult suffrage to male and female over 21 years of age. In order that the illiterate and semi-illiterates, who were given a vote, might exercise that right, symbols were used.

Most of these symbols represented simple things such as, a house, a hat, an umbrella, a cup, a tree, or an aeroplane. For almost three years prior to the first use of adult suffrage, the People's Progressive Party were trained in methods of indoctrination or propaganda. During the election their methods were such as to attract the illiterates. Although the people did not understand party politics they could understand the symbols representing them. On all hands they were asked to vote for the cup—the People's Progressive Party. During the campaign vociferous party members drove through the streets tooting their car horns to the music of "peep-peep-peep" for People's Progressive Party.

PERSONALLY, I do not believe that the electorate of British Guiana are Communists. I regard them, for the most part, as fearing God in their own way. But living conditions are so poor with the vast majority of the inhabitants that they really voted not for Communism but a higher standard of living. There is a serious unemployment problem plus unsatisfactory conditions in some of the sugar plantations where the masses live.

Specious promises were made by the People's Progressive Party. They practically promised the moon, and so the majority of votes were given to the best organized political party, believing that it might ensure improved living conditions.

There are two outstanding leaders in the People's Progressive Party. One is, the Hon. Dr. C. B. Jagen, a dentist, trained in the United States. Dr. Jagen is an East Indian. Whilst in the United States, he married a young American, Janet Rosenberg, who belonged to Communist-inspired groups. The other leader is the Hon. L. S. F. Burnham, Minister of Education, who is an African.

Since the East Indians comprise 45% of the population, and the African and Coloured 47%, one can understand the hold these two leaders had in the most populous section of the nation.

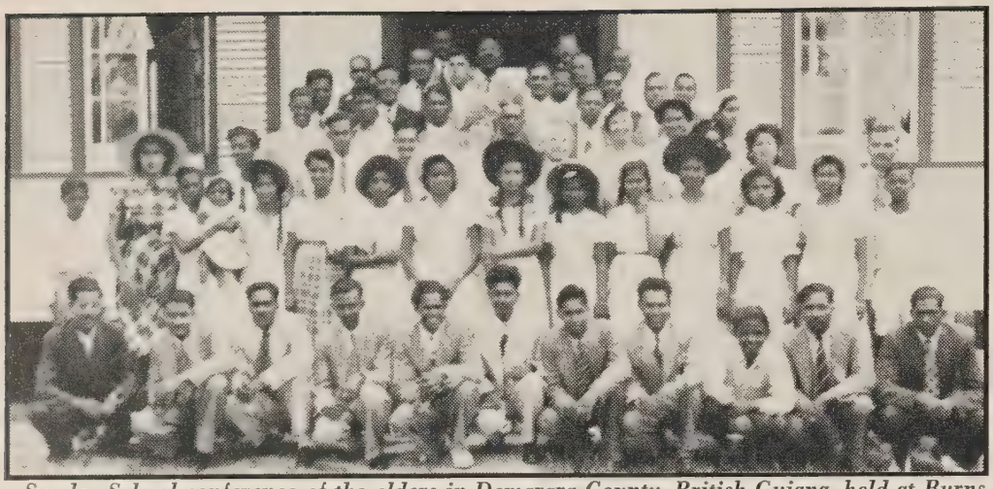


Dedication of the Gibson Memorial Canadian Mission School in British Guiana. This school is in memory of the first missionary, the Rev. John Gibson of Scarborough, who died of bubonic plague after nursing a Church of Scotland missionary who was also smitten with the plague.

BRITISH GUIANA is a land of magnificent economic possibilities. The vast wealth of the interior is yet undeveloped. The colony is rich in mineral resources, alluvial gold which is easily mined; diamonds, forests, great unharnessed waterpower, rice and sugar. But we need to mechanize our agriculture, and the colony requires the investment of overseas capital. This is recognised by all to be a *must* if the people are going to enjoy a measure of decent living, let alone prosperity.

Because of the need of outside

*The Rev. John Elder has been a Presbyterian Missionary in British Guiana for 12 years.



Sunday School conference of the elders in Demarara County, British Guiana, held at Burns Memorial Church.

This timely article by our missionary to British Guiana, the Rev. John Elder, at present on furlough, was written before the British Government took steps lest a pro-Communist coup might be attempted in this colony. The story will give our readers a background of British Guiana and its politics more illuminating than has appeared in any of the newspapers.

capital, it has been forcibly pointed out by the Press and economists that the people of Britain, Canada, or the United States, are unlikely to invest their money where there is no reasonable security. Hence, there is already a rift within the ranks of the People's Progressive Party and there has been a futile effort to purge the Communists from the Party. Although the actual Communists may be few in number, they are the real leaders and are fully entrenched.

One would not have believed that the other members of the Party would permit them to resort to extreme measures, and one wonders if as a Party they have a definite programme since they attained power unexpectedly.

DESPITE the results of the May election, there was never such evidence of patriotism as was exhibited at the time of the Coronation of Her Majesty Queen Elizabeth II. As a loyal son of Ulster, in the days of my youth I rejoiced in the manifestation of loyalty so evident in Northern Ireland. I never expected to see a fuller demonstration of patriotism anywhere on the face of the earth.

A few weeks after the electorate had placed the People's Progressive Party in power, the population honoured H.M. Queen Elizabeth II in a blaze of glory that beggars description. Millions of gleaming lights were used to illuminate the area downtown. Again and again, I heard people say rightly: "It looks like fairyland."

Tens of thousands of people came from every part of the colony. Prospectors from the hinterland where gold and diamonds abound; lumbermen from the bush; Amerindians from the interior. Black, brown, yellow, red, and white, they came down the rivers, the creeks, and from the coastlands, to honour our Queen. Celebrations lasted a whole week.

Divine worship was conducted in the churches, in Hindu temples, and in Mohammedan mosques, on Coronation Sunday. Unofficially organized bands paraded the streets day and night, playing such tunes as, "There'll Always be an England." Official parades were held on Coronation Day with His Excellency the Governor taking the salute from militia, war veterans, Boy Scouts, Girl Guides, Police, Nurses, and Brownies. That afternoon, the primary school children had their parade, all dressed in colourful uniforms and carrying the Union Jack and patriotic banners.

In the evening, the Police put on a torch-light parade and fireworks displays lighted the sky. During this period of rejoicing, Government House was wide open to the public and His Excellency the Governor was "at home," to rich and poor alike.

He was a perfect host, and his humility and democratic manner won the hearts of the people. It is a matter of interest that he sat on the floor and played games with the little coloured children who were his guests. It was noteworthy that the newly-elected Communist members of the House of Assembly were conspicuous by their absence. Despite one or two violent speeches by the leader's wife, against Britain, this marvellous display of patriotism must have made them realize that the people are proud of their British tradition and are loyal to the British Crown.

SO, while I am somewhat disturbed about the political situation, I am not unduly pessimistic. The opposition in the House is small but it is powerful. It consists of six strong, reliable men who will not be afraid to raise their voices against extreme measures, should these be brought for-



The day of dedication at Ramcharm Memorial Church, British Guiana. On the left are the two contractors. In the front row is the Rev. John Elder, the Rev. Dr. W. A. Cameron, Mrs. Elder, Miss Anderson, and the Rev. B. F. Andrew. Local elders are seen in the second row.



Courtesy: J. Makin

Discouraging conditions under which East Indians live in the sugar plantations.

ward by the pro-Communist leaders. Since we believe that the Socialists within the People's Progressive Party are in the majority, they will at least be faithfully warned by the Opposition members.

The Upper House is composed of men who are sane statesmen and may possibly guide the Lower House into healthful legislation. The Governor, of course, has a power of veto, which we trust in the name of peace and harmony it may not be necessary to use.

THE question arises, how will this new political situation affect our missionary work? It is still too early to make a mature decision. But the newly-elected Minister of Education has spoken against the present dual control of the schools.

Perhaps some of our readers are unaware that of the 263 primary (public) schools in British Guiana, 248 belong to the Church of England, the Church of Scotland, the Methodists, the Lutherans, the Baptists, and Canadian Presbyterians. Only ten are government schools and five are undenominational. Canadian Presbyterians operate 32 of these schools as well as the High School in Berbice.

The churches have made a substantial contribution to the educational system of the colony, otherwise there might have been little education. Now, Mr. Burnham, the Minister of Education, advocates the nationalizing of all primary schools, even although they have not the money to take them over, and the present number of schools is totally inadequate to cover the Province.

CHRISTIAN leaders in British Guiana do not forget that it is a common practice in Communist-controlled countries to direct the education of the children by Communist teachers. Even parental authority is sabotaged and family life is broken up by disloyalty. Children are taught that the higher loyalty is to the State and not to their parents.

Although there has been some criticism, and much criticism of the churches taking such a part in the training of the young, it is distinctly felt that the religious and moral training of the children for which so many sacrifices have been made, should not now be thrown into the discard by a group who do not acknowledge loyalty to the living and true God.

Brethren, remember your missionaries in British Guiana. Will you not pray that God will give them wisdom and understanding hearts in this new situation? ★

Will Head Overseas Missions



THE REV. E. H. JOHNSON, B.Sc., B.Th.

THE General Assembly appointed the Rev. Edward (Ted) H. Johnson as Secretary of the Board of Missions, taking the place of the present Moderator, Dr. W. A. Cameron.

Mr. Johnson is no stranger to our Church, since as the secretary of Missionary Education he travelled extensively throughout the Dominion. He was born in Montreal and was graduated from McGill University in Mathematics and Physics with honours. Afterwards he took postgraduate studies at New College, Edinburgh, and the University of Berlin.

Upon ordination he took a church extension charge in New Toronto, where he laboured until his appointment to the mission field in Manchuria. After language study in Peking, he spent five years in Manchuria until Pearl Harbour caused his return to Canada.

It was at this period that Mr. Johnson organized the Visual Education and Missionary Education department of our Church. Six years ago he was invited to become secretary of the Student Volunteer Movement for the United States and Canada. Since that time he has been working with the young men and young women in the universities and colleges throughout North America. He has also travelled extensively and a few months ago completed an around the world journey, visiting major mission fields in different lands. He has a deep and contagious conviction about the present and future mission of the Christian Church throughout the world.

RESULTS FROM ASSEMBLY PLAN

DURING September many congregations had the EVERY HOME PLAN under consideration. The Clerks of Presbyteries replied to us 100%, giving us the Conveners of Record Committees in Presbyteries throughout the entire Dominion. We felt that their interest was a fine token of what we might expect from the Church.

Already we have received from several congregations in different provinces their decisions to adopt the EVERY HOME PLAN. The Honour Roll to date, apart from those that have already put the Plan into effect prior to General Assembly:

HONOUR ROLL

Queen's Rd., St. John's, Nfld.
Summerside, P. E. I.
Little Harbour, New Glasgow, N. S.
Campbell Memorial, Montreal, Que.
First Presbyterian Church, Montreal Que.
St. Andrew's, Lachine, Que.
Central Presbyterian Church, Hamilton, Ont.
MacNab Street Church, Hamilton, Ont.
St. Paul's Thornbury, Ont.
Richmond Hill, Ont.
St. Andrew's, Kinburn, Ont.
Beaches Church, Toronto, Ont.
Bookton, Norwich, Ont.
Thornhill, Ont.
Knox, Fuller, Ont.
Knox, Neepawa, Man.
St. Andrew's, Flin Flon, Man.
Blueberry Mountain, Alta.

Other congregations have written in for the EVERY HOME PLAN pink forms for enrolment.

ACROSS THE DOMINION

ONTARIO

Moderator is Preacher at 104th Anniversary

WOODVILLE—Impressive services were held by Knox congregation on Sunday, October 4, when the 104th anniversary was observed. Rev. Dr. W. A. Cameron, Moderator of Assembly, and a son of Woodville and of Knox Church, was guest preacher. He paid tribute to the loyalty and devotion of those whom he remembered in the church and stressed how much the church of today owes to the pioneers of the Faith.

At the morning service a memorial tablet, erected by the congregation in memory of the late Principal W. W. Bryden, D.D., was unveiled by Mrs. Bryden and dedicated by Dr. Cameron. Dr. Bryden was a former minister of Knox Church and it was during his ministry that the present edifice was built.

Following the evening service a reception was held enabling Dr. Cameron to meet old friends. Appreciation of his services was shown by the gift of a brief case, which was presented by Mr. Dan Ferguson, a boyhood friend and now senior elder of the Kirk Session.

Unveil Stained Glass Window

CORNWALL—A stained glass window was dedicated in St. John's Presbyterian Church on September 13. The window was the gift of Mr. and Mrs. H. C. McLean, and depicted "Christ Among the Doctors." In a brief address, the Rev. G. S. Lloyd, minister, described the details of the window and pointed out the lessons that were to be drawn from the painting.

Eight stained glass windows depicting scenes in the life of Christ, have already been dedicated in this church. In addition, there is a war memorial of three windows, placed in memory of those who gave their lives in both world wars.



Cornwall Standard Freeholder

The stained glass window, "Christ among the Doctors," which was unveiled in St. John's Presbyterian Church, Cornwall.

Deaconess Alumnae Hold Conference

TORONTO — Coming from India and Formosa and from Cape Breton to British Columbia, 35 members of the Presbyterian Missionary and Deaconess Training School Alumnae attended a conference held at the school September 1-3. Members were welcomed by Mrs. G. D. Ralston, the principal, and were representative of all the types of work being carried on by the school graduates. Lectures were given by Miss Julia Totten of the Presbyterian Church U. S. A.; the Rev. K. M. Glazier, Ph. D., of Glenview, Toronto; Henry Rosevear, F.C.C.O., organist of Glenview; and Professor D. K. Andrews of Knox College.

Congregation Receives Memorial Window

COLLINGWOOD — A memorial stained glass window was dedicated to the Glory of God, and in loving memory of the late Wesley Paisley, in First Presbyterian Church on June 21. The gift was unveiled by Mrs. Paisley and received by the Rev. P. B. Reid, the minister. Following the dedicatory prayer, Mr. Reid spoke of the service rendered to the congregation by Mr. Paisley as an elder and manager and also as chairman of the Board.

Dedicate Three Chancel Windows

MERRITTON — Three chancel windows were dedicated in St. Andrew's Church on August 23, in memory of Mr. and Mrs. Alexander Aitken and family, Mr. William Walker and his daughter Agnes, and Mrs. Alexander Arbuthnot. These families made a valuable contribution by their services to the church.

On September 6, the congregation received a baptismal font cover and two flower stands from Mr. and Mrs. George Pirie, Miss Martha Cowan and Miss Nellie Gillies. The Rev. Dr. Charles S. Oke, minister, conducted the service of dedication.

Family Present Baptismal Font

CARLUKE—In St. Paul's Church, on August 30, Philip Calder Moore, infant son of F/L Earl G. and Mrs. Moore, was baptized in the font which had been presented a few months ago in loving memory of Mr. and Mrs. John B. Calder, life-long members of the congregation, and grandparents of Mrs. Moore.

The font was presented by the family and dedicated by the minister, the Rev. J. N. McCurlie. It was first used for the baptism of eleven children including two other grandchildren of the late Mr. and Mrs. Calder.

Gifts Dedicated at 93rd Anniversary

NORTH MORNINGTON—The 93rd anniversary of the founding of the

Presbyterian congregation and the 50th anniversary of the dedication of the present sanctuary was celebrated on September 27. The guest preacher was the Rev. Hugh Davidson, of First Presbyterian Church, Chatham. At the morning service gifts were received and dedicated, flower stands from Mr. E. Davidson, a pulpit lamp from Mr. and Mrs. R. Thorndyke, and a communion table scarf from the North Mornington Y.P.S. The sanctuary, which has been completely renovated, was rededicated by the minister, the Rev. J. W. Williams. The entire cost of the renovation has been met. Special music was provided by the choir and the Leatham brothers quartette.

Challenge to City Churches

WESTON — Could this happen in your community? A leaflet, inviting interested parents to send their children to a church school held in Cornelius Parkway Public School, was prepared by the Rev. R. Currie Creelman. The principal of the school, Mr. A. W. Charlton, arranged to have the leaflets sent out to the homes. After the first distribution, 140 children and eight adults responded to the invitation. The third Sunday 166 children attended.

This new work is supervised by the session of York Memorial Church, Toronto, with the Rev. D. P. Rowland, minister, in charge.

Re-open Sanctuary After Renovation

ELMIRA — An impressive service of rededication was held in Gale Presbyterian Church on September 20. The sanctuary has been completely renovated and redecorated, and the exterior of the church has been repainted. The service was conducted by the minister, the Rev. H. Lindsay Simpson. A new electric organ was presented by the Amity Club of the congregation, and a pulpit light and Bible fall were also dedicated.

Special preacher for the occasion was the Rev. Dr. John McNab, editor of **The Record.** Dr. McNab directed a pertinent question to the congregation when he asked, "In how many congregations, who are dedicating or rededicating their churches, are the lives of the members being rededicated to the ser- of God, which is the outward symbol of an inward grace, and leads to the greater establishment of Christ's Kingdom?"

Special music was rendered by the choir with William Coles of Kitchener as guest soloist.

Lay Cornerstone For Iona Hall

KITCHENER—An interesting project sponsored by the men of St. Andrew's Church has come to be known as "Operation Iona." One hundred and sixty men dedicated their services toward raising $240,000 to build Iona Hall for Christian education and institutional work.

The object of this group was to lead the congregation to unite their gifts with their faith so that the new building would give greater visibility and provide a more adequate setting for Christian education. Inspiration was found in the old story of St. Columba starting his mission on Iona and in the new story being written today on the same island.



Kitchener-Waterloo Record

Cornerstone for Iona Hall, St. Andrew's Presbyterian Church, Kitchener, being laid by Dr. E. A. Thomson, Secretary of the Board of Administration.

One insurance executive, Mr. J. J. Murray, gave ten weeks of full-time service to the thorough preparation of the canvass. The objective was oversubscribed inside the two-week period allotted. Eric Hymmen, an architect, and one of the elders, planned the new building. A member of the board of managers, Mr. Albert Dunker, is the general contractor and all subcontractors are active members of St. Andrew's.

The first sod for the new hall was turned on June 21, by William Metcalfe, oldest member, and the cornerstone was laid by the Rev. Dr. E. A. Thomson, on October 4. It is hoped that the building will be completed by the end of February when the congregation commences its 100th year of service. St. Andrew's has grown in the past ten years to become the second largest church in Canada and possesses the largest Sunday school enrollment in the entire Church.

THE MARITIMES

Communion Table And Organ Dedicated

GLACE BAY, N. S. — A high point in the life of Victoria Church, Birchgrove, was reached on September 13. A Communion table and pulpit furnishings, the gift of the Ladies' Aid, and an electric organ purchased by the congregation, were dedicated by the minister, the Rev. Samuel Kerr. Mr. John Ferguson, an elder, gave a generous donation to the organ fund in memory of his brother.

Rededicate Church At Marshfield

MARSHFIELD, P. E. I. — St. Columba Presbyterian Church held a service of rededication on August 30. The Rev. Lee M. MacNaughton, minister, conducted the service. Guest preacher for the occasion was the Rev. S. H. Merriam of Zion Church, Charlottetown. Special music was provided by Zion male quartette.

This was the second time in the congregation's history that the church had been rededicated. The other event took place in 1903, when the gallery was removed and the sanctuary enlarged 12 ft. in length.

THE PRAIRIES

Presentation Made of Memorial Organ

WELLWOOD, Man.—At Zion Church on July 19 a memorial Hammond organ was received and dedicated. Mrs. George Graham presented the organ on behalf of the pioneers who built and preserved the church and on behalf of those who gave their lives in the two World Wars. J. H. Caldwell received the organ on behalf of the session. Mrs. Campbell Caithness and Mrs. C. E. Titus, representing those who lost loved ones in the armed forces, unveiled the gift. The Rev. S. J. Sharkey, the minister, conducted the service. The gift of a gown and hood was made to Mr. Sharkey on August 16 by the choir of Zion congregation.

Across the Dominion

Presbyterians Exemplify "Spirit of the West"

LOUSANA, ALTA.—Never was the "Spirit of the West" more evident than on August 31, when the Presbyterian congregation poured cement for the basement of their new church. The weather was not too favourable, and a heavy shower in the middle of the operation failed to dampen the energy of the group, although it did delay the work. Some forty men, including members of the community, took part in the work. The last wheelbarrow full was poured about 8 p.m.

The ladies of the church attended to the physical needs of the workers by serving piping hot meals and a lunch.

Student Minister is Honoured

EDMONTON — Student assistant at First Presbyterian Church, Harrold Morris, B. A., B. Ed., was honoured by the congregation on Sunday, September 20, before leaving to commence study for the ministry at Presbyterian College, Montreal. Mr. Morris preached at the morning service and a reception in his honour was held following the evening service. Presentations were made by the different organizations and a cheque on behalf of the congregation was presented by S. Niven. The appreciation of the session was expressed by Stanley McCuaig, Q. C. The Rev. E. J. White, the minister, presided.

Welcome Presbytery

SWIFT CURRENT, Sask — The congregation of St. Andrew's enthusiastically welcomed the Presbytery of Assiniboia for a two-day session on September 8-9. The meetings were inspirational and members enjoyed the visit of Presbytery, which had not met in St. Andrew's for many years.

Presbyterian Uniform S.S. Lessons

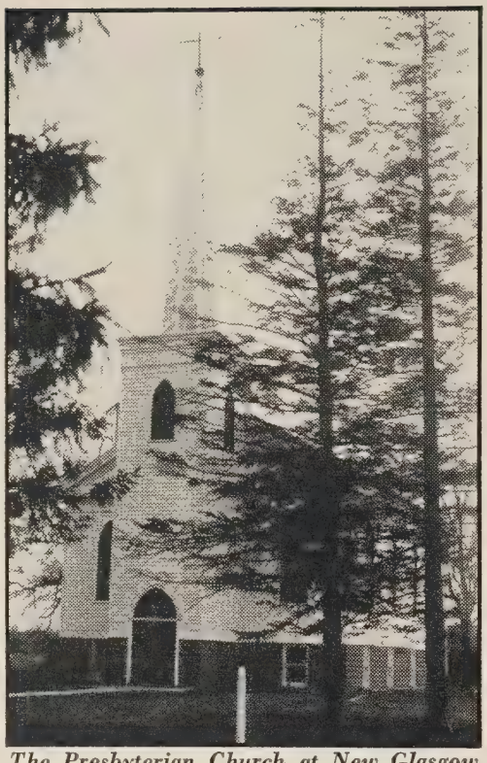
LESSON—NOVEMBER 1
The Apostles on Trial
Acts 5; 29-42
Golden Text: Acts 5: 29

LESSON—NOVEMBER 8
The Seven Helpers
Acts 6: 1-7
Golden Text: Galatians 6: 2

LESSON—NOVEMBER 15
The First Martyr
Acts 7: 54; 8: 2
Golden Text: Rev. 2: 10

LESSON—NOVEMBER 22
Philip the Missionary
Acts 8: 26-40
Golden Text: Acts 8: 37

LESSON—NOVEMBER 29
Conversion of Saul
Acts 9: 1-16
Golden Text: Acts 26: 19



The Presbyterian Church at New Glasgow, Ont., claims to be the first Presbyterian congregation founded in southwestern Ontario.

Hear Moderator At Anniversary

NEW GLASGOW, Ont.—The 125th anniversary of the first Presbyterian congregation in western Ontario was marked on September 13, by special services held in Knox Presbyterian Church. Dr. W. A. Cameron was guest preacher for the occasion. In his remarks, Dr. Cameron said, "Today, let us look back on the days of our forefathers, then look to the years God has ahead of us." In the evening, he told one of the largest congregations ever present that "True greatness means the consecration of service."

The choir of Calvary E.U.B. Church, the Churchville Octette and Mrs. Ann Stephens, rendered special music.

Celebrate Fiftieth Wedding Anniversary

BIGGAR, Sask. — Two faithful members of St. Andrew's Church celebrated their Golden Wedding anniversary on September 2. Mr. and Mrs. Hugh McKenzie have served the church at Biggar since the congregation was organized. Mr. McKenzie is an active elder, and was Sunday school superintendent for over 20 years. Mrs. McKenzie has been organist for 25 years. Greetings came from friends far and near and many gifts were received by these two devoted workers.

Church Interior Undergoes Repairs

CRANBROOK, B.C.—Knox Presbyterian Church has been renovated during the summer months. The vestry has been comfortably furnished for the minister, the Rev. Wm. Black, by an anonymous donor. The Corner Clubs have refinished the main floor of the church. The manse has been repaired and the exterior newly painted.

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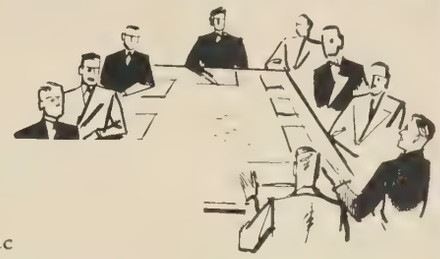
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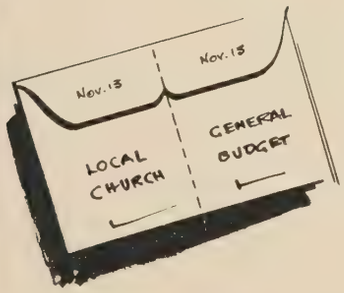
3. THE MEMBERS

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4. THE MISSIONARY VISION

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Courtesy of Hugh MacMillan

The conference of lay people held at Tamsui, Formosa, was one of the great events on that island. Interested men and women are shown above.

Lighthouse Keepers of the World

HE was the keeper of the lighthouse along the rugged coast. Unnamed ships and innumerable lives were in his keeping out there beyond his sight. To him was delivered enough fuel to tend the lamps for a month. He was to be re-supplied when the new month came.

There was a knock at his door and a woman pleaded for fuel for her stove to warm her only child. Another caller, a father, asked for fuel that his son might read. Another argued his need of fuel for his engine, and so, in seemingly reasonable philanthropies, the lighthouse keeper parceled out his fuel.

Toward the end of the month he turned the spigot, but to his dismay, the tank was empty. That night the light went out. Three ships went down and more than a hundred lives were lost in the fury of the raging sea. There was a knock at his door the next morning and an agent of the government stood there. "Last night your light went out," he said.

Immediately the keeper began to apologize for the darkness by telling of the parceling out of his fuel to this project and that, all righteous in their character, but sternly the man of the great government said: "You were given one task above all others . . . to keep this light burning. Other demands upon your fuel were secondary to this. Your light went out, three ships went down, and more than a hundred persons were lost at sea. For this there is no defense!"

We who are members of the Church are the lighthouse keepers of the world. We are responsible for one task above all others—to keep the light of the Gospel burning. All else must be secondary, and no amount of spending or righteous philanthropy will excuse us from the faithful fulfillment of that task. We must see to it that Christ, the Light of the World, is kept shining in the darkness of the sea of life—kept shining brightly and steadily that men may find their way to God. If we let that Light go out, nations will go down and souls will be lost. The oil for the lamps of God must not be diverted—it must not be wasted.

Quoted from an Editorial in "Forth," by the Rev. George Francis O'Bray—Page: 153, Successful Fund Raising Sermons.

Conference of Lay People in Formosa

By Hugh MacMillan

ONE hundred delegates attended the Formosan Conference of Laity from July 21 to 25, in Tamsui, Formosa. These represented the eight Presbyteries of the Church and 25 women elders and deacons attended. There were 32 farmers, 22 merchants, 12 government officials from towns and villages and four doctors among the delegates. The Conference was marked by much enthusiasm regarding the part that laymen can play in the work of the Church. There was keen participation in the discussion periods on practical problems.

Problems in Christian work are not few nor easy of solution anywhere. But in a Church pioneering in the midst of a pro-Christian society and particularly in these days of social tensions, they are out here unusually critical and complex. The coming since the end of World War II of 30 or 40 different missionary "splinter groups" from the mainland has not always brought peace in some of our communities. On the contrary, many a challenge has been brought to face difficult questions of faith and action. The Lay Conference faced these with common sense, with not a few humorous remarks, and with faith in the future.

Presbytery Officiates at Church Dedication

KIMBERLEY, B.C. — Four years of building culminated in the dedication on September 27 of the new St. Andrew's Church. For most of that time the congregation has been without a church building. The Presbytery of Kootenay, with the Rev. Norval Robertson as Moderator, officiated. The Very Rev. Dr. Norman D. Kennedy, M.C., brought greetings on behalf of the Moderator of General Assembly and preached the sermon. The keys of the church were given the minister, the Rev. Douglas Herron by the chairman of the Building Committee, Clifford Swan, who designed the building and supervised much of the construction.

YOUTH IN THE NEWS

World Presbyterian Youth Meeting in Holland Finds That

In Christ is Renewal

By JEAN BROWN

WHAT can young people do to make themselves and the Christian Church new creations of Jesus Christ? This was the problem studied, discussed and prayed about by 50 young people from 17 different countries, meeting at Woudschoten, Netherlands, during August, 1953.

Four lectures guided our thoughts and discussion. The Rev. John Hamlin, an American, stated that the New Covenant of Christ gave man a new, intimate relationship with God, in which God seeks out His "sheep" and calls them by name. As part of the New Creation, the Christian must go to the ends of the earth, not only geographically, but also sociologically, to help his neighbour.

Dr. J. Bacon, a former Moderator of the English Presbyterian Assembly, told the delegates that the Church must not rest on its laurels, but must be constantly reforming itself to meet the needs of life at its "cutting edge."

The value of too much theoretical theology was questioned. Herr Edyard Obendick, a German university student, showed that theology is an attempt to answer questions from inside and outside the Church. Theology, he said, should be a living expression of faith, not an object of faith.

The difficulties of young people in belonging to a Church which seems to be filled with old people, was acknowledged by Pasteur J. Marchand, of France. Only too often the Church is associated with bourgeois society, since the worker must buy a white collar to attend service.

The Church, therefore, should make itself, not modern, but relevant. Members should be marching hand in hand with their neighbours to the Kingdom of Heaven, not standing still. Renewal in Christ, both of the individual and of the Church is a constant process rather than an accomplished fact.

Urgent problems were raised in the discussion groups. The British delegates wondered what contribution the Church could make in a welfare State, where man's physical and social needs are provided for. Dr. Bacon's answer was that the Church provides, not something to live on, but something to live for.

Delegates from Korea, Germany, and Eastern Europe, spoke of the difficulties of the Christian Church under Nazism and Communism.

High point of the Conference was the Sunday Communion Service, conducted in several languages. Then, more than at any time, we were aware of being bound together by a common faith, a common creed and a divine power which are greater than all the differences of language, culture, nationality or race. We felt then the sacrificial love of God that makes new creations of us.

Plans of National P.Y.P.S. Approved

TWO members of the National Council Executive met with the Executive of the Board of Christian Education, on September 23, to discuss the plans and projects of the newly-formed National Young People's Society.

A grant of $500 was approved for the work of the Society in 1953-54. Permission was given for a meeting of the National Council in June, 1954, during the pre-Assembly Congress.

One of the immediate needs in Young People's Work is leadership training. Another urgent need is a campaign of youth evangelism and recruitment.

The Executive approved the request of the National Council to receive subscriptions from Young People's Societies throughout our Church, to purchase an equipped station-wagon. This will be placed at the disposal of the Board of Christian Education for a programme of educational work and youth evangelism.

Here is a project in which the Young People of our Church can unite. Here is our opportunity to participate and share in the Church's work of leading others to active discipleship for Jesus Christ.

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HONOUR ROLL—(Continued)
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St. John & St. Stephen, Saint John, N.B.
McDonald's Corners, Ont.
Port Elgin, Ont.
Snow Road, Ont.
Streetsville, Ont.
Knox Church, Cranbrook, B.C.
St. David's Kelowna, B.C.

University Honours Our Moderator

HUNDREDS of graduates gathered at University College on October 16, to celebrate the centenary of this institution. Participating in the exercises was the Right Rev. W. A. Cameron, himself a graduate of University College.

At the special convocation the honorary degree of Doctor of Laws was conferred upon the Moderator. The entire Church joins in congratulating Dr. Cameron on this new and well-won distinction.

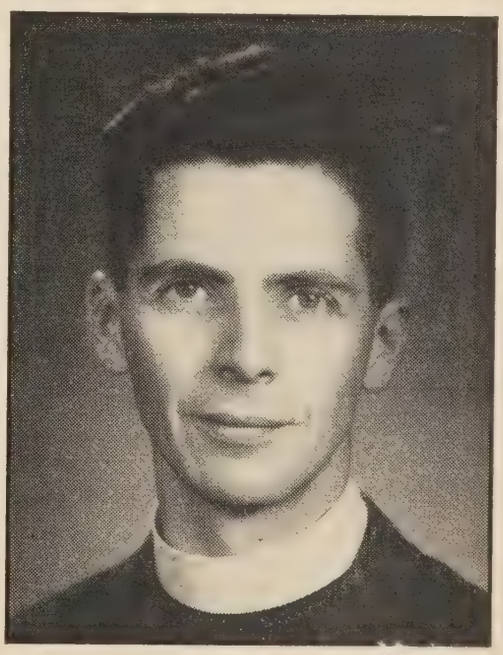
Appoint Assistant in Christian Education

THE Rev. Robert Percival Carter, B.A., B.D., has been appointed Assistant Secretary of the Board of Christian Education. He commenced his duties at the beginning of September.

Born in Montreal, he attended MacVicar Memorial Church as a child and entered McGill University to study architecture. After the outbreak of World War Two, he joined the R.C.A.F., and served overseas as a technical officer. While on active service he was called to the ministry. On his return from overseas, he enrolled in Arts at McGill University and was graduated in 1948. In 1951, he was graduated from Presbyterian College.

During the past two years, Mr. Carter has been minister at Burlington, New Jersey, and in attendance at Princeton Seminary working towards a degree in Christian Education.

With his wife and two children he has come to reside in Toronto and is starting immediately on Christian Institutes. He will cover the Dominion in his travels on behalf of Christian Education.



John Palmer

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EDITORIAL

Enduring Faith

REMEMBRANCE DAY brings to our mind a story. The newly-released captives from Korean prison camps have told it quietly to newsmen on the Pacific coast. It is the tale of religious services held in defiance of atheistic captors.

A group of prisoners would form a ring on a Sunday morning, trying to look as though they were having a "bull session." Then they'd murmur softly, so the guards couldn't make out:

"Holy, Holy Holy,
Lord God Almighty,
Early in the morning
Our song shall rise to Thee."

It's outside the experience of most of us to be able to picture the scene.

The prisoners were ailing, semi-starved, and knew that they were guilty of a crime in the eyes of their guards. Their clothes were ragged, their faces thin and bearded. They were as unlikely looking a lot of worshippers as members of a typical congregation in our country could imagine at first thought.

Watching them were armed Communists better dressed, better fed, to all appearances better off in all ways.

Around was the snow or mud of the prison yard.

Stained glass, organ music, safety and comfort were miles and must have seemed light years away.

Was this the setting for worship?

And the almost thunderous answer is that of all places, it was. The men found it so.

They had reached a limit where only essentials matter. They had no rich, obvious material blessings for which to give thanks, and they prayed for no small affairs and aid.

Rather, they told God they trusted in Him. They offered the almost perfect prayer, that speaks of faith enduring in time of sorest woe.

Church Paper for Every Home

CONGREGATIONS throughout the Dominion are studying the new Every Home Plan. This plan, for the congregation to sponsor or underwrite the Record for every family actively connected with the congregation, received unanimous approval in the General Assembly.

Frankly, we borrowed the details from the United States, where *"Presbyterian Life"* has not only increased its circulation from 70,000 to 703,000, but the journal has given the readers a greater understanding of the whole purpose and task of the Presbyterian Church U.S.A.

Every Presbytery in Canada has now a *Record* Committee. Soon after the General Assembly we wrote the Clerks of Synods and we received a one hundred per cent. reply. Most encouraging inquiries have been received and wholehearted backing has already been promised by ministers and laity. This Plan gives our Church another chance to march forward.

Our high percentage of subscribers has made many other denominations wonder. No other Protestant denomination in Canada has enjoyed such a high proportion of readers in ratio of their membership. During the last seven years our percentage of readers has steadily risen on account of the fifty per cent. increase in circulation.

The new Plan adopted by the Assembly has a twofold object. The first is to place the *Record* in every home. Interested members, where contacted by an aggressive and conscientious Record Secretary in local congregations, have become subscribers. These are loyal readers and supporters of the *Record* and church activities. But the less active members need to know about the world-wide activities of Christianity to be inspired. Let the whole Church march forward together!

The second object is to have the *Record* delivered by direct mail to each family. Sickness often means absence from worship, and failure to attend means the Church paper is missed. It is our expectation, apart from human errors or mistakes, that the *Record* will reach almost every home by the beginning of each month. Most people agree that this is the way the *Record* should be distributed. As members of the Presbyterian Church, let us support and promote this Plan in local congregations.

Panacea for World Peace

AN elderly widow, who sends her old-age pension cheque monthly to the Board of Missions, asked Dr. Cameron recently: "Why does our Government not send wheat to the unfortunate war victims in Korea?" Perhaps it is the ultimate function of government to do so. But as responsible citizens and responsible Christians, we should inform our members of Parliament how we feel about such action. More is needed for Korea and other needy lands than a few Christmas boxes of wheat. We need to help them to help themselves.

Point Four of the Colombo Plan, to give technical assistance to the have-not nations, is still in swaddling clothes. But a roving newsman has said in no uncertain terms that the Anglo-Saxon nations (particularly the U.S.A.) are losing the greatest opportunity ever presented by not using the power of the atom to bring blessings and not curses to the power-hungry nations of the world. One member of the United States Congress said that the turning of vast resources from producing atomic arms to donate atomic power, or atomic plants, to conquer the age-old poverty of Asia and Africa would be the world's greatest peace strategy.

In Canada we have produced the Cobalt Bomb to war against cancer. Great Britain has begun to heat a laboratory through nuclear energy. Beating swords into plowshares finds its twentieth century equivalent in producing atomic power to conquer the hunger, the privations, and the pathetic longings of the downtrodden one-half of the world's population. This would remove the hostility, the fear, and the suspicion with which the nations of the Orient regard the luxury-loving nations of the western world.

Two recent books have titles that as individuals and as a nation we ought to adopt. One is, "Let's Join the Human Race." The other is, "Try Giving Yourself Away."

John McNab



THE BIBLE IN CANADA. By E. C. Woodley. J. M. Dent & Sons (Canada) Limited. $2.25. 320 pp.

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DeCOURCY H. RAYNER.
Montreal, Que.

RELIGION IN THE DEVELOPMENT OF AMERICAN CULTURE. By W. W. Sweet. S. J. Reginald Saunders and Co., Limited, Toronto. $4.25. 314 pp.

● THAT "RELIGION is fundamentally a history-making-force," Dr. Sweet sets out to illustrate from the early history of the United States. In this task he is eminently successful. Working with an encyclopedic knowledge of early church life in the U.S.A. he shows the indisputable influence of the churches in the move for independence, the framing of the Constitution, the founding of colleges, journalistic endeavours, benevolent enterprises, western migrations and the transformation of frontier life from "the wild and wooly" to civilization.

The writer scarcely conceals his dislike for Presbyterian theology but he does, nevertheless, recognize the tremendous contribution of Presbyterianism in the birth and development of the American nation.

ALLAN L. FARRIS.
Knox College, Toronto.

BOY ON DEFENSE. By Scott Young McClelland & Stewart, Ltd. Toronto, $2.75 246 pp.

● SCOTT YOUNG of Omemee, Ontario, a former sportswriter, has written this story about Bill Spunska, son of a Polish D. P. The hero has many problems to grapple with at home, at school and at play. He tackles all with true manly courage and determination. It is a well-written story that will appeal to all hockey fans, particularily those of High School age.

A. NORMAN MCMILLAN
Caledonia, Ontario.

T. R. GLOVER: A BIOGRAPHY. By H. G. Wood. The Macmillan Co. of Canada. $4.00, 225 pp.

● T. R. GLOVER, son of an eminent Baptist minister and himself President of the Baptist Union in 1924, was a layman whose contributions to Christian thought were as memorable as were his sprightly and provocatively discursive writings in his special field of Ancient History. Churchmen remember him gratefully for his **Conflict of Religions** and his **Jesus of History.** Canadians generally know him for his share of **Corner of Empire,** and Cambridge men for his **Cambridge Retrospect.**

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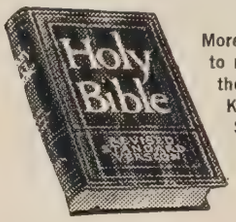
G. P. GILMOUR
President,
McMaster University.

WAYS TO PSYCHIC HEALTH. By Alphonse Maeder. S. J. Reginald Saunders & Co., Limited, Toronto. $4.25. 200 pp.

● MAEDER, A SWISS psychotherapist, writes of "short" psychotherapy (up to two or three sessions) and "brief" psychotherapy (two to ten sessions) as he has practised it with healing benefit. In the case histories recorded he suddenly leaves the non-directive approach with its time consuming interviews and, with a rapier-like thrust, touches the very heart of the disorder. This "mental surgery" he has developed within the past ten years and it must be remembered it is only possible because it is based on long, painstaking experience in major psychotherapy which has afforded him deep insight into the psyche and the life of the unconscious. Born out of his experience is the con-

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viction that religious faith gives hope and stability where the mere realist gives up in despair. If there is need, Maeder, after "mental surgery", continues on with spiritual re-education. Here, in this book, one sees a master at work and gains high respect for psychiatric treatment.

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GREEN THUMB. By Roscoe A. Fillmore. The Ryerson Press, Toronto. $4.00. 394 pp.

● A CANADIAN book that deals not only with planting and pruning but is specifically written for owners of new homes to direct their efforts in landscaping.

LEAST OF ALL SAINTS. By Grace Irwin. McClelland and Stewart, Toronto. $4.00. 302 pp.

● A YOUNG minister's struggle to gain an abounding faith is vividly depicted but the college background is much too unrealistic.

PRIMER ON ROMAN CATHOLICISM FOR PROTESTANTS. By Stanley I. Stuber. G. R. Welch Co., Limited, Toronto. $2.50. 276 pp.

● BASIC DIFFERENCES between the Roman Catholic Church and Protestantism are examined side by side. An important book because neither bitterness nor prejudice entered into the research. The author's conclusion is unmistakable, there are many aspects of Roman Catholicism with which Protestants cannot agree.

BEYOND THIS PLACE. By A. J. Cronin. McClelland and Stewart, Toronto. $3.95. 316 pp.

● THIS SKILFUL craftsman has written another novel that holds the reader's interest throughout. A thrilling piece of detective work.

FAMOUS CANADIAN STORIES. Edited by George E. Tait. McClelland and Stewart, Toronto. $3.00. 312 pp.

● BRIEF BUT fascinating chapters in Canadian history written for Boys and Girls. Stories like those of Jacques Cartier, Lord Selkirk, Captain James Cook, Joseph Brant, Wilfred Grenfell and James Evans are adventures that will delight all teen-agers. One wonders occasionally if the editor really has written in sufficiently simple language for his young audience.

JOHN McNAB.

THE MYSTERY OF LOVE AND MARRIAGE. By Derrick Sherwin Bailey. The Ryerson Press, Toronto. $2.35. 145 pp.

● AS THE AUTHOR STATES, this book was written primarily for Anglicans, but he expresses the hope it will be interesting and helpful to others. The author steers a steady course between modern views of marriage that are really revivals of the tinsel splendours of old paganisms, and the aberrations, found in so many strange places, traceable to the doctrines of celibacy. Presbyterian theologians will find particular interest in the author's treatment of the Anglican refusal to re-marry divorced people and our approval of the re-marriage of the innocent party. I consider this a really important book.

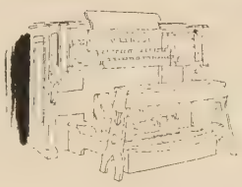
LOUIS H. FOWLER.
Port Hope, Ont.

THE HOPE OF GLORY. By Martin Jarret-Kerr. C.R. The Ryerson Press, Toronto. $1.75. 164 pp.

● FOR MANY PRESBYTERIANS this book will introduce them to a world of thought with which they are not sufficiently familiar. The book has a strong Anglo-Catholic conclusion. While the attempt is to show what psychology can contribute to an understanding of the Atonement there is full recognition of the validity of what Calvinism has to contribute. It is surprising how generously the writer has acknowledged the strength of our position. His personal faith in Christ is stamped on the whole book.

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SPIRITUS CREATOR. By Regin Prenter, translated by J. M. Jensen. Muhlenberg Press, Philadelphia. $3.00. 311 pp.

● A NOTED DANISH theologian here presents us with a scholarly treatment of "a cardinal but previously neglected part of Luther's theology," namely, the Holy Spirit. Convinced that "the concept of the Holy Spirit completely dominates Luther's theology" he seeks out the sources afresh, going beyond the previous historical research which he feels was not properly appreciative of this doctrine in Luther.

The treatment, though not popular by some standards, is fresh and rewarding and, of necessity, takes the reader into cognate areas of theological truth . . . faith in Christ, prayer, the Word of God, creation, etc. The "realism" of Luther's understanding of the Spirit is vividly depicted and cannot fail to impart to the reader a new zeal not merely for historical studies in Christian theology but also for the very urgent task of living and preaching the gospel itself. Prenter has added an important contribution in the current revival of Lutheran studies.

DONALD V. WADE.
Knox College, Toronto.

THE PRACTICE OF EVANGELISM. By Bryan Green. Musson Book Co., Toronto. $2.75. 256 pp.

● HERE IS AN excellent book for ministers to take up as a study with their Kirk-Sessions. It is a call to the Church to return from peripheral activities to its central task of so presenting "Christ Jesus in the power of the Holy Spirit that men shall come to put their trust in God through Him, to accept Him as their Saviour and serve Him as their King in the fellowship of His Church." This is a practical book dealing with specific problems and methods, but its emphasis is not on techniques, but on the power of doctrinal truth to win and convert men. It is a book that makes you want to win persons for Christ and His Church.

R. MALCOLM RANSOM.
Fort Erie, Ont.

COUNTRY PARSON. By George Morrison. Ryerson Press, Toronto. $3.00 141 pp.

● EACH PAGE OF **Country Parson** reveals something of the minister who loved the rural church and its people, and who did more than most in 13 short years to advance the interest of rural life.

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PATTERN FOR SUCCESSFUL LIVING. By Fred P. Corson. John C. Winston, Toronto. $3.25. 148 pp.

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DUNCAN MacVANNEL

Knox Presbyterian Church, St. Mary's, suffered loss in the death of Duncan MacVannel, on August 14, in his 85th year. Mr. MacVannel had been clerk of session since 1918, and was superintendent of the Sunday School for several years. Surviving are a brother and sister.

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Candid Thoughts On Evening Service

By Charles C. Cochrane

SOME years ago, the late Dr. James MacKay of London said to a student in his congregation: "Son, when you have been in the ministry as long as I have there won't be an evening service." The good doctor's outspoken evaluation of the evening service contrasts sharply with the reticence of the modern minister on the same subject. Yet such comments as I have heard lead to one conclusion only: in the opinion of the great majority of my colleagues, the era of the Sunday evening service is over. The only consistent exception is the university-cum-hospital church in the metropolitan areas of our great cities.

Ordinarily, ministers say very little about the present situation. Withdrawal of the evening service looks like an admission of failure; and though we know it to be untrue, we are content, to that extent, to be the creatures of circumstance.

There is something a little crude about counting either heads or collections as a basis for deciding whether the evening service shall go on. Numbers, in themselves, are not important; and according to Jesus' own promise, He is available to the few as readily as to the many. Numbers, in the sense of statistics, are important only for what they signify. In this case, they can signify either that there is, or is not, a demand for a service of worship. Accordingly, we rejoiced in our student days to preach to fewer than a dozen people—in a situation where a dozen people constituted a real demand. But the same number at an evening service in a city or suburban church represents a genuine apathy.

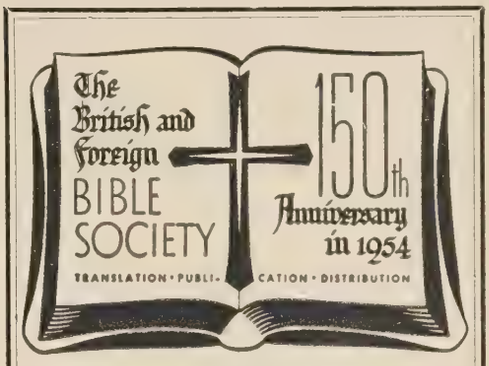
WHERE towns and small cities are served by one church of each of the "major denominations, it is frequently a matter of pride to continue holding an evening service. Whatever we may think of it in the clear light of the Gospel we preach, suburban church life is frequently a highly competitive undertaking—and city church life is not necessarily otherwise. Denomination A would not think of withdrawing evening services lest the few who attend might stray over to the services of Denomination B. There is always the horrible thought that this might eventually lead to a decision to join Denomination B. Cancellation of evening services in such circumstances would seem like an open admission of failure, in the face of others who, because they perpetuate this anomaly, give the appearance of having achieved a measure of success.

The case for the continuance of the evening service seems to rest chiefly on the one text which seems hand-tailored for the purpose. After repeating the words in which He delivered to His disciples the keys of the Kingdom of Heaven, Our Lord added: "For where two or three are gathered together in My name, there am I in the midst of them." (See Matt. 16:19 and 18:15-20). But if this text is to be used as a warrant for holding a Sunday evening service of worship, it may also be used to justify a service held at three o'clock on the afternoon of Civic Holiday; or on any other occasion when we could be sure that only a few would attend!

The fact is that this text cuts both ways. On the one hand, it is certainly true of a formal church service that if the congregation is assembled in the name of Jesus Christ, He is there among them, regardless of their numbers. On the other hand, where two or three are met in His Name, He is present with them whether they hold a church service or not! Otherwise, personal evangelism and even private devotion would be a fraud.

IF you have ever asked one of your church-going friends why he was not in church the previous Sunday

The Rev. C. C. Cochrane is minister of Melville Presbyterian Church, Westmount, Quebec.



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evening, he may well have replied: "I was there in the morning." The heart and core of the evening service problem, so-called, lies in that reply. The same person who would not ordinarily think of missing the morning service feels no obligation, and certainly no sense of urgency about going a second time. It is rather like a little boy whose mother tells him to wash his hands; and he is able to reply: "I did." There is just nothing more to be said.

Is this a proper attitude for serious Christian people to take, and can it be defended? I believe it is, and it can. For the majority of church-going people there is something irrepeatable about a Sunday service of worship. In this respect the nature of the sermon answers to the nature of the Sacrament: both have about them a strong element of singularity—of irrepeatability. Accordingly, in those Presbyterian churches where the Sacrament is administered morning and evening during the Communion Season, the second service is intended strictly for the convenience of those who could not be present in the morning; ordinarily, no one thinks of communicating twice. The average church-goer appears to feel the same way about the sermon.

THESE thoughts lead us to consider the best possible use of the time made available, if the evening service should be withdrawn. In that eventuality, each minister would lay his plans according to the circumstances prevailing in his own congregation. Yet it can scarcely be doubted that the field of endeavour needing the most careful and painstaking attention in our day is the field of religious instruction—in its broadest sense. All through the Church—from the elder to the tiniest tot in the Sunday School—the problem is the same: how to give our people the information they must have and the training they greatly need.

Those who have been made responsible for Christian education know that they are waging an uphill battle. Wholesale ignorance is on the march, and the difficulty of checking its advance can scarcely be exaggerated. It is this widespread need for particularized instruction that gives urgency to my own conviction that an evening service of worship patterned on the one held in the morning is, to say the very least, a tragically uneconomical use of the minister's time.

For these reasons it seems to me that arrangements for Sunday evening should be sufficiently flexible to meet special congregational needs as they may arise. It is not necessary to have something every Sunday; and again, it may not be wise to allot the important hours of Sunday evening exclusively to any one group or organization.

Mr. Cochrane has raised a question here upon which many of our readers may wish to express an opinion. The opinions expressed in this article are those of Mr. Cochrane and replies intended for the Reader's Forum should be as brief as possible.

THE needs of our congregations are various, and our attempts to meet them should be adaptable. For example, because of the pressure of other commitments, many of us have found ourselves losing touch with the work of the Church School. But most of us would benefit enormously from a closer association with those to whom the teaching in the Church School is entrusted. We would then be in a position to share their difficulties, and to offer what help we could in the very exacting task of teaching children from the Scriptures.

We ministers have been heard to lament the lack of an informed eldership in our congregations; though we have not always been so ready to admit that, whatever the situation, the responsibility is ours alone. Sunday evening is still an evening when the average business man is free from contractual engagements, and it seems to offer a real opportunity for helpful talks, addresses, and discussions on a strictly short-term basis.

For those ministers who annually instruct candidates for church membership, Sunday evening appears to be ideally suited to a series of pre-Easter communicant classes, at which absenteeism—so prevalent on week nights—would be reduced to a minimum. At another season, plans might be laid and office-bearers briefed for the Every-Person Canvass—an undertaking which requires much more careful prepration than was once believed necessary. The advantages of the Sunday evening hour for Young Peoples' activities have always been obvious; and they are even more apparent in the large cities where young adult life

(*Turn to page* 30)



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In Memoriam

REV. ROBERT BARR, M.A.
(of KNOX CHURCH, TORONTO.)

Born in Bannockburn sixty years ago, Robert Barr had the Scot's fighting qualities, but also a great endowment of human sympathy and tenderness. He loved to engage unchallenged Philistines, and tackled them almost single-handed. Yet his finest work (apart from a remarkable pulpit ministry) lay in hospital and pastoral visitation. Buoyant and courageous himself, he put heart into thousands of sufferers and lonely people. Faces grew brighter when he was around. The under-dog was dear to him, and he prowled Cape Town streets at night, and took many an outcast to his home.

An unwearied student of Scripture, he wore out many a Bible. He excelled in Scripture quotation. Sermons were often masterpieces of mosaic in the words of the Bible. Every sermon made straight across country to Christ. Every subject announced at Knox Church had "Jesus" as its first word. Felicity of words and the use of a fertile and poetic fancy, were his great gifts, along with a fervent love for the person of Christ. Innumerable leaflets, printed as Weekly Letters, show this side of his nature. Eager to get things done, impatient of arguments that seemed to plead for inertia, he was in both South Africa and Canada an advocate for Christ and a charming and convincing exponent of Christ's manifold grace for whom thousands will ever give God thanks.

After a six months' release from active duty, Mr. Barr with his wife and daughter was on a visit to the old country when the fatal illness overtook him. He died at Rugeley, Staffs., on September 11. The East Toronto Presbytery conducted the Memorial Service at Knox Church on September 14. Mrs. Barr and Rita are back in Toronto, and Mr. Barr is also survived by two sons in Canada.

By ANDREW MACBEATH.

ROBERT C. MENZIES

Robert C. Menzies died on September 16, in his 87th year. He had been an elder in St. David's congregation, Campbellville, Ontario, for over 47 years, 32 years of which he served as clerk of session. Interested in all phases of the work of the Church, he was also superintendent of the Sunday School for 21 years. A regular attendant until the last few weeks of his life, he will be greatly missed by the congregation and the community.

LEONARD W. CHISHOLM

Ordained to the eldership in 1921, Leonard W. Chisholm died on October 1 in his 80th year. An active and valued member of the session of St. David's congregation, Campbellville, Ontario, he served faithfully until illness confined him to his home some years ago.

W. FRED PRITCHARD

A member of the session of Bristol Memorial congregation, W. Fred Pritchard died on July 31st in his 75th year. For many years he was superintendent of the Sunday School at Wyman and served as clerk of session of St. Andrew's Presbyterian congregation, Bristol, for 25 years until 1925, when he united with the Bristol Memorial congregation. He also served for many years as secretary for the Pontiac County Sunday School Association and for the local Bible Society.

WILLIAM A. THORNTON

An elder of Claude Presbyterian Church, William A. Thornton died suddenly at Brampton on September 12, in his 73rd year. He had served faithfully on the Claude session for 27 years and his presence will be greatly missed in the congregation.

CLAUDE M. KENT

Held in high esteem by the whole community, Claude M. Kent, an elder of Knox Church, Oakville, died on August 14. A valued member of Kirk Session, he was Superintendent of the Sunday School for a number of years, a member of the Choir and the Music Committee, and supplied at the organ when necessary. Mr. Kent was deeply interested in all departments of the Church's life and work and will be greatly missed.

MRS. OWEN REDE CAMPBELL

After a long, full and useful life, Mrs. Owen Rede Campbell died on September 30 in her 87th year. She was a daughter of the late Dr. Donald MacRae, a former Moderator of the General Assembly, and was a member of Melville Presbyterian congregation. A public spirited woman, Mrs. Campbell possessed a gift for organization and leadership and aided in many community activities. Her deepest interest, however, lay in the work of the Presbyterian Church and she worked assiduously in its behalf.

For twelve years Mrs. Campbell was president of the Women's Missionary Society of Melville congregation and at the time of her death was an honorary president of the Montreal and Ottawa Synodical Society of the W.M.S. She had been a keen worker for French Protestantism with the St. Luc Eglise congregation. A gifted speaker, Mrs. Campbell had spoken in practically every church on the island of Montreal. Her contribution to church and country was large and her memory will long endure.

(*Turn to page* 30)

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A Morning Bracer

By Roman Collar

THE title is not mine. The Edinburgh *Scotsman* in May of this year editorialized on the theme, and opened by saying that "there is a lot to be said for the suggestion by the Lord Mayor of London that we should all say first thing in the morning: "I belong to a great race, a great nation, and a great Empire."

The *Scotsman* further mused on the fact that comparatively few people practice thinking great thoughts when they wake up, but, rather, each of us is concerned with the common round that daily confronts us. There are meals to be cooked, the school to attend, office problems to face, the deadline of the newspaper, the back-breaking toil in industry, and so on.

Yet there is something to be said for "A Morning Bracer." The chap who has been on a bender the night before wakes up feeling the desperate need of a "quickie" ere he can see straight or think straight—more poison to alleviate the disintegrating effects of poison! At our summer place some years ago, a well-built athletic fellow would gather as many as would come, and on the dock, before breakfast, instruct on physical exercises.

To him and others, this was a bracer for the day. Most of us know Henley's "My head is bloody, but unbowed . . ." but not as many have read his challenge: "Let us break out and taste the morning prime . . . Let us be drunk," that is, let us get a bracer from the glory of the morning, something which all of us have done. Even dour Schopenhauer found the morning stimulating and cried: "Do not shorten the morning by getting up late; look upon it as the quintessence of life."

But loveliest of all, so far regarding the stimulus that the morning is, the sonnet by Conrad Aiken:

"So, in the morning, when the east is strung
With the bright harp-strings of another day;
Against whose glistening golden cords are sung
All things that birds can sing or words can say
Like a great page of music, whereto leaning
Even the dark trees with their cordage sing."

However, we have been leading up to this: "My voice shalt Thou hear in the morning, O Lord; in the morning will I direct my prayer to Thee." What an uplift this is! The best pick-up for the day, even for any experience, is found when a man sincerely contacts his God.

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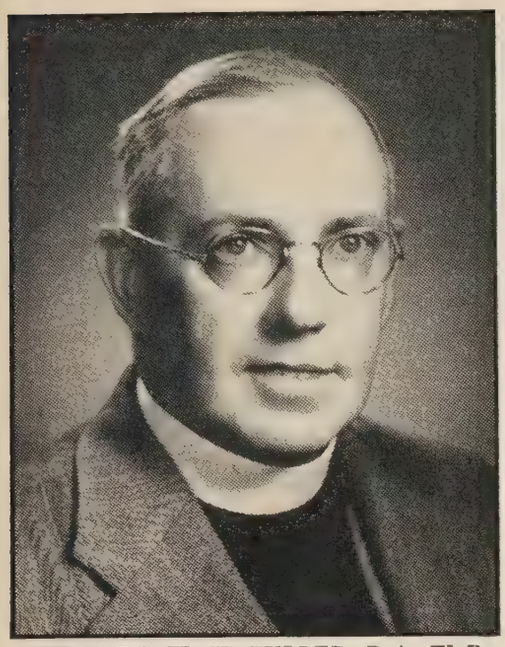
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EDITOR FOR YOUTH PAPERS



THE REV. W. H. FULLER, B.A., Th.B.

THE Rev. Whitman Hamilton Fuller, B. A., Th. B., was recently appointed Editor of Publications for the Board of Christian Education. Mr. Fuller began his new duties on September 1, and will edit **The Challenge,** the young people's quarterly, **The Victory, The Teacher,** and **Young Canada,** and also the Junior and Intermediate—Senior quarterlies.

Born in Geneva, New York, he graduated from Austin College, Texas, and then entered Princeton Theological Seminary, where he took his Th. B., in 1927. In that year, he was ordained in St. Andrew's Markham, where he ministered until 1939 when he was called to Jarvis and Walpole. Mr. Fuller was Clerk of the Presbytery of Hamilton for 10 years until he resigned to enter the field of Christian Education.

Mr. Fuller is secretary of the committees on Articles of Faith and Church and Nation, and has had two booklets published, one on the conduct of public meetings and the other on the Board of Managers.



November 1—1 Corinthians 15: 20-26.
November 2—Acts 6: 1-7.
November 3—Exodus 18: 13-27.
November 4—Nehemiah 4: 7-15.
November 5—Matthew 10: 1-7.
November 6—Luke 10: 1-9, 17.
November 7—1 Corinthians 12: 14-27.
November 8—John 5: 17-23.
November 9—Acts 6: 8-15.
November 10—Acts 7: 1-7.
November 11—Acts 7: 44-53.
November 12—Acts 7: 54; 8: 2.
November 13—Revelation 2: 8-11.
November 14—Revelation 7: 9-17.
November 15—Mark 14: 32-42.
November 16—Acts 8: 3-13.
November 17—Acts 8: 14-17.
November 18—Acts 8: 18-25.
November 19—Acts 8: 26-40.
November 20—Jonah 1: 1-13.
November 21—Jonah 3: 1-10.
November 22—Jonah 4: 1-11.
November 23—Acts 9: 1-16.
November 24—Acts 9: 17-22.
November 25—Acts 9: 23-31.
November 26—Acts 13: 6-15.
November 27—2 Corinthians 11: 22-33.
November 28—Acts 26: 12-21.
November 29—2 Timothy 4: 1-8.
November 30—Isaiah 55: 1-13.

Presentation Made of Memorial Gifts

TEESWATER — Knox Presbyterian congregation received on October 4 the gift of a Communion Table, presented by W. H. Arkell in memory of his wife. A son and daughter unveiled the memorial, which was accepted on behalf of the congregation by the minister, the Rev. A. J. Simpson.

A complete Communion Service was also presented by Mr. and Mrs. Kirkpatrick of Toronto and the Rev. A. J. and Mrs. Simpson in memory of their parents. The congregation is now modernizing the Sunday School.

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Mission Board Asks For Recruits

THE highlight of the meeting of the Board of Missions was the addresses given by three of our overseas missionaries. Mrs. James Dickson, home from Formosa, stressed the sense of urgency, stating that Formosa is only six-and-a-half minutes from Communism. She told of the 200 churches that have been organized among the Hill people, and how these people evangelize their neighbours. One convert said, "From the time I met the Lord I have been working for Him."

The Rev. Gordon K. Agar expressed appreciation for the help given through the Indian Famine Relief, the distribution of which provided an opportunity to present the Gospel.

The Rev. John Elder spoke of the improved spiritual condition of our work in British Guiana during the past four years. He attributed this improvement to the visit and strategy of Dr. W. A. Cameron and the two new missionaries, the Revs. Allan Reoch and Joseph Muchan.

Another highlight was the joint meeting with the Board of Administration. The Board of Missions has been overspending its allocation at the rate of $10,000 per month. This is largely due to the action of the 1952 General Assembly in raising the minimum stipend by $600 per year. The increase to ministers totalled $167,000 and the Board of Missions has had to take up $119,000 of that amount.

These over-expenditures are not due to unwise spending and the Church is by no means bankrupt. Nevertheless, we cannot spend more money each year than our people contribute to the Budget Fund of the Church. Synods were asked to appoint representatives to make economies by joining charges within bounds of Presbyteries.

Encouraging reports were given of the progress that is being made in special extension projects. "This is the Lord's doing and it is wondrous in our eyes."

THE General Board of Missions was greatly heartened to know of the perpetual trust which had been set up from the proceeds of the Robert Estate for Missions. The yearly income from this estate for Foreign Missions is $8,333. This will be a considerable help in meeting the increasing cost of operation of our work.

In accordance with its new policy the Committee agreed to provide a motor vehicle for each field where it is needed.

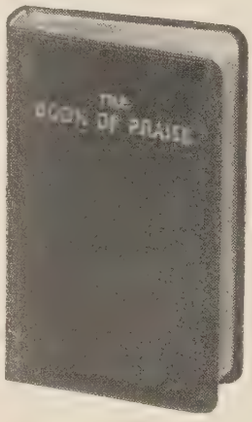
All the fields except Japan are calling for reinforcements. The Bhil field needs a doctor for the hospital. British Guiana is calling for three additional missionaries, and Jhansi requires a doubling of their present staff. Formosa was gladdened by the coming to them of the Rev. and Mrs. Moore Gordon and more recently of the Rev. and Mrs. Clare McGill.

In Japan the skies are darkened by the serious accident to Mrs. Paul Rumball, and by the resignation of Miss Ethel MacDonald.

In British Guiana the Church of Scotland and our own Mission are seeking closer co-operation with a view to possible union.

In a communication from Rev. E. H. Johnson, B.Sc., who was chosen by the recent General Assembly as Secretary for Overseas Missions, he indicated his acceptance of the appointment.

However, because of previous commitments he will not be able to take over his duties till September 1, 1954. Dr. J. A. Munro has agreed to accept responsibility for the oversight of both departments of Mission work until that date. ★



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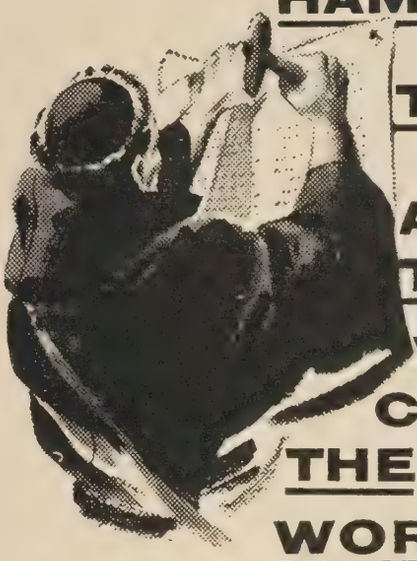
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	PA 470—Seal Morocco, limp, leather-lined, round corners, red under gilt edges, with roll	16.50

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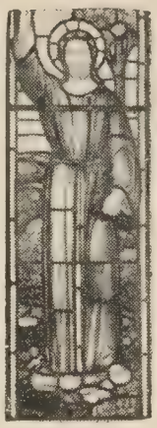
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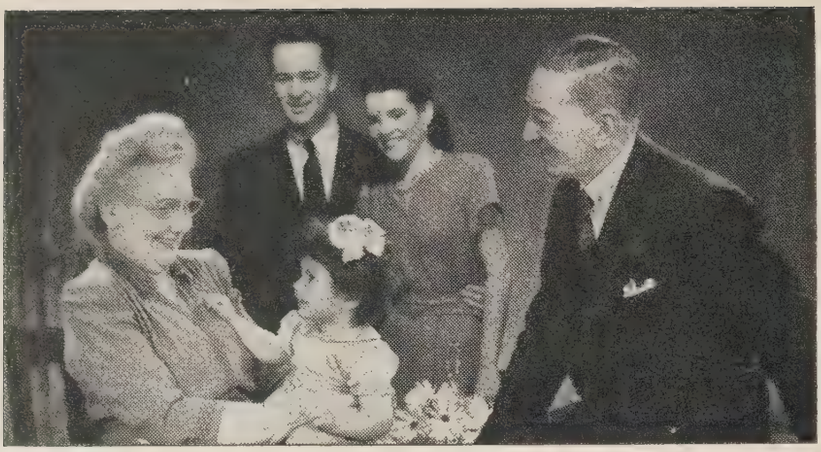
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In Memoriam

JAMES HENRY PICKERING
A faithful member of Lucknow Presbyterian Church, James Henry Pickering died on August 26, in his 78th year. Mr. Pickering served on the kirk session and was made clerk of session a few years ago. Well-known among the members of the Huron-Maitland Presbytery, he was representative elder for Lucknow many times. He is survived by his sister, Margaret.

CHARLES BAIN
Charles Bain, 72, a faithful member of St. Andrew's Presbyterian Church, Swift Current, died on June 12. A native of Scotland, Mr. Bain came to Canada in 1907. He was elected elder in 1935 and was superintendent of the church school for several years. His services in the congregation are remembered with gratitude.

MRS. WILLIAM GRANT
The Presbyterian congregation of Killam, Alberta, lost a faithful servant in the death of Mrs. William Grant on August 10, aged 93 years. A life member of the Women's Missionary Society, and beloved churchwoman, she will be greatly missed. She leaves five sons, two daughters and one sister.

JOHN McGEE
Westminster Church, East York, lost by death, one of its founding members, John McGee, on May 8. Mr. McGee served the congregation as trustee, as member of the board of managers, and for many years was congregational secretary for **The Presbyterian Record**. He is survived by his wife and one son.

HENRY GEORGE FREEMAN
Knox Church, Preston, lost a devoted servant when Henry George Freeman died on September 20. For many years, Mr. Freeman had taught in the church school, served with the Board of Management, and as an elder in the church for 28 years gave faithful leadership for his Master. He is survived by his wife, the former Velma Veitch.

JAMES R. KENDALL
A trustee of the Church property and a faithful member of the Kirk Session, Knox Church, Oakville, James R. Kendall died on September 23. Although he had been laid aside from active duty for some time, he retained his interest in the work of the Church and rendered stewardship in an effective but unobtrusive manner.

EVENING SERVICE

(*Begins on page* 24)

is so highly organized by secular agencies that the Church has virtually to fight its way along.

No claim is made that these few suggestions are new, original, or exhaustive; nor have I any wish to imply that I think I am telling my colleagues anything with which they are not already familiar. It seems to me, however, that in view of the special needs of our people in this generation, the Church's use of the Sunday evening hour is a vitally important matter. And to use it for a service for which there is obviously so little demand, and in which there is apparently so little interest is sheer folly. ★

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PERSONALS

THE **Rev. Dr. Robert B. Whyte** of The Old Stone Church, Cleveland, Ohio, was guest preacher at the annual Presbyterian Service of Witness, in St. Paul's, Hamilton, on September 27. All Presbyterian churches in the city joined together for this special service. Dr. Whyte, a Canadian and a graduate of Knox College, has been minister of the Old Stone Church for 17 years.

The **Rev. Dr. Louis J. Shein** of Carleton Place, is the new Clerk of the Presbytery of Lanark and Renfrew. . . . Coast to Coast Broadcast on Sunday, November 15, at 4:30 p.m., will be conducted by the **Rev. W. Ross Adams** of Sherbrooke, Quebec. This broadcast is heard every Sunday at 4:30 p.m., over CJBC Toronto, and other stations throughout the Dominion.

Vankleek Hill, Ont., has issued a call to the **Rev. H. G. Funston** of Rosetown, Sask., and this has been accepted. . . . The **Rev. B. D. Armstrong** of Cobden, Ont., has accepted a call to Port Perry and Ashburn left vacant by the death of the **Rev. John Riddell.**

A call was sustained from Kensington, P. E. I., to the **Rev. E. H. Bean** of New Mills, N. B. . . . The **Rev. A. C. Aicken** of Hartney, Man., has commenced a new ministry in Northside Presbyterian Church, Regina.

The **Rev. Dr. James D. Smart** of Rosedale Church, Toronto, was theme speaker at the annual Convention of the P.Y.P.S., of the Synod of Toronto and Kingston. The meetings were held in Knox Church, Guelph, over Thanksgiving weekend.

The **Rev. Roland T. Moores,** Moderator of Montreal Presbytery, designated **Miss Joan E. Rochemont** into the Order of Deaconesses, on September 15. . . . The **Rev. Dr. Louis Nagy** of the Hungarian Presbyterian Church, Toronto, has begun fortnightly services in Knox Presbyterian Church, Oshawa, for the Hungarian community.

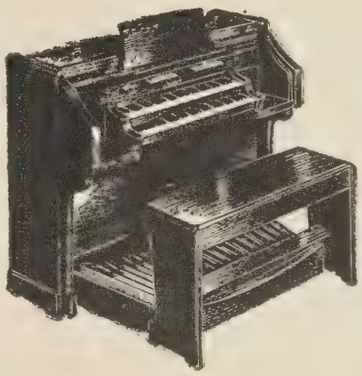
St. Peter's, Stanley, N.B., has issued a call to the **Rev. T. T. Cunningham,** who has been their ordained missionary during the past year. . . The **Rev. William Black,** minister of Cranbrook, B.C., conducted the 62nd anniversary of First Presbyterian Church, Nelson, on September 20. . . **Dr. J. Forbes Wedderburn** on September 16 designated **Miss Agnes Gollan, B.A.,** for deaconess work overseas. . . The **Rev. Walter Jackson,** formerly of Burks Falls, has commenced his ministry auspiciously at Fenelon Falls and Glenarm. . . **Miss Anne McEachern** was designated as a deaconess on September 10 at St. Andrew's, Montague, by the **Rev. F. N. Young.**

The **Rev. W. J. Walker of** Knox's, Galt has been called to North Pelham and Louth.

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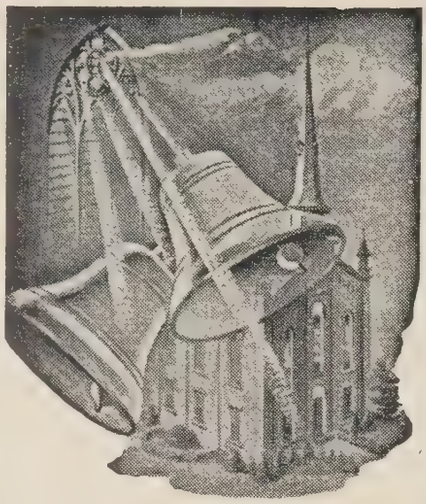
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Bible Society Installs Executive Secretary

TORONTO—The Rev. T. W. Hazlewood was inducted as Executive Secretary of the Upper Canada Bible Society, on September 15. Mr. Hazlewood, former minister of Humbercrest United Church, stated that the Bible "is much more powerful than the atom bomb and the answer to the world's ills."

The interdenominational nature of the Society's work was reflected in the list of denominational leaders participating: the Rt. Rev. A. R. Beverley, Bishop of Toronto; the Rev. Dr. E. Crossley Hunter, United Church; the Rev. B. F. Rice, Baptist; the Rev. Dr. John McNab, Presbyterian; Colonel S. Harwood, Salvation Army; and T. G. Rogers, president of the British and Foreign Bible Society (Canada).

Home Church Welcomes Returned Missionary

NASHVILLE—On September 22, the Presbyterian congregation welcomed the Rev. Gordon K. and Mrs. Agar and family home on furlough from the Bhil field, India. Mr. Agar was born and raised in Nashville, and his father is clerk of session in the church.

Guests of the evening included the Moderator of the General Assembly, the Rev. Dr. W. A. Cameron, who gave a stirring address. Suitable gifts were presented to the Agar family from the congregation.

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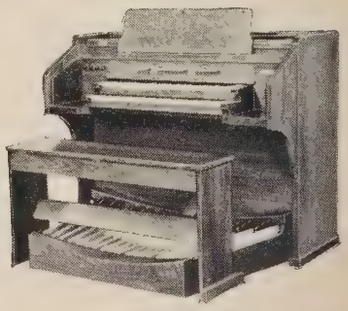
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Charlottetown, P.E.I., Zion, Rev. T. H. B. Somers, The Kirk House, Charlottetown.
New Glasgow, N. S., St. Andrew's. Rev. M. Y. Fraser, Stellarton.
North Sydney, N. S., Rev. Roderick MacLeod, Big Bras d'Or.
Sydney Mines, N.S., Rev. Roderick MacLeod, Big Bras d'Or.
Tatamagouche, N.S., Rev. J. A. McGowan, River John.
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INDUCTIONS

Colborne, Ont., Rev. Norman Caswell, B.A., September 11, 1953.
Ingersoll, Ont., Rev. Dillwyn T. Evans, B.A., September 17, 1953.
Regina, Sask., Northside, Rev. A. C. Aicken, B.A., September 4, 1953.
Stanley, N.B., St. Peter's, Rev. T. T. Cunningham, B.A., October 21, 1953.
Vankleek Hill, Ont., Rev. H. G. Funston, B,A,, September 25, 1953,

DEATHS IN THE MINISTRY

Rev. William Quigley, B.D., Burgoyne, Ont., September 24, 1953.

VACANCY

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ORDINATIONS

Dr. Alexander Havadtoy, July 17, 1953.
John J. Mickelsen, September 17, 1953.
C. R. Rollins, B E.E., July 13, 1953,

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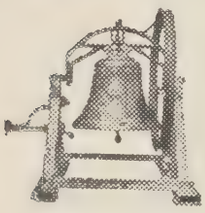
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Scottish Links With The Royal Family

ONE sunny wintry morning, Mrs. Muir was standing in a busy city street, lost in contemplation of the most famous Manse in Scotland. Was it, wondered Mrs. Muir, gazing up at its ancient outside stair, was it the house to which John Knox had brought his gentle little wife and their two small sons? Marjorie Bowes was her name: a pretty name for one whom Calvin called the most delightful of wives.

One of the very first of manse wives, this, for ministers didn't have wives before that date. But she wasn't a minister's wife for long, little Marjorie Bowes. Eight years of it she had, married to the fierce, bearded reformer, that formidable wrestler with principalities and powers, with spiritual wickedness in high places. Then she died, leaving her two little boys and slipping away out of sight, and almost out of mind.

But—here was something. Alison Muir had found it in a book only that morning, and she was tingling with the excitement of discovery. That early minister's wife had a relative, years later, who married a member of the Lyon family of Strathmore, and founded the family of Bowes-Lyon, from which Queen Elizabeth's mother is a descendant.

And thus across four centuries our own young Queen is linked with young Mistress John Knox.

From *Life and Work.*

Clinical Training Course Held For Ministers

AN intensive Clinical Training Course for ministers was conducted by the Extension Department of McMaster University, June 22—July 31. Due to the special research nature of the training, the enrolment was limited to 12, accepted out of applications received from all denominations. The Board of Evangelism and Social Action endorsed the course and the two Presbyterian ministers in attendance were the Rev. Earl Smith of Hespeler, Ontario, and the Rev. George Johnston of Flin Flon, Man.

All lectures and work took place at the Mountain Sanatorium, Hamilton. Each minister worked as an assistant to the Hospital Chaplain visiting the patients. Lectures were given by medical doctors. Among the benefits received was a better understanding of personality with its emotional and spiritual strengths and an appreciation of the limitations confronting the minister in the pastoral relationship. It is planned to conduct a similar course next summer.



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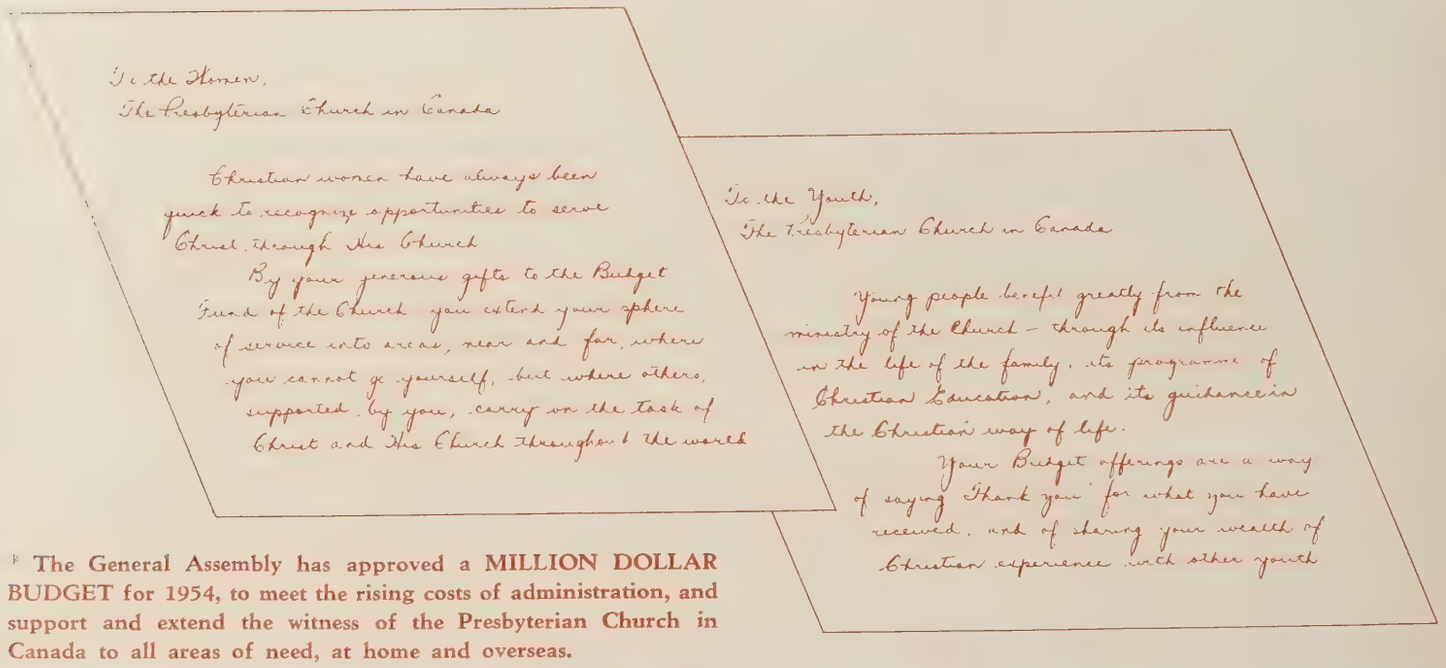
THIS MILLION DOLLAR BUDGET*

BUT IT'S MY GUESS THAT

IT'S A JOB FOR MORE THAN THE MEN!

For years Church leaders have addressed their appeals for increased liberality in giving to the Layman of the Church — "the family breadwinner." Now it appears that more and more women and young people are becoming self-supporting, or are augmenting the family income with their part-time earnings.

The time has come for all Church members to accept this as part of their Christian stewardship, to give as God has prospered them, to extend the fellowship of Christ and the Church throughout the world.



* The General Assembly has approved a MILLION DOLLAR BUDGET for 1954, to meet the rising costs of administration, and support and extend the witness of the Presbyterian Church in Canada to all areas of need, at home and overseas.

FREELY YE HAVE RECEIVED: FREELY GIVE

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the Presbyterian Record

Christmas Issue

DECEMBER, 1953

LXXVIII, No. 12

TWENTY CENTS



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Presbyterianism In a Busy Seaport

By Adrian H. Stephen

IT IS A fine thing to see "the church in the midst." This phrase is like a two-edged sword. It may refer to the outreach so necessary when our people move to new areas, but it has a significance too where the church remains in the heart of the city, enduring through the years—a constant witness to the Eternal Presence. Such a situation describes the Presbyterian Church of St. David on busy Barrington Street, not far from the waterfront of the city of Halifax.

The present handsome building was erected in 1868-69 to replace a former edifice destroyed by fire. This church was in direct succession of a line of churches, the personal contribution of one man, a Methodist, at a time when Voltaire had spoken the word of doubt and the excesses of the French Revolution shocked the world. To such men the Church owes a tremendous debt and St. David's has been fortunate in having its full share of them.

Our concern is not with the early period but rather with the time from 1925, when as a result of deep conviction and consecrated effort Grafton Park was acquired as a place of worship for the Presbyterian cause in Halifax, becoming known afterwards as St. David's.

The ministry of word and sacrament has been worthily maintained since then. The first minister called was the Rev. Dr. Colin M. Kerr, a scholarly Scot who came from the large and important charge of St. George's-in-the-Fields, Glasgow, Scotland.

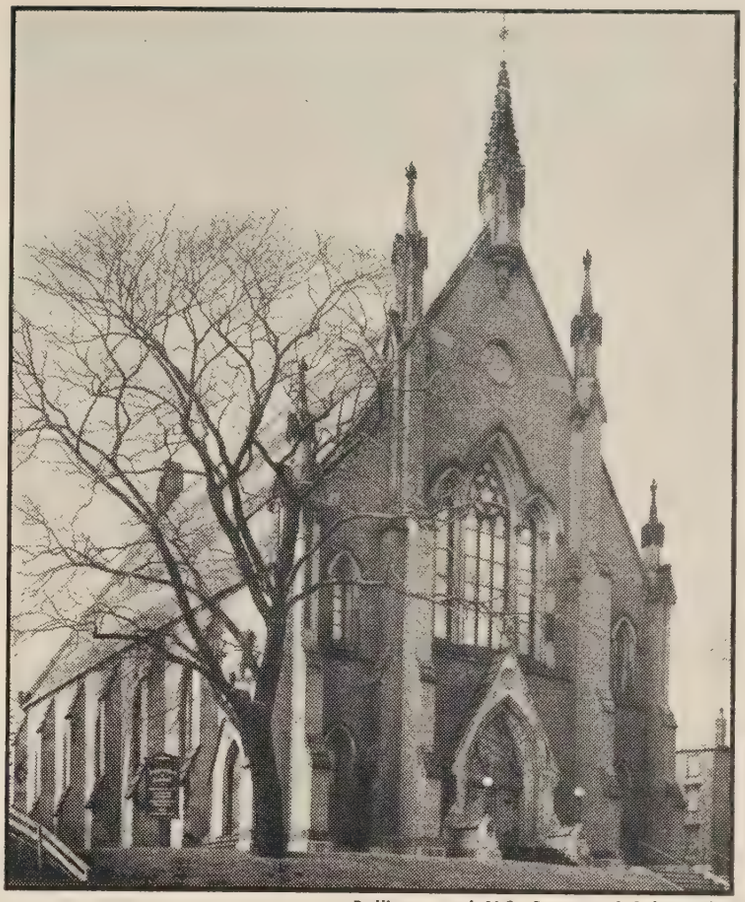
The church stands on a slight eminence and is of Gothic design. Inside, its roof is a feature. Newly decorated in pale blue, there is nothing of dusty sanctity in its appearance. Looking down the aisles, richly carpeted in "Presbyterian blue," the ecclesiastical scene is dignified. There is the pulpit, finely carved, the choir stalls, and lectern, and central at the far end of the chancel the Communion Table, on which is resting a Celtic Cross, the triumphant Cross of the risen Christ, surely a worshipful atmosphere.

Beautiful windows, depicting scenes in the life of Christ, adorn the sanctuary. These have all been placed between 1928 and 1953, in loving memory of workers who rest from their labours.

But beauty and fitness of place and furnishings are not enough. The heart's blood must be coursing, if the body is to be alive! It is so with the congregation as a body. Not long after its establishment as a church of the Presbyterian faith, the need for branching out was felt, and this new church became the "mother" of another church, erected to minister to the needs of the people in the north end of the city. That maternal feeling is still strong in its people. Now, having consolidated her position, the parent church looks round for new work to do.

In all this, the leadership of the minister is clearly seen. The Rev. Frank Lawson, B.D., who succeeded Dr. Kerr in 1945, is a man of culture and breadth of vision. He has, moreover, all the humour of his Irish race, as his twinkling eyes testify, and a ready sympathy that endears him to his people and friends. St. David's are proud of their minister, as the crowded parking places around the church indicate each Sunday morning. Mr. Lawson is widely sought after as a preacher on special occasions in the Dominion, and also in the United States. Apart from the regular congregation, many visitors to the city are to be numbered among the worshippers and students from the University and educational institutions also come to be challenged and inspired.

The presence of St. David's in the heart of a great seaport is a vital repudiation of whose who say the down-town church is doomed. ★



Bollinger and N.S. Bureau of Information

The Presbyterian Church of St. David in Halifax, which is featured in our newsstory of the month. The Rev. Frank Lawson, M.A., is minister.

A Christmas Prayer

The road to ancient Bethlehem
Leads out too endlessly,
But at my window I can kneel,
Dear Lord, to worship Thee.
I see through the bright silver mist
Of starlight down my street
The startled shepherds moving out
On eager hurrying feet,
To fall before Thee, blessed Lord.
I see the wise men ride
High on their rocking beasts to come
And worship at Thy side.
I cannot join the throngs tonight
To journey to Thy stall,
But Lord, dear Lord, I bring my gifts:
My love, my life, my all.

—*Grace Noll Crowell.*

Editor and Staff Wish Our Readers a Joyous Christmas

the Presbyterian Record

Official organ of The Presbyterian Church in Canada

Established 1876

***EDITOR:* John McNab, M.A., D.D.**

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The Record Committee would like to thank Mr. Frank J. Whilsmith, elder of Knox Church and advertising expert, for his designing of the advertising for the Every Home Plan.

All contributors are reminded that the issue of the Record goes to press on the 5th day of the month preceding publication, and that all news items should reach the Editor soon after the events happen.

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Great Thoughts

FEAR NOT: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour which is Christ the Lord. Luke 2: 10-11.

The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. Mark 10: 45.

Jesus, not Santa Claus, is the secret and soul of Christmas. Without Him its tinsel is tawdry, its mirth empty, if not futile. Christmas celebrates the truth but divides time into before and after—that God became man, that men may become the sons of God. Joseph Fort Newton.

The world is not a prison house but a kind of spiritual kindergarten, where millions of bewildered infants are trying to spell God with the wrong blocks. Edwin Arlington Robinson.

A false faith can float only in smooth water; a true faith is at home in storms. C. H. Spurgeon.

Evil hasn't a ghost of a chance. In the long run of history, wrongdoing is a dead end street. God is still God; Christ is still Christ; Love is the most omnipotent thing in the world. Joseph R. Sizoo.

There are two well-known finishes for automobiles — lacquer and liquor. The Circle.

The man most like Christ is the man who is faithful to God in his own calling as Christ was faithful in His. The test is not an external copying of the form of Jesus' life, but a selfless and ready submission like His to the will of God in the place to which God calls us. Alexander Miller.

Never be afraid of something big. Our Church is never better than when it's trying for something just a little beyond its grasp. A. D. Harcus.

It takes no brains to become a parent but it takes a lot of intelligence plus the Grace of God to be one. Pasteur.

Where home is ruled according to God's Word, angels would feel at home. Charles H. Spurgeon.

We talk of the faithful nucleus, but some are more like a nook than nuclear, the last thing we expect of them is explosive energy breaking out. Douglas Macarthur.

Christ is the condescension of Divinity and the exaltation of humanity. Phillips Brooks.

FOR THE CHRISTMAS SEASON

O LIGHT Eternal, to whose dawning man lifts his darkened face, shine on us as we would come starled to the manifestation of love beside the cradle. There was no room for our Lord in the inn, and there is little room in the world for Thee.

By Thy blessed power dispose our hearts to celebrate the birth of our Saviour in child-like gratitude and in simple faith. May there be a requickening of heavenly love within us, a warmer adoration of Thee and a new discovery of peace and goodwill towards all mankind.

Deliver us, Almighty God, from the despair and pessimism that would make us think Thy Kingdom is slow to come. By Thy blessed power cause Thy love to shine in our lives so that wandering feet may be turned, that darkened eyes may see and the wild heart of man be led into the way of peace. Increase our faith in the great mission of Thy Church, in the workings of the United Nations, grant that we may witness for Thee so that Jesus may be enthroned with a song in every home across the world.

In His Name. Amen.



Religious News Service

A general view of Nazareth where Jesus spent his youth. It was here that he received his religious training in his home and in the synagogue. He left Nazareth to be baptized and returned to it after the temptation, when he was received with great hostility.

Some say that Christmas only has a message for those who fly to it as an escape from reality. Is this so?

"Jesus said, I am the light of the world." John 8: 12

The Light of the World

By Robert J. McCracken*

IT is a familiar sentence but long acquaintance with it does not make it any less astounding. The thing about it that rivets attention is the magnitude of the claim. There is something here for which there is absolutely no precedent or parallel in history. There have been leaders among men whose personal pretensions have been unbounded but there has never been one who has come within sight of a claim as stupendous as this.

Think of it! A carpenter, hailing from an obscure village in a province under Roman rule, without wealth or official position, the author of no books, the organizer of no institutions, his friends fishermen and peasants, calmly and deliberately presents himself as the Light of the World. The majority of his contemporaries never even heard of him. The bulk of those who did treated his claim as incredible, blasphemous, the raving of a megalomanic. He died in his 33rd year in shame and ignominy, crucified between two thieves, and was buried in a borrowed grave.

YET year by year multitudes all over the world assemble in places of worship reared to the glory of His name and celebrate His birthday. The claim that nearly two thousand years ago seemed ridiculous and preposterous has been amazingly fulfilled. Jesus is far and away the most dominant and influential spiritual fact in history. His life has changed the calendar so that we date everything from the time He came.

For millions he has been, for millions he still is in John R. Mott's words, "One other than all the rest, strong among the weak, erect among the fallen, believing among the faithless, clean among the defiled, living among the dead—the Fountain-head of vitality, the World's Redeemer and Lord of all."

This is not simply the judgment of

*Dr. Robert J. McCracken, Scottish-born minister, was formerly a professor at McMaster University, Hamilton, Ont., and is well known in Canadian pulpits of different denominations. He is minister of Riverside Church, New York City.

Christians. Men with no brief for orthodoxy extol Jesus as the greatest personality in history. Said Renan, "He stood in the front rank of the grand family of the sons of God. Whatever the surprises of history Jesus will never be surpassed."

Said W. H. Lecky, "It was reserved for Christianity to present to the world an ideal character, which through all the centuries has filled the hearts of men with an impassioned love; and has shown itself capable of acting on all ages, nations temperaments and conditions; and has not only been highest pattern of virtue but the highest incentive to its practice; and has exerted so deep an influence that it may truly be said that the simple record of three short years of active life has done more to regenerate and soften mankind than all the disquisitions of philosophers, and than all the exhortations of moralists."

Said George Bernard Shaw, "I am not a Christian any more than Pilate was . . . But I am ready to admit, after studying the world of human misery for sixty years, that I see no way out of the world's troubles but the way Jesus would have found, had He undertaken the work of a modern practical statesman." On any showing Christ is the central figure of history. Whether we approach Him along the line of his place in history or his power over men, this is true.

HE is not only the central figure of history. He is the moral and spiritual illuminator of the world. With his coming a new spirit entered into human life. Through his influence great movements of reform have swept the earth. All down the centuries his has been a saving force. The attitudes, habits, sentiments, values, philanthropies of men have been profoundly affected by him. Behind our belief in the inalienability of human rights is his estimate of the infinite worth of every soul. Behind our conception of the dignity of human labour is a workshop in Nazareth. Back of every movement for the redemption of society, as on our ambulances and mercy ships, is the most sacred of all symbols, a cross. Our hospitals, our orphanages, our school, our churches mark the forward march across the centuries of the spirit of Christ.

Unto all peoples of the earth,
A little child brought light;
And never in the darkest place
Can it be utter night.

No flickering torch, no wavering fire,
But Light, the life of men:
Whatever clouds may veil the sky,
Never is night again.

The difference Jesus has made in the world is the difference between night and day. I am not saying that all was completely dark before He came. Many stars of truth had shone prior to his advent, but they were not enough. In spite of the great Hebrew prophets, in spite of Socrates and Plato, and Confucius and Buddha, the world was still groping in the dark.

Gilbert Murray, an expert in the literature of the period, says that civilization was on the verge of collaspe. Judaism had become a formal religion, the Pharisees play actors going through the motions, the Sadducees materialists. Among the Gentiles, the temples of the gods were unfrequented and in many cases falling into ruins. Men were skeptical and cynical.

Pilate's question, "What is truth?" was typical of the mental climate of the time. The only philosophy that had taken any sort of hold was an open and frank materialism. Yet everywhere there was an awareness of a personal and corporate need, a need sharpened and intensified by the fact that the Roman Empire, the buttress of law and order and civilization, was slowly but surely disintegrating. Matthew Arnold's lines come to mind—

On that hard Roman world
Disgust and secret loathing fell:
Deep weariness and sated lust
Made human life a hell.

IN that hard Roman world the Christian Church took its rise. Its members banded themselves together into the closest unity the world has ever seen. Read what they had to say for themselves and what do you find? For them the darkness was past and the true light was shining. They knew that Jesus was the light of life shining in a dark world in the same way that they knew the difference between night and day. They knew it experimentally, because when they accepted him they were no longer bewildered and confused. The way was clear before them. They had not only found the meaning of life; they had found life itself.

To those who give him a fair chance Jesus still proves himself the light of the world. When we take him seriously, open our lives to his spirit we find his promise true; we no longer walk in darkness but have the light of life. No one else does for us what he does—changes our outlook, develops new instincts in us, creates in us a concern for the welfare of others.

He is the moral and spiritual illuminator of our world touching nothing that he does not ennoble, our conception of God, our estimate of man, our sense and scale of values. It is humiliating to think how reluctant men have been to take him seriously, but one fact stands out clear and incontrovertible: whenever and wherever he has been taken seriously light has come to the world.

Francis of Assisi took him seriously and think what happened in Europe. John Wesley took him seriously and think what happened in England. William Carey took him seriously and think what happened in India. Walter Rauschenbusch took him seriously and consider what has happened in the United States and Canada.

More and more Christians have resolved to seek the application of the principles of Jesus to the economic



Religious News Service

This religious float with the slogan, "Keep Christ in Christmas," won first prize in a parade sponsored by the Cedar Rapids (Iowa) Chamber of Commerce. The choir members sang Christmas Carols as they passed along the route.

and political life of men, with the result that more and more our social ideals are approximating to his standards—our ideals for the family, the school, the hospital, for social service. In the study of the man of letters, in the classroom of the teacher, in the councils of economists and industrialists, in the discussions of workmen in factories and mines, the influence of Christ is felt, even by those who do not acknowledge his claim.

IS this too optimistic a reading of the situation? With the world, like the old Roman world, on the brink of chaos can it be maintained that the difference Christ has made is the difference between night and day? After all, it may be protested, Christianity has had nineteen hundred years in which to work, yet things seem to be going from bad to worse. There are some who say quite candidly that so far as they can see, in times as terrible as these, Christmas only has a message for those who fly to it as an escape from reality.

I cannot see the Christ Child
For the soldiers marching past.
I cannot hear the angels
For the bugle's angry blast.
I cannot see the Christ Child
For the smoke is in my eyes.
I cannot hear the shepherds
For the little children's cries.

The contemporary situation provides an abundance of grist for the cynic's mill. The world is in such an appalling state that it seems almost a mockery to invite people to sing about peace on earth and good will among men as the sequel to the coming of Jesus.

BUT we should not forget that there is another set of facts to be reckoned with. Addressing a public forum some time ago, Kirtley Mather of Harvard affirmed his faith in the moral order of the universe and in the ultimate triumph of spiritual values. When he had finished the first question asked was: "How can you believe in a moral order when Jesus was so cruelly defeated?" Mather paused for a moment and then replied: "In the light of what Jesus did while he was on earth, and what has been done in his name since, do you really think that he was defeated? I do not."

Nor do I. It is disappointing that nineteen hundred years after his advent men should still be living in insecurity and fear. It is no less disappointing that our generation like its predecessors should refuse to make room for Christ and to take him seriously. It is not his way of life that has been tried and found wanting; whenever and wherever it has been tried it has brought light to the world, as he said it would.

He has shown us the way; he does not force us into it. He is not the Dictator of the world, resorting to compulsion to extend his empire. He waits patiently until people see the light he has brought. It is not the Prince of Peace who has failed our generation; it is our generation that has failed the Prince of Peace. As H. G. Wells said, "To this day this Galilean is too great for our small hearts."

This is no time to be apologetic about the Christmas Festival. God be thanked for Bethlehem! In the message it brings lies the one hope of the world. It is responsible for the fact that there are millions of men and women who have been so affected by the principles and spirit of Jesus that, whether they acknowledge his influence or not, their own influence is thrown into the right side of the scale



Miller Services

"O Come all ye faithful."

so visibly trembling in these days between good and evil, right and wrong, love and hate.

AND there is this to remember. As the darkness of the world grows thicker and thicker men are going to find that their supreme need is light. In the Scottish Hebrides they tell a story about three motherless boys who where playing around a boat tied to a rock in a little bay. Their play becoming dull, the eldest boy was fired by a new idea. "Let's be pirates," he cried. The two younger boys jumped eagerly into the boat and the pirate captain loosed the rope from the rock and jumped in after them. The sun was shining; the sea was calm; the little boat danced merrily westward on the outgoing tide; and as she went on her way the three boys sang their wild pirate songs. But the sun went down. The shadows deepened. The dark hills loomed over them like threatening giants. The pirate songs ceased. The pirates themselves vanished, and in their places were three small frightened children in a very big and fearsome world. Instinctively they cried out in their fear, and over the waves to them came Bride, the foster-mother of the Child Christ. She made a bed for the motherless three in the bottom of the boat. Then, while they slept, she guided the little boat back to the bay from which it set out.

That story is a parable of our generation. As the darkness deepens about us we know that light is our supreme need. God grant that more and more of us may realize that we cannot find our way without Jesus, that if we seek our own and the world's salvation we must walk in his light.

Some are realizing that. The newspaper carried a report of a lecture delivered some time ago to Columbia University students by Bertrand Russell. Towards its conclusion he, a man who has never had a brief orthodoxy, said this: "The root of the matter (if we want a stable world) is a very simple and old-fashioned thing, a thing so simple that I am almost ashamed to mention it, for fear of the derisive smiles with which wise cynics will greet my words. The thing I mean is love, Christian love. If you feel this you have a motive for existence, a guide in action, a reason for courage, an imperative necessity for intellectual honesty."

There is no need to apologize for Christmas. With the coming of Christ there was given to the world the quality and principle of true living. The twenty-fifth of December serves as an annual reminder that it is more blessed to give than to receive, that force must ultimately bow before gentleness, that love is stronger than hate. The twenty-fifth of December stands for the fact that love is the very groundwork of human relationship and the life-principle of society.

Dick Sheppard never took a sounder line than when he urged that man comes to his senses at Christmas. He is mad when he scorns love and fights for his own selfish interests. He is sinning against the very nature of things when he hates and quarrels, and will not be at peace with his fellows. His real life is the life he sees and responds to at Christmastide when feuds are forgotten, when grudges are buried, when old enmities are laid away, when the motto of everyone is, "With malice toward none, with charity for all." ★



The CHILDREN'S CORNER

by May C. Smith

'Twas a maiden of Galilee,
Whose Wondrous Babe was born
In the manger bed of a cattle shed,
That first glad Christmas morn.
Who was she?
Mary.

What is Christmas?

Christmas is loving and giving,
Christmas is helping, too,
And making life worth living
For others less lucky than you.

Christmas, my child, is a song from above;
The sweet, happy song of God's great love.

Bozo's Christmas

ONE morning, when Mr. Collins was going into his office building, a big, ugly, black dog came up to him, gazing at him with sad eyes, and wagging his tail.

Mr. Collins, who was a kind man, stooped down, and patted the dog on the head. "Hi! Bozo, old boy," he called, as he hurriedly walked into the building.

It was a long time since the poor, homeless dog had received a kind word or a pat from anyone. He MUST see his new friend again. All day he waited for the man to come through that door again—and then, suddenly, once more, there he was! "Well, Hello, Bozo! You are still here?" he said, as he bent down to give the dog another pat.

After that the dog waited for the man each evening, and trotted along with him to the corner where his car was parked.

BOZO knew this man was a friend—he must be very careful not to do anything which would make him angry. Bozo remembered the time when a lady who had a nice garden had given him a home under her back porch.

She had been so good to him until the day he had found all the funny little vegetables under the soft ground, and it had been SUCH fun digging them up—until the lady came out and shouted "Oh, my tulip bulbs! 'Oh, you horrible dog: get out!" And Bozo had crept away frightened, and wondering why the lady who had given him so many nice things to eat should have been angry when he found something to eat himself.

Then in another home he had made friends with a dear little girl. How he had loved her! One day he had tried to tell her so, by putting his huge paws up on her shoulders, so that he could look into her face. But the little girl had fallen down, and hit her head on the pavement.



Eva Luoma

"Hark! the herald angels sing."

The mother blamed Bozo, and once again he was thrown out, disgraced and homeless. Oh, how many times these things had happened; and he didn't want it to happen again.

TODAY, as he trotted along beside his friend, he heard people say to each other, happily, "Merry Christmas!" He wondered what that could be. It must be something nice, to make everyone's eyes shine.

When thy reached the parking lot, suddenly the man leaned down to the dog, and said: "O.K. Bozo, today you're coming home with me. You may not be a beauty, but you'll be my Christmas present to myself."

There was that word "CHRISTMAS" again. What could it mean?

Very soon the car stopped before a neat little house, and the man called Bozo to come with him.

Young Mrs. Collins opened the door, threw her arms around the man, and called "Merry Christmas, dear!" Then Mr. Collins said "Honey, this is Bozo—the stray dog I've been telling you about. Poor pooch, he DOES need a friend, especially at Christmas,"

TWO children ran up to Daddy and shouted "Merry Christmas!" They took Bozo to their hearts, and called to him to come, as they dashed into the livingroom to show him their Christmas Tree.

Bozo bounded after them into the room, his eyes fixed on the wonderful tree—but, alas! the floor was polished and slippery. Bozo skidded—he crashed—right into the tree, bringing it down on top of him, with an awful sound of breakage.

Bozo lay beneath the wreck, peeping out with frightened eyes. He was almost afraid to breathe. He'd be thrown out again. What had he done?

For a few seconds there was no sound. Then, suddenly, they all began to laugh. Mrs. Collins was shaking with laughter. "Oh, it's a mess, I know, but he does look SO funny."

Mr. Collins, good, kind man, put out his hand to Bozo, and said: "Come on out, old boy. Don't be frightened! I can fix that tree up again."

Slowly Bozo crawled out. The man patted him on the head, and the children put their arms around him. He just couldn't understand it.

He tried to figure it out: he had done something terribly wrong, and yet—suddenly, he understood! Why, of course! Now he knew. This must be IT! This was "CHRISTMAS!"

Adapted from "A Dog's Christmas" "This Day" Magazine.

"Come and worship at yon stall,
Bend the knee before him;
Lo! this Babe is Lord of all,
Shall we not adore him?
Joyous hearts enthrone him King,
Willing lips his praises sing,
Grateful hearts your tribute bring!"
—Robert M. Offord.

TO ALL OUR LITTLE READERS
A HAPPY CHRISTMAS
May C. Smith.

This simple pageant of praise, thanksgiving and dedication is planned for use at the Christmas season.

The Gift

By Adrian H. Stephen *

The Music, choral and congregational, includes the following from the Presbyterian Book of Praise: Hymns: 168, 169, 174, 159, 177, and the carols, *"We Three Kings of Orient are." "Good Christian Men Rejoice."*

MINISTER—Christmas is a time of giving. We give each other presents and we wish each other well. Long, long ago, men saw the sun get further from the earth and the days get shorter, and a sense of fear gripped them. Then came the day when a slight difference could be seen in the time the sun spent with them and their hearts rejoiced, and they made a feast day in honour of the returning sun.

But a greater darkness held the world in thrall, and then, one day, God sent His Son to be the light of the world and to save it from its sin. The early witnesses of God's Gift to the world brought their offerings to the cradle of the infant Jesus and as men embraced the Christian faith, their old pagan feast day was given a new significance; and, in perpetual remembrance of God's great gift to us, we make the season of Christmastide one of gifts and joy. Let us hear again how it all began.

Reader—And there were in the same country, shepherds, abiding in the field keeping watch over their flock by night. And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them, and they were sore afraid. And the angel said unto them, "Fear not, for behold, I bring you good tidings of great joy which shall be to all people. For unto you is born this day in the city of David, a saviour, which is Christ the Lord. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger. *(Luke 2:8-12)*

Choir— Book of Praise, 168. *"While Shepherds watched their flocks by night," (During the singing the shepherds come forward and take their places.)*

First Shepherd—I've never seen such a night. The very air is charged with expectancy.

Second Shepherd—We've been watching the stars, as we often have done in the past to while away the weary hours of darkness and we know the night sky as well as any but we feel sure there is a new star there tonight. Can you make it out? It's so much brighter than the rest, and it seems to move.

Third Shepherd—I do indeed. It's a strange thing. But the night has been full of strange things.

(The beam of light on the angel is brought up to its full brilliance.)

The Shepherd— What's that?

(The awestruck shepherd huddle together.)

The Angel—Fear not, for behold I bring you good tidings of great joy which shall be to all people. For unto you is born this day in the city of David, a Saviour which is Christ the Lord. And this shall be a sign unto you: ye shall find the babe wrapped in swaddling clothes, lying in a manger. *(Luke 2:10-12)*

(The angels have quietly filled up the place behind and if more lights can be put on them it is better. They should have a very convenient exit so that the moves be both quick and silent.)

Angels—Glory to God in the highest, and on earth peace, goodwill toward men. *(Luke 2:14.)*

(The angels disappear) The lights shining on them are turned out.)

First Shepherd—A Saviour!

Second Shepherd—Good will to men!

Third Shepherd—The star! Let's follow the light.

(They go off as the Choir sings, "O Little Town of Bethlehem" Book of Praise, 169.)

Reader—But the good news was not revealed to the simple only. The learned men of the day had seen portents of some great event, and from diverse places they all converged on the little town of Bethlehem, seeking the Saviour of men. The star led them on.

(The Choir sings, "We Three Kings of Orient are," during which the three kings come on. If desired, each king may sing a solo verse as he comes on.

First King—Where saw you first the star?

Second King—In my homeland hills of Greece and its brilliance has acted like a beacon unto me till now.

Third King—It seemed to me in far-off India, as if it shone for me alone, and yet here are you two also, seeking its secret, even as I am.

First King—Do you not think, my brothers, that others there are, who would wish to be doing the same, but have not our opportunity?

Second King—Yea, and when we think of that, it makes our task even more urgent, and our hearts to rejoice in our privilege.

Third King—Come then, let us go on together. Rejoicing, let us follow the light.

The Choir sings, *"Good Christian Men Rejoice.")*

Reader—And they came with haste, and found Mary, and Joseph, and the babe lying in a manger, and they fell down and worshipped him and when they had opened their treasures, they presented unto Him gifts.

(A curtain is lifted to reveal Joseph and Mary at the manger from which a light radiates softly. Procession of shepherds and kings to the manger where they all kneel presenting their gifts.) The Choir sings, *"O Come All ye Faithful,"* Book of Praise, 174.

First King—Behold my friends, the gift of God.

Second King—Behold with it, the love of God.

Third King—Behold in it, the forgiveness of God.

First Shepherd—Salvation is come to us.

Second Shepherd—Our offerings seem so poor. What worthy thing can we give him?

Third Shepherd—(after a pause)—Our hearts.

First King—It is so indeed. Our gold and frankincense and myrrh and all our costliest treasures are but as dross if we give Him not our hearts.

(All kneel reverently as the Choir sings, "As with gladness men of old." Where there is no curtain or if in

**The Rev. Adrian H. Stephen, formerly of Glasgow, Scotland is minister of Knox Presbyterian Church, Halifax, N.S.*

a church, the small curtain should descend to cover the manger group and the others should reverently retire to the music of the congregational singing, which should be announced in the usual way at this point. "Songs of Praise the angels sang." Book of Praise, 159.)

Closing Prayer

Benediction

Prayer After The Pageant

May the words of our lips, and the meditations of our hearts be acceptable in Thy sight, O Lord, our strength and our redeemer.

Prayer Before The Pageant

O Lord, our God, we thank Thee for Thine inestimable gift of Jesus Christ, and for Thy gifts of sight and speech, music and hearing. Follow with Thy blessing our service, and do Thou enable us to render unto Thee, our hearts. Bless all who have taken part, and those who have listened, and may Thy heavenly music fill our souls with joy this Christmastide and always. Amen. ★

YOUTH IN THE NEWS

Spiritual Blessing and Good Fellowship Mark Thanksgiving Conventions of Presbyterian Young People Across Canada.

Montreal and Ottawa

ST. JOHN'S Church, Cornwall, was the setting Thanksgiving week-end for the third convention of the P.Y.P.S. of the Synod of Montreal and Ottawa. Professor Allan L. Farris of Knox College gave the theme addresses on, "Christ for All—All for Christ."

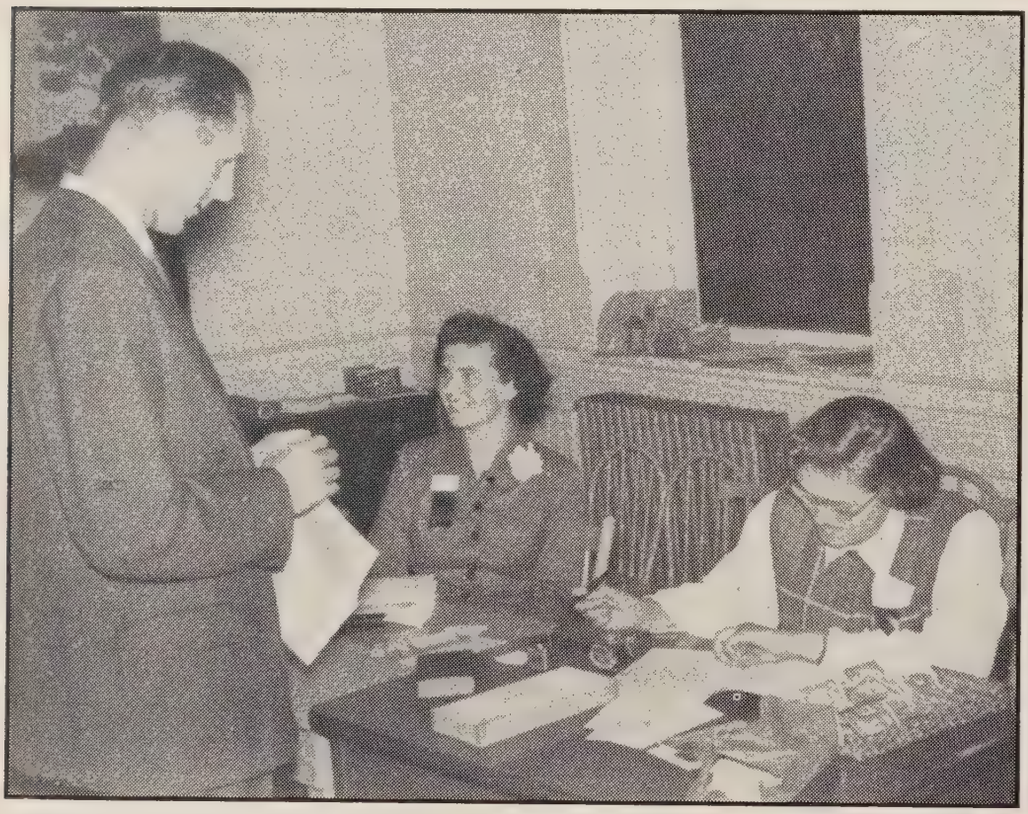
We were also privileged to have Miss Helen Bricker, Girls' Work Secretary, tell of the crying need which she saw among the peoples of Japan, Formosa, and India. She spoke of their need for food and clothing, but above all these things, a need for the knowledge of the saving grace of Jesus Christ.

Discussion groups on the Saturday evening considered these topics: Christ and the Politician, Christ and the Teen-Ager, Christ and the Soldier. These groups were led respectively by Mr. Robert Revie, the Rev. D. C. McDonald, and the Rev. Norman F. Sharkey.

The Inter-Presbytery Competition was won by Montreal Presbytery for the highest points in givings and activities in synodical projects.

Douglas Mackie of Montreal was elected president.

Helen McLeish



Ina F. Trudgeon

Delegate Bill Walker registers with Oliver Butterfield and June Layne at the Young People's Convention in St. Andrew's, Victoria, B.C.

British Columbia

A SUCCESSFUL convention at Thanksgiving was held by the P.Y.P.S., of the Synod of British Columbia, in St. Andrew's Church, Victoria. Over 80 delegates found the convention a time of spiritual blessing and good fellowship. Highlights of the Saturday were the fellowship hour, the banquet, and vespers.

The Rev. J. Donald Lister of Duncan, gave the addresses on the theme, "That I may Know Him." On the Sunday, the minister of St. Andrew's, the Rev. Dr. J. L. W. McLean, directed a leadership training hour.

On the final day, the Rev. George McMichen of Nanaimo conducted the service prior to the business meeting and election of officers. The convention closed with the observance of Holy Communion.

Ina F. Trudgeon.

Manitoba

"CHRIST is seeking you—Christ came to be found — Christ commands those who have found Him to follow Him." These challenging words were used by the Rev. Gordon A. Cunningham of Regina, in addressing sixty young people of the Synod of Manitoba, who gathered at First Church, Portage la Prairie, for their ninth annual Thanksgiving conference. The theme of the conference was, "Seeking, Finding, Following."

Leaders during the weekend were: Miss Margaret MacNaughton, Winnipeg; the Rev. J. Dean Smith, Winnipeg; the Rev. H. Lloyd Henderson, Portage la Prairie; and the Rev. G. A. and Mrs. Cunningham, Regina. The conference was presided over by Bill Klempa, president of the Synod P.Y.P.S.

A highlight of the conference was the showing of slides and a talk given by Miss Margaret MacNaughton at a fireside on Sunday evening, of her trip last summer to the World Conference of Presbyterian Youth in the Netherlands.

Allister McGregor of St. John's, Winnipeg, was elected president.

Bill Klempa

Hamilton and London

THE first annual rally of the Synod of Hamilton and London P.Y.P.S., gathered 200 young people in Knox Church, Listowel. "Christ Liveth

in Me" was the theme of the rally, and the Rev. Alexander Nimmo of Wingham gave three challenging addresses to the delegates.

Discussions were held on worship, missions, evangelism and stewardship, and the National P.Y.P.S. At the Saturday evening banquet, the Dr. Charles H. MacDonald Memorial Trophy for general proficiency was awarded to Niagara Presbytery for their outstanding contribution to all activities of the synod.

The Rev. Max Putnam, minister of Knox Church, dispensed the Sacrament of the Lord's Supper to the delegates on Sunday morning. A panel discussion was heard on mission work, in which four students of the Missionary taken ideas back to their societies that ought to inspire the members in local congregations.

Lindsay Presbytery was presented with the Edna McIntyre Trophy for obtaining the highest marks for participation in synodical projects. Following the banquet on Saturday evening, the delegates enjoyed a period of fellowship by attending a "Country Fair."

The Sunday services were an inspiration. A missionary forum was led by the Rev. K. G. McMillan of St. Andrew's, Guelph, when Mrs. James Dickson of Formosa, the Rev. Jacques Smith, missionary to French-Canadians, and the Rev. J. K. L. McGown of Sudbury presented aspects of mission work at home and overseas.



Jean MacGregor

Young people of the Toronto-Kingston Synod are shown outside the convention church, Knox, Guelph.

and Deaconess Training School, and two students from Knox College, participated.

Malcolm Summers of St. Catharines was elected president. On the closing day, the Rev. Robert P. Carter, associate secretary of the Board of Christian Education, introduced the new study book, *"The Church in Action."*

Ruth McPherson

Toronto and Kingston

THREE hundred and fifty delegates attended the Fourth annual convention of the Synod of Toronto and Kingston P.Y.P.S. The young people met in Knox Church, Guelph, over Thanksgiving weekend. The convention theme, led by the Rev. Dr. J. D. Smart of Rosedale Church, Toronto, was "Take up thy Cross."

Discussion groups were held on racial and religious prejudice, and Christian marriage. The young people gained much from these discussions and have

On the final day we each considered what it would mean to us personally to "Take up our Cross."

Jean MacGregor

The Maritimes

"JESUS CHRIST, Saviour and Lord," was the theme of the 14th Thanksgiving Conference of the Maritimes P.Y.P.S., meeting in the Presbyterian Church, Sydney. Ninety-five young people attended.

Leaders of the conference were Miss Mary Nichol, home on furlough from India; Miss Helen Bricker, Girls' Work Secretary, and the Rev. T. T. Cunningham of Stanley, N.B., who gave the addresses on the theme.

Discussion groups proved interesting and profitable, and were led by the Rev. N. J. MacLean, the Rev. Roderick MacLeod, Ralph W. Kane, and Miss Margaret MacDougall, deaconess.

It was decided to complete plans for the purchase of an automobile for our Regional Secretary, Miss Margaret MacDougall. James F. MacKinnon was elected president for the new year.

Mae MacKinnon.

Presbyterianism At McGill University

Gathered around the theme "The Light of the World," students of many backgrounds and races met on October 25, in MacVicar Memorial Church, Montreal, for the second service of the Westminster Fellowship of McGill University.

Mr. Andrew McInroy, 5th Year Engineering and president of the group, conducted the service. Prayer was offered by Ralph Mackenzie, 2nd Year Arts. Miss Mary Murray, 4th Year Arts, read the Scripture, and John Johnston, 4th Year in Ph.D. studies, spoke of the power of God's Word as a lamp to the students' feet and a light to their path.

Following the service, the congregation was introduced to the Fellowship. Dr. W. Stanford Reid, this year's Faculty Adviser, spoke on behalf of the students. The group was led by the Rev. J. K. Ross Thomson in hymn singing. Refreshments were served by the Young Adult Group of the host church.

Guest Lecturer Addresses Synod

By Donald McQueen

THE Seventy-ninth Meeting of the Synod of Toronto and Kingston was held in Glenview Presbyterian Church, Toronto, on October 20th to 22nd. Synod elected by acclamation the Rev. James M. Milroy, M.A., B.D., Rogers Memorial Church, Toronto, as the Moderator.

A profitable feature of the Synod Meeting was the series of addresses. Two were delivered by Dr. William Manson, New College, Edinburgh, on "One Man's Approach to Biblical Theology at the Present Day," and "The Origin of The World Mission of The Church;" and one by Principal J. S. Glen, Knox College, on "Some European Experiments in Christian Communication." The Rev. Gordon K. Agar, told of personal experiences in the Church's work among the Bhil people of India.

Encouraging reports were given by Synod Committees. The lively interest in the report of the Glen Mhor Camp Committee indicates the importance in which this work among the youth is held by the Synod.

Special thanks for the success of the Synod Meeting is due to the minister, the deaconess, and congregation of Glenview, and also to the ladies who entertained the Synod to a delightful banquet. The services of Glenview and Calvin Church Choirs was greatly appreciated. The Synod will meet in Toronto on the third Tuesday in October next year.

ACROSS THE DOMINION

THE PRAIRIES

Church Undergoes Remodelling

CALGARY Alta.—Pleasant Heights Presbyterian Church is undergoing remodelling. Some voluntary work has already been done. The old Sunday school building is being raised and a full cement basement poured. Considerable work remains to be done to the entire building. Since the church school enrollment numbers 125 children, in addition to enlarging the church school and providing kitchen facilities there will be a remodelling of the sanctuary.

The congregation is planning a canvass for an additional $8,000 to complete the work. The Rev. Dr. A. F. Howick is the minister.

Turn Sod For Church School

MEDICINE HAT, Alta.—St. John's Presbyterian Church turned the sod on Sunday, October 25, for the new Christian Education Centre. The sod was turned by Mrs. J. W. Morrow, a lifelong member of St. John's, widow of the late Rev. J. W. Morrow and the daughter of the Rev. James Herald, who were both former ministers of the church. The Rev. R. L. Taylor, minister, in his dedicatory prayer asked that "The building shall bear testimony to the fact that Christ is a living reality and that he is still the light of the world."

Contract for the construction has been awarded to Mr. Ernest Johnston and the construction will be of brick and tile, to cost $106,195. The architects are Stevenson and Dewar of Calgary. The building committee is headed by D. S. Hawthorne. The building will be of "L" shape and the rear portion will be two storeys in height. The lower floor will comprise primary class rooms and meeting rooms for Brownies, Guides, Cubs and Scouts. The second floor will contain three Sunday School class rooms, board room, and secretarial office. The auditorium will be 80′ long by 40′ wide. This expansion has been made necessary by the overcrowding experienced in St. John's in recent years due to the expanding membership of the church and Sunday School.

Training Institute Is Well Attended

EDMONTON, Alta.—If all training institutes throughout Canada were as successful as the one held in First Church, it will augur well for the training of leaders within our Church.

The National Organization team consisted of: Miss Grace MacKay, Adult Work; Mrs. A. L. Sutherland, Girls' Work; Mrs. J. R. Carson, Children's Work; and Miss Hazel Reaveley, missionary on furlough from the Jhansi field, India. In Miss Reaveley's group both home and foreign missions were discussed and the Rev. Dr. S. Sass of the Ukrainian Church, and Mr. Charles Komlos of the Hungarian Church, took part in the closing evening.

Under the joint leadership of the Rev. E. J. White and the Rev. Wm. Graham, arrangements for the institute were completed. They also led discussion groups in boys' work. The Moderator of Presbytery, the Rev. D. L. Crocker, conducted the opening worship, and the Rev. E. J. White conducted the service of dedication at the closing of the institute.

Mrs. A. Forrester was in charge of music, and Mrs. H. Siemens and Miss A. McKinnon looked after registration. Approximately 100 people attended. It is hoped that the institute may become an annual event in the city of Edmonton.



The sod for the church school at St. John's, Medicine Hat, Alta., was turned by Mrs. J. W. Morrow, wife of a former minister, assisted by the Rev. R. L. Taylor, minister.

THE MARITIMES

Celebrate 55 Years Of Christian Witness

SAINT JOHN, N.B.—The 55th anniversary of St. Matthew's Church was observed on October 25. The Rev. Dr. T. J. Watson of Fredericton was special preacher, and delivered highly inspirational addresses to large congregations in the morning and evening.

Members and friends contributed greatly to the success of the anniversary by their gift-giving of $1,100. The Rev. John Humphreys is the minister.

Large Congregations Attend Reopening

GUYSBORO, N.S.—Lower Caledonia Presbyterian Church was reopened on September 27. The interior has been completely remodelled and redecorated and a new roof has been added. Miss Bessie Halliwell, deaconess, conducted the service, and the Rev. W. L. MacLellan of New Glasgow gave a rousing message from Nehemiah 4. Praise selections made this service memorable.

The people have responded wonderfully well to the task set before them and are now able to worship the Lord in the beauty of holiness.

Hold Service of Rededication

HARTSVILLE, P.E.I.—The 108-year old Presbyterian Church, standing on one of the highest points in Prince Edward Island, held rededication services on October 4. The church has undergone renovations to the exterior and interior of the building.

The sacraments of Holy Communion and Baptism were observed at the morning service, when the guest speaker was Captain Titcombe of the Salvation Army. The Rev. Donald Nicholson of Clyde River, addressed the congregation at the evening service. Zion Male Quartette from Charlottetown, provided special music. The Rev. Lawrence J. Blaikie is the minister.

Mission Circle Presents Gift

NEW GLASGOW, N.S.—The Message Bearers Mission Circle of Westminster Church presented an engraved silver tea service to the congregation on October 13. The memorial was presented by Mr. George Chisholm, honorary president, and received by the clerk of session, John W. Smith.

The Rev. R. Russell Gordon, minister, conducted the dedication service.

Memorial Organ Is Dedicated

DURHAM, N.S.—On Thanksgiving Sunday, October 11, an electric organ was dedicated in Durham Presbyterian Church, to the memory of Mr. and Mrs. George W. MacLennan, prominent members of the church at Truro, and this congregation, for many years.

The Rev. James M. Grant, minister, conducted the service, assisted by the Rev. Dr. McCulloch Thomson.



Courtesy Edmonton Journal

The Presbyterian Institute held in First Church, Edmonton, was to provide leadership training, particularly for those engaged in youth activities. Shown above, at left: Charles Komlos, Hungarian work; on the right, the Rev. Dr. Stephen Sass, Ukrainian minister in Edmonton, and in the centre is Miss Hazel Reaveley, missionary on furlough from India.

QUEBEC

Chinese Mission Welcomes Students

MONTREAL—One of the happy circumstances arising out of the recent Immigration Act, is the number of students attending McGill University. Many of these students are sons of Chinese who have been long resident in Canada. Many of them belong to the Christian Church.

During the past three years our Chinese mission in Montreal has welcomed over ten such students who have come from Hong Kong, China. On Thanksgiving Sunday, October 11, four new students, undergraduates in medicine, engineering and commerce, attended the service for the first time.

It is a great joy to the Rev. Paul Chan, that of those who have come recently, four are teaching in the church school; one is playing the organ at the regular service of worship, and all are taking active part in the young people's activities of the congregation. Their knowledge of Chinese and English helps the work greatly, and their distinctive Christian stand in the community augurs well for the future of our Chinese mission work.



Four Chinese students who have recently assumed leadership in the Montreal Chinese Presbyterian Church, are shown with the Rev. David Smith, Superintendent of Chinese Msisions, (left), and the Rev. Paul Chan, (second row on right).

Presbytery Honours Dr. Allan Reid

MONTREAL—Tribute to the long service of the Rev. Dr. Allan S. Reid was paid by the presbytery of Montreal at its October meeting. Rev. Dr. Malcolm Campbell spoke of Dr. Reid's 34 years as clerk of presbytery, and of his loyal service to the Church in that capacity as well as in the offices of synod clerk and synodical missionary.

Under the moderator, the Rev. R. T. Moores of Lachine, the presbytery met in Rockburn Church, in the rural community where Dr. Reid now resides.

A suitably engraved watch, an easy chair, and a well-filled wallet were presented to the retiring clerk by the presbytery, while Mrs. A. S. Reid was the recipient of a bouquet of flowers. The Rockburn congregation also paid tribute to Dr. Reid, and presented him with a sum of money.

Mr. Arthur Langley is now clerk of the presbytery of Montreal.

Evening Programme Attracts Young People

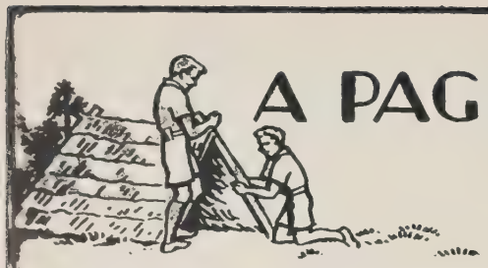
MONTREAL—Every Sunday evening after the service in the Church of St. Andrew and St. Paul, a group of young people meet in Kildonan Hall. This is the Sunday Evening Club which offers a varied programme of guest speakers, organ recitals, community singing, stage presentations, films, and debates, to the young people of the congregation.

After refreshments, the programme for the evening gets under way. A newsletter is sent to 280 persons announcing the programmes and inviting them to attend the club.

Groups of young people might exchange programme ideas—Our Minister is the Rev. Dr. R. J. Berlis.

Synod Budget Givings Increase By $58,000

	Receipts to date last year	Receipts to date this year
Maritime Provinces	$23,961.46	**$27,131.35**
Montreal and Ottawa	53,858.66	**64,151.55**
Toronto and Kingston	130,510.07	**157,381.21**
Hamilton and London	100,509.47	**111,469.31**
Manitoba	5,828.12	**6,631.56**
Saskatchewan	6,841.71	**8,052.60**
Alberta	13,792.24	**14,616.53**
British Columbia	14,347.18	**16,538.76**
Sundry	2,695.31	**4,674.03**
TOTALS	$352,344.22	**$410,646.90**



A PAGE FOR BOYS AND GIRLS



by A. Norman McMillan

Do You Know the Christmas Story?

(Fill in the blanks)

"NOW when Jesus was born in — — — of Judaea in the days of — — — the king, behold there came — — — men from the East to — — — saying." Where is he that is born King of the — — —? for we have seen his — — — in the East, and are come to — — — him.

St. Matthew 2:1-2

And when they were come into the — — — , they saw the young — — with — — — his mother, and fell down and — — — him, and when they had opened their — — —, they presented unto him their gifts — — — and — — — and — — — (Verse 11.)

"'Twas the Night Before . . ."

'TWAS the night before Christmas I had the dream. What strange stuff dreams are made of! What impossible things we do in the strange world of dreams. I flew through the air on a magic carpet! I flew with amazing speed to many strange countries of the world. Everywhere I found Christians preparing to celebrate the Birthday of a King.

First, the magic carpet sped me away to Formosa, where I sat (invisible, of course) among the Hill People. I heard them singing carols. I couldn't understand their language but I knew the familiar tunes. Two hundred Formosan children were singing. *"Away in a manger, no crib for a bed."* "Why these children are the sons and daughters of former head-hunters," I said to myself. "I remember reading the Rev. James Dickson's book 'Stranger than Fiction'. How wonderful to see them now praising their Saviour!"

Then, in a twinkling of an eye I was in India among the Bhils. Once many years ago I had listened fascinated to Dr. John Buchanan tell of his work among the Bhils. Years later we had read his *"Jungle Tales"* in our Young People's Society. The strains of *"Holy Night"* on the lips of dark-skinned Bhili children reached my ears as the magic carpet whisked me away.

I was over the vast Atlantic ocean, then, far below me I could see British Guiana—Georgetown, Bartica, Berbice, Corentyne were spread beneath me like a map, and strange as it may seem, from my elevation I could hear the sound of children's voices singing in English, *"Hark! the herald angels sing."* Suddenly I was in a busy street of a large city. It must be Canada, for it seemed familiar. It was Toronto and I stood outside a Mission. I spelled out the words over the doorway—"Scott Mission" Why, of course, this is where Dr. Zeidman feeds the hungry, clothes the naked, and tells the wanderer of a Saviour who died. From inside, where busy people were preparing for the great day I heard the strains of *"Joy to the world. The Lord is come."*

I commenced to recite to myself words I had learned long ago,—words written by a great American Christian—

"On the sad and the lonely, the wretched and poor,
That voice of the Christ-child shall fall,
And to every blind wanderer opens the door
Of a hope that he dared not dream of before,
With a sunshine of welcome for all."

A Prayer at Christmas Time

"LORD, speak to me, at this blessed Christmas time, that I may speak in living echoes of Thy tone. As Thou hast sought so may I seek to help thy children everywhere. May the joy that I know in Thee come also to them. May the whole earth give back the song once sung by the voices of angels." Amen.

Greetings!

A Happy and Joyous Christmas to all the boys and girls of our great Canadian Church. Whether you live in Kimberley, B.C., in Carstairs, Alberta, in Melfort, Saskatchewan, in Kildonan, Manitoba, in Brampton, Ontario, in Montreal, Quebec, in Woodstock, N.B., in Pictou, N.S., in Kensington, P.E.I. or in St John's, Newfoundland or the thousands of other villages, towns and cities of our Dominion may your Christmas be the best ever. That is the wish of the one who writes this page.



Religious News Service

A Nativity pageant was performed by native children in Honolulu, Hawaii, depicting the scene in the manger. "And she brought forth her first born son, and wrapped him in swaddling clothes, and laid him in a manger."

EDITORIAL

The Christian Home

A Christmas Meditation

AN outstanding minister told us that he had preached one Sunday on the two most meaningful words in the English language. His subject in the morning was HOME and in the evening MOTHER.

There are other meaningful words in our language but at the Christmas season few words loom so large as these two. Christmas has an even deeper significance, however, for it commemorates the birth of Christ. Yet as we think how Jesus grew, in wisdom and stature and in favour of God and man, we think of his home at Nazareth.

The Christian home has made people stable and enlightened. On many a beachhead of Christianity in foreign lands, the Christian home carried a richer message to the people than the words of the missionary.

But we are disturbed about the Christian home to-day. So are others. A well-known author, Elton Trueblood, and his wife have written a book, "The Recovery of Family Life,"* which discusses the perilous place of the home to-day.

Communists under Lenin sought to destroy the home. Lenin's idea was to substitute a collective nursery school for the nurture of the mother. Thus the state could more easily impose its ideas, than where the family was trained by the parents.

No such attack is being made upon the home in North America. But the Truebloods point out there is a combination of factors on our continent that threaten to destroy wholesome family life.

Our increasing industrialization means that many families are constantly on the move. Families in trailer camps have no sense of belonging. They are uprooted.

More and more of our young mothers are working in offices and factories. In one city a survey showed twenty per cent. of mothers with children under 17 years were working. Large numbers of these children had no supervision before or after school. Such children only received from their mothers the tag-ends of affection during the day's closing hours.

Have we lost the meaning of what home should be? In the uprooting of standards, have we lost touch with the essential sacredness of the family?

Undoubtedly that emphasis requires to be recaptured. Marriage is a commitment of two persons to whom may be entrusted a family. It is a permanent bond making them one. Responsibilities are accepted which should never be shirked but become a means of enrichment. The home should be a centre of stability for it is intrinsically a religious institution.

Home is the centre for the Christian nurture of the child. If the moral sag of our time is to be arrested, each home will make its own experiment in Christian education. Children should be presented with an introduction to the Bible and the beginnings of a reasoned faith.

The Truebloods—both citizens of the United States—point out the beneficent influence of the present Queen Elizabeth and her young family on the entire western world. Each Christian family may exert its influence—

"These little homes,
These little homes of love."

This great centre of family affection takes us to a stable in Bethlehem. There One was born who brought love to its highest peak. And as Joseph and Mary trained Jesus and their other sons to love God and their fellows, that home became a home that transformed millions of homes. Let us restore the sacredness and the centrality of the Christian home.

**The Recovery of Family Life, by Elton and Pauline Trueblood. Musson Book Co., Limited, Toronto. Price* $1.50.

Crutches for a Tottering Faith

"WHAT are symbols or relics?" asked Martin Luther of his vicar-general. Luther himself supplied the answer.—"They are but crutches to uphold a tottering faith."

"But what would you, brother Martin, put in their place?" inquired the older Augustinian friar. "I would put Christ in their place," replied Luther, "Man's only need."

This is one of the many dramatic incidents in a great film. Not the film of the month for Protestants but the film of the decade. It is a film for all time.

Such a film has come in answer to prayer uttered and unuttered. Those who patronize picture theatres have looked longingly for an answer to such propaganda as *"Going My Way,"* and *"The Song of Bernadette."*

The answer is here. A great film, *"Martin Luther,"* has been released. Historically accurate, intense and dramatic, the portrayal of this great Reformation hero is vital. But it is disturbing. It slashes away the fears and superstitions of immature faith.

One would venture to say that the ordinary person, young or old, will learn more in two hours from this dramatic, authentic picture, than could be gleaned from many hours of historical reading. But those who have done such reading will retain more lasting impressions.

Luther gave up his law studies to find rest for his soul. But the Church of his time, in monastery and congregation, spoke of Christ as a relentless avenger, and of God as an angry, cruel and capricious judge. Hence Luther could not find that inner peace in the blend of superstition and fear that marked sixteenth century Christianity. Not even in a monastery.

His searching and questioning mind made him feel that his sin was unpardonable. His superiors sent him to Rome, the eternal city. But he was nauseated by the double indulgences offered for sale, by the promises of escape for 17,000 years from Hell's vitriolic flames.

Another dramatic discovery made by Luther was that the Scriptures, in their own tongue, should be in the hands of the people. "What then?" asks the horrified vicar, "Would you place it in the hands of potboys and swineherds?" "Yes," replied Luther, "it would make more Christians."

Luther finds peace when he discovers the truth in Romans 1:17—*"The Just shall live by faith."* Those crutches —the symbols and the relics, he finds worthless. "Indulgences proffered," says he, "do not bring salvation, they bring damnation." Christ has paid the price for our sins.

so Luther asks, "How can Pope or monk extort a further payment? You cannot buy God's mercy!"

The Vatican declared this "heresy." So their greatest theologian, John Eck, stated in his disputation with Luther. "Heresy," said Luther, "so be it. It is still the truth."

Then came the dramatic struggle at Worms. Luther refused to recant. He places his dependence on the Scripture and not on the fiats of popes nor council. Go against his conscience he will not. So he stands fast by the help of God.

He is condemned. A price is set upon his head and Pope and Emperor combine to slay him. But the Reformer lives until the great movement of religious emancipation covers many European countries.

Only in the larger theatres across the country will this movie be shown at present. The Lutheran Church has taken the initiative in producing a great film. Every Protestant should see it.

The film comes at a strategic moment in world history. Once you have seen this picture you will want to see it again. Now Presbyterianism must plan for a similar great picture on John Knox and his successor, Andrew Melville.

John McNab

Premier Urges Answer To Human Problems

THE greetings of the Saskatchewan Government were brought to the 48th annual Synod of Saskatchewan in First Church, Regina, by Premier T. C. Douglas. The Premier said, "The only way to counteract Communism effectively is to outlove, outserve, and outsacrifice Communists.

"Victory in the end," he declared, "will belong to that civilization which has the most humane answer to the problems of life."

The Rev. Ivan R. Carroll of North Battleford, was elected Moderator of Synod, succeeding the Rev. Dr. W. W. Moore of Mont Nebo Indian mission.

The Rev. James Dickson, on furlough from Formosa, spoke to a large public gathering on the Wednesday afternoon. He said, the Presbyterian Church in Formosa has embarked upon a ten year expansion programme during which it hopes to bring the total number of congregations to 1,000. Some congregations are adding a new family to their membership every week.

Cameron McIntosh of North Battleford said the Presbyterian Church had needed ministers in northern Saskatchewan for the last 25 years "but still no ministers are up there."

The Rev. Eoin S. Mackay, back on duty after several weeks' illness brought the one million dollar budget before the synod. This is the largest budget ever proposed since 1925, and it received the hearty endorsation of synod. Synod placed itself on record to make effective the General Assembly directive to consolidate congregations, and in this way lead to economies in money as well as men.

The Rev. Dr. Norman D. Kennedy, former Moderator of the Assembly, made a stirring speech on behalf of the General Assembly Plan to put the *Record* by direct mail, into every family. Synod enthusiastically endorsed the action of Assembly.

Conference On Christian Education

By E. H. Bean

MEETING in the Town of Truro where the first Presbyterian Synod in Canada was formed in 1817, the Synod of the Maritime Provinces heard the Rev. A. O. MacLean of Moncton preach the sermon as retiring Moderator, and then elected the Rev. Hugh Jack of Sydney as Moderator.

A pre-Synod Conference had been arranged by the committee of Christian Education and the subject was "Christian Education—By Whom?" The conference speaker was Dr. John Ross of Woodbridge, Ont., convener of the Assembly's Board of Christian Education. A further period was given over to the conference during the Synod sessions, at which time Dr. Ross spoke on "Christian Education—For What?."

During the course of the synod sessions other periods were set aside to hear special speakers and the synod enjoyed the privilege of hearing Dr. W. A. Cameron, Moderator of the General Assembly. Dr. John McNab, Editor of the Record, was present to present the "Every Home Plan" and to answer questions in connection with it. At a banquet served by the ladies of the host church, Dr. J. A. Munro spoke on the situation in our Church today. His address brought to the members of Synod the needs of the Church and the opportunities of the Church.

In response to an overture from the Presbytery of Miramichi the Synod sent a communication to the Prime Minister and to the Secretary of State for External Affairs, urging that the Dominion take no steps which would result in the appointment of an ambassador to the Vatican.

Responding to a recommendation from the committee on Evangelism and Social Action presented by the convener, the Rev. S. Kerr, the Synod authorized plans for a school of evangelism to be held for the ministers and representative elders of the Synod. This may be held in the Spring. This Committee has the matter of recommending the institution of civil marriages under study.

A recommendation presented by Dr. A. D. MacKinnon was accepted by the synod assuring the Board of Missions of co-operation when that Board appoints a Synodical Missionary for the area within the bounds of the Maritime Synod. ★

Synod Urges Extension

By M. E. R. Boudreau

THE REV. DOUGLAS ANDERSON, B.A., of Knox Church, Neepawa, was elected Moderator of the 70th Synod of Manitoba, meeting in St. Andrew's, Fort William, from October 6 to 8.

Missionary expansion continues in the synod. A fine Gothic structure to seat 200 people is being erected at Flin Flon. The sod has been turned for First Church, Kenora; Presbyterian congregations have been organized at Virden, where a church building has been purchased, and also at Atikokan. A church school has been opened at Silver Heights.

Other extension or mission projects have not been completed because of the lack of available funds in the Church treasury. Since it is urgent that the missionary expansion of the Church should not be hindered, synod authorized the appointment of a committee to contact a fund-raising organization, and after investigation, proceed with a canvass. Funds will be allocated to each presbytery on the basis of the percentage raised within that presbytery.

Synod recommended that a First Year in Theology be instituted in a western synod. It was felt that with the appointment of one professor to teach Systematic Theology, Church Polity and Doctrine; other courses might be taken by resident ministers.

A note of urgency is present in the unparalleled opportunity for Christianity in Formosa. Our missionary asks

Will It Be Darkness or Dawn?

By James Dickson

FORMOSA has become one of the great crossroads of the Orient with four international airlines converging on the capital city of Taipei. Until the end of World War Two, the Island was isolated and little known with only a few permanent foreign residents. Now there are nearly 2,000 foreign residents. With the steady natural increase of population there has come also the influx of a large number of mainland Chinese. Now, the population numbers well over nine million.

The Japanese Imperial Colonial Administration in vogue for many years, has given way to the rule of the Chinese Nationalist Government. An outstanding feature has been the greater measure of self-government given to local Formosans, who form the majority of government officials. These have been elected to office in the usual democratic manner.

Generalissimo Chiang Kai-shek has now given the Island an honest and fairly efficient government. Land reforms have been carried out. With U.S. aid, agricultural developments and irrigation projects have been put into operation. Over and above these have been the improvement of communication facilities, more rapid industrial development and educational improvement programmes.

Hundreds of students have been sent abroad for graduate work in practically every field. Large numbers of professors and business leaders have also been given opportunity to visit western countries in order to learn the latest developments in their particular fields.

THE Generalissimo has been given a place of respect and honour by his ardent followers which borders on reverence. Bronze statues of him have been erected in several public places. But he is a modest man who dislikes the erection of statues and has requested that they be not continued.

Christian people in Formosa have gained an increasing respect for Generalissimo and Madame Chiang since they came to the Island. I know of no rulers who have done more in their quiet way to advance the cause of Christ than they have done in what is a non-Christian nation. They regularly attend church, they have family worship in their home, they have made religious broadcasts, and have assisted Christian work in many ways.

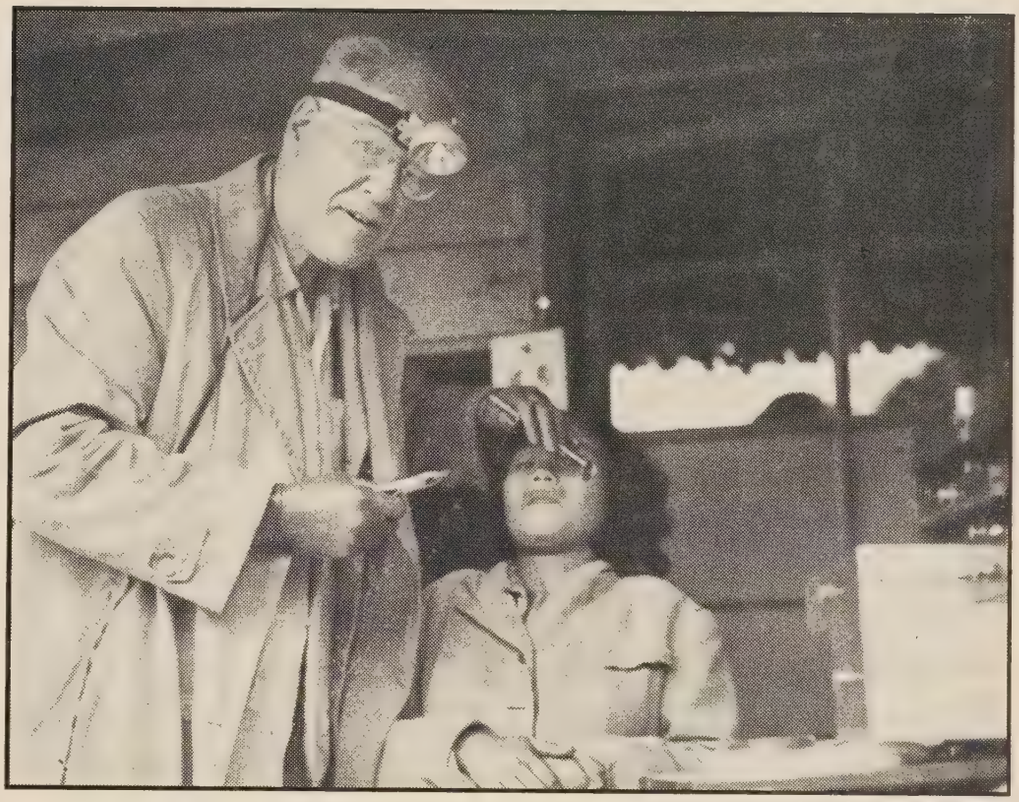


Photo by James Dickson

A Dutch dentist teaches Formosans the rudiments of dentistry. This doctor, who travels through various mission fields in Formosa, also treats cases needing special attention.

Concern has often been expressed regarding the safety of our missionaries. There is little reason for anxiety. Formosa is, unquestionably, the most secure spot in the Orient today. There is no Communist organization and no known Communist allowed to live on the Island. A great factor in the security of the Island is the large and well-trained army, the best of its kind in Asia, with the exception of India. One does not hear concern in Formosa for the safety of the Island. Rather we hear plans discussed for the liberation of their Chinese brethren on the mainland.

ON the Christian front a considerable change has taken place in the past few years. One hundred and fifty additional missionaries have been added, representing some 20 denominations and missionary organizations. Most of these came from the mainland of China. The multiplying of denominational creeds is to be regretted. Yet when the balance sheet is struck it must be admitted that their coming has been beneficial to the Christian cause on the Island.

The Nationalist Government has initiated a strong policy to make Mandarin Chinese the official language of Formosa. While this is a wise policy the period of transition is a difficult one. We have been working on Mandarin, an Ami dialect, Japanese, and five aboriginal dialects, making a total of nine languages. Naturally, much of the preaching has to be done by interpretation.

When the entire Island can be



Garbed as a chief of one of the Hill tribes, the Rev. James Dickson is shown here with one of the leaders among these tribes.

reached in one common language no one will be happier than those of us who are doing Christian work among the people. We have asked the authorities to allow the aborigines who are able to read Japanese, to be permitted to continue to read their Bible in that language. We are also hastening the translation of the Bible in a Romanized version which can be learned in a few weeks.

THE new missionaries, particularly the Presbyterians from the United States, can speak in Mandarin, and are a welcome addition to our staff. The fine spirit of cooperation and fellowship which has existed among the growing missionary community in Formosa, has been a most happy experience. Naturally among so many groups there are those who will cooperate with no one and who consider themselves to be the recipients of the only true light from heaven. Such people have been a problem to us as they seek to disrupt and disorganize the existing work.

The Formosan Mission Council went on record last year that henceforth we would advise new groups or individuals considering Christian work in Formosa, to work within the framework of some existing communion rather than to attempt a new organization.

Over 200 new churches, including the aboriginal churches, have been built in Formosa during the past five years. Almost a church a week! This is a record hard to duplicate in a similar area anywhere. Our own Church is showing signs of vitality beyond anything that we have ever experienced in the past.

When we speak of the Presbyterian Church in Formosa, we include the churches of the English Presbyterian mission in the south, as well as those of the Canadian Presbyterian mission in the north. Altogether we have over 400 churches, 160 of which are among the aborigines. One hundred and thirty students are attending the two theological colleges. We have also two Bible schools: one aboriginal, in which there are 230 students in preparation for full-time Christian service. Twenty young men are now in theological colleges and Bible colleges in Canada and the United States, preparing to serve on the Island.

This tremendous increase in the number of young people going into Christian work is one of the most hopeful aspects in Formosa today. This will make possible a great extension of the Church during the next few years. The big task of the Church is still to reach the non-Christians who remain a big percentage of the population.

YOU have all become aware that the most spectacular development in the Christian Church in Formosa is the work among the aboriginal tribes. Reports about this work more than a month old are out of date, as the church continues to extend. It might be said of them, as of the New Testament Church, "The Lord added daily to the Church, such as should be saved." Word has reached me, as I write this article, that 20 new churches have been completed since I left the Island last May.

The secret of this remarkable growth is simple. The key to it is found in the one word, WITNESS. It has all the characteristics of the Apostolic Church, which in our older Canadian Church has been neglected. These churches in the mountains of Formosa have no ordained ministers, no well-trained workers nor specialists of any kind. The laymen have done the witnessing. Men and women, old and young, have readily taken part in spreading the Gospel. We have tried to emphasize that every believer should be a bearer of the news unto others.

Sometimes this work is spoken of as a *mass movement*. I do not feel this is the right word. No tribe has accepted the Gospel as a group. They have become believers one by one, with many people witnessing in many places.

When these people accept Christ our big task begins. We have to train them in Christian doctrine, we have to organize churches, and we have got to train leaders. This is a tremendous responsibility but the hopeful part is that they are so teachable and ready to put into practice what they learn.

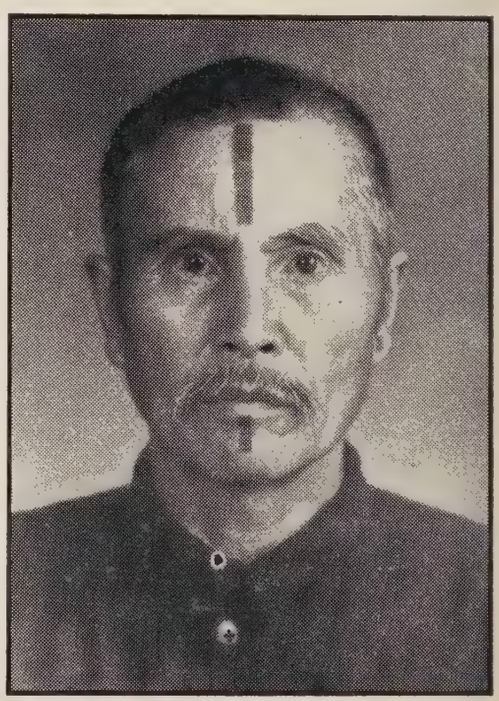
THE URGENCY of Christian work in Formosa cannot be overstressed. If we are not ready to garner the great harvest of souls in the mountains now turning to the Lord by the hundreds, others will make the attempt. Groups not like-minded with us, indeed, outside Protestantism, are already at the foot of the mountains with medical clinics, clothes, and powdered milk, given gratuitously to the mountain people who will embrace their faith.

The Seventh Day Adventists and other groups are offering young people in the mountains, not only free scholarships to attend their schools but are even paying them to attend. Whereas, we Presbyterians have been pitifully handicapped without even enough money to pay our mountain evangelists who are willing to pioneer new districts throughout the mountains, and to preach the Gospel.

The greatest miracle movement in modern missions has been placed in our hands—the hands of the Presbyterian Church in Canada. We have not lived up to its challenge. We have failed simply because people at home have not become alive to the tremendous, thrilling miracle movement which God has given into our keeping.

There is still time to develop this work properly, but not much time—the sands are running out. The work in the mountains needs help now, today. We have scores of evangelists for whom we have no subsistence while they preach. We have thousands of mountain laymen begging us to establish Bible conferences so that they may be instructed in the Word. Dwellers in many villages in the mountains are stirring and asking for someone to come and tell them the glad tidings.

They are waiting now. But they will not wait long. If we do not meet the challenge, other forces will. ★



Chief of a Tyal village, who is now a Christian, was once a head-hunter who cut off more than 60 human heads.

"O little town of Bethlehem
how still we see thee lie."

O Come Ye . . . To Bethlehem

*By Helen Bricker**

AS our voices raise the words of the old, familiar carol, in our imagining we always see Bethlehem. Always, the silent stars pass over the little town, lying clear and still under the midnight blue. Always the moon glints on the white stone buildings, and the air is crisp and cold.

It is always night in my imaginings of Bethlehem, but on the day I saw it, the mid-day sun was pouring from a bright-blue sky. Suddenly we rounded a sharp bend in the road from Jerusalem to Bethlehem — and there was the "little town" — our first glimpse of the Christmas setting.

What a surprise! There seemed to have been miles of sand around my imagined Bethlehem—not these sharp high hills and deep-cut valleys with terraced olive groves. Bethlehem, the town, stood straight and stiff on the top of one of the hills, with a fringe of olive groves around its base. Isn't it strange to realize that the shepherds would have a stiff climb up a steep hill to reach the manger? Mary and Joseph would be forced to climb up and down steep streets looking for a place to stay the night.

As we stood and gazed at the hill with its erect little flat-topped houses, I could not help imagining how many pilgrims must have stood at this very spot where the "little town of Bethlehem" first appears. Since the Shepherds, and the wise men made their first pilgrimage, how many have been the ragged bare-footed walking-pilgrims of the Middle Ages, the knights of the crusades, the monks and priests, the princes and dukes — and now our air-borne pilgrims of the twentieth century. Royalty and peasant folk must have stood here together and looked from a distance at the town where Christ was born—as royalty—peasantry still do in their hearts, at Christmastide.

I think Bethlehem would not disappoint them, or you. There is something clean and upright about the little town's appearance. And over all there rise the many bell-towers and spires of Christian churches and buildings.

"While Shepherds Watched Their Flocks By Night All Seated On The Ground—"

It was to the shepherds' fields in Bethlehem that we drove first, to have our midday lunch in the sunshine. The site is looked after by the Y.M.C.A., and has been preserved in its natural state. We seated ourselves on a ledge of rock with a deep cave beneath it. There is no doubt that shepherds have used the cave for hundreds of years, huddling there with their flocks on the bitterly cold winter nights, or in the driving rains.

As we sat and ate our sandwiches of flat Arab bread, the sense of being transported into another age was strong upon us. For miles around us was the sweep of rocky hills, unchanged for thousands of years. No sign of modern living was anywhere to be seen. Shepherds were still leading their flocks on the brown, rocky hills, and long or short trails of sheep or goats straggled after them. The shepherd closest to us looked much as shepherds must have looked then, wearing flowing robes and the head-cloth of the Bedouin. His face was strong and weather-beaten, but intelligent, strong and kindly. It is not difficult to see some of the reasons why our Lord used shepherds and their flocks so often in His parables.

We made the pilgrimage from the shepherds' fields to the birth-place of our Lord, in the early afternoon. It seemed strange, and somehow inappropriate, that we should step into a car, and in a few moments' riding, up hill and down dale, be standing before the Church built over His birthplace. I wish we could have walked.

The main street of Bethlehem, the quiet "little town" of our imaginings, was very modern, with its police station and post office, its shops and cars. Most of its people however, were dressed that day, as they must have been in the time of the nativity, in flowing robes. Our would-be guides, however,

**Miss Bricker, our National Girls' Work Secretary, tells of her recent visit to the Holy Land. Her book on her visit to the Orient, "Shackles Are Breaking" will be ready in January.*



Religious News Service

WHERE JESUS WAS BORN
The little town of Bethlehem where Christ was born. It is five miles south of Jerusalem. The Church of the Nativity is erected over the traditional birthplace of Jesus.

were dressed in Western garb. The one we finally acquired was a stoutish business-like little Arab, in a Western-draped suit, with a pair of noisy clickers on his heels. How symbolic of the chequered fortunes of this Holy Land, that a Moslem Arab should conduct us through this church.

WE were bustled along a short stone-paved street, and found ourselves suddenly before a tiny low door, with the wall around it disfigured with filled-in stone-work. This was the one doorway into the Church of the Nativity. Our guide let us know, in matter - of - fact fashion, that all the doors of the church had been walled up, except this one, to prevent the Saracens from riding into the church on horseback and stabling their horses there. A thousand years seem but a day in this land, and one can look at things like this doorway and feel that it might have been done last year. It was all the more startling for a Canadian whose country is so very young.

The outside of the church of the Nativity, built over Christ's birthplace, is very white, with a domed roof. I entered in high expectation that here might be an unusual kind of church building. But when we found ourselves inside, the contrast startled all of us. Here was a Roman church—dark and cold, murky with incense and dampness. It was an over-powering church, huge and gloomy, with high red pillars and a long nave.

Once again, in business-like fashion, our guide - and - mentor gathered his little flock into a huddle and began reeling off the facts to us. The church was built by Constantine, he said, and still stood substantially as it was then. Built by Constantine! How could he be so matter - of - fact! In this country where one by one the historic walls have been knocked down and completely rebuilt, an intact church of Constantine's time is a marvel indeed. This, then, was one of the first symbols here in the Holy Land that the European world had identified itself with the cause of Christ. The wise men of the West had come to Bethlehem.

"Infant Holy, Infant Lowly
For His Bed A Cattle-Stall"

Mass was being said at the high altar directly above the cave which since the first century has been held as His birthplace. To the high-chanting voice of a Roman Catholic Arab priest, we walked the stone steps down to the birth place of our Lord.

THERE is nothing in all the world to compare with the wonder of being there. He was born in a simple cave, with crudely-cut walls, and was cradled in a low trough for animals. The stark simplicity and utter humility of the event strikes one suddenly and sharply. It is one thing to sing that He was born "with the poor and meek and lowly"—and it is quite another thing to stand in a low, small cave, with rough smoke-blackened walls, and feel its murkiness and lowliness.

The occasion was fraught with an awful dismay for me. I felt burdened by what had been done to His birth place by what men are pleased to call love of Him. Three different churches have divided rights to the cave. The Greek church may hang so many silver lamps, the Latin (Roman) church so many, and the Armenians their quota. If anyone dared to suggest his group's allotment be raised—there would be a religious war. The Greeks are allowed to hang a picture and the Latins another, but because the Armenians are much less important numerically, they can't have a picture.

All the walls are closely shrouded in dusty reddish tapestry. There is a great gold star laid in the rock floor, and its inscription reads, "Here Jesus Christ was born of the Virgin Mary."

Suddenly I felt suffocated—I could bear it no longer. Do men think that this is what Christ wishes of them—to put gold stars and silver lanterns in the grotto of His birth place? To station men to swing censers and incense, to say chants and kneel before His altar every hour? Do they think it of no importance to Him that the Latins and Greeks and Armenians who slide past each other on the stairs are bitter rivals, jealous of each others' slightest moves?

I felt overcome by the sensation that there were giant conspiracies in the world trying to muffle up the impact of what He was saying to the Pharisees and the church of His day. Would His foes from without ever do the crippling damage that was being done from within?

As we left Bethlehem, the long shadows of evening were clinging to the hills. And long, long thoughts were clinging to all our minds. How He must grieve over this Bethlehem, this place of His nativity. But is it any worse than what we have made of the date of His nativity? In the mad shopping scramble, the tinsel and holly, the drunken excesses, how many human hearts will make the pilgrimage to Bethlehem, and stand in the dark, crude cave of His birth? How many will know again the wonder of His birth — the King of Kings, born in a manger.

"O come all ye faithful
Joyful and triumphant
O come ye, O come ye
To Bethlehem"

CHURCH CALENDAR

(*Stop Press from page* 34)

INDUCTIONS

Brandon, Man., First, Rev. R. A. Davidson, B.A., October 2, 1953.
Chauvin-Wainwright, Alta., Rev. J. W. Moorhead, B.A., October 14, 1953.
Jarvis, Ont., Rev. Wilbur K. Gillespie, November 12, 1953.
Kintyre, Ont., Rev. Thomas J. Blakely, M.A., October 28, 1953.
London, Ont., Knollwood Park, Rev. C. A. McCaroll, October 27, 1953.
North Pelham, Ont., Rev. W. J. Walker, B.D., November 12, 1953.
Timmins, Ont., Rev. P. L. Sams, September 8, 1953.

DEATHS IN THE MINISTRY

Rev. Frank C. Harper, B.D., Toronto, Ont., October 23, 1953.

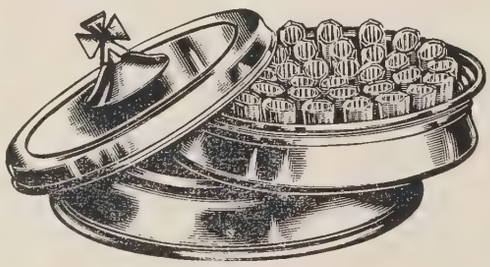
RESIGNATION

Rev. J. P. McLeod, Grimsby, Ont., Sept. 30, 1953

RECOGNITION

Grande Prairie, Alta., Rev. I. R. McKee, B.A., October 16, 1953

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December 1—Isaiah 59: 20; 60: 5
December 2—Acts 11: 5-18
December 3—Acts 10: 34-43
December 4—Acts 17: 22-28
December 5—Matthew 28: 16-20
December 6—Matthew 28: 16-20
December 7—Acts 11: 19-30
December 8—Revelation 3: 14-22
December 9—Revelation 3: 7-13
December 10—Mark 4: 1-9
December 11—Matthew 13: 36-43
December 12—Acts 16: 1-5
December 13—1 Corinthians 3: 1-7
December 14—Psalm 67
December 15—Psalm 95
December 16—Luke 1: 67-79
December 17—Luke 1: 46-55
December 18—Isaiah 9: 1-7
December 19—Isaiah 40: 26-31
December 20—Luke 2: 1-14
December 21—John 1: 1-14
December 22—Galatians 4: 1-7
December 23—Hebrews 1: 1-9
December 24—Revelation 21: 1-7
December 25—Matthew 2: 1-12
December 26—Acts 15: 6-12
December 27—Acts 15: 23-29
December 28—Luke 2: 25-32
December 29—Hebrews 10: 15-25
December 30—Psalm 150
December 31—Exodus 13: 17-22

Presbyterian Uniform S.S. Lessons

LESSON—DECEMBER 6
A Gospel for All Men
Acts 11: 5-18
Golden Text: Acts 10: 34

LESSON—DECEMBER 13
The Growing Church
Acts 11: 19-30
Golden Text: I Corinthians 3: 7

LESSON—DECEMBER 20
The Birth of Jesus
Luke 2: 1-14
Golden Text: Luke 2: 14

LESSON—DECEMBER 27
The Council of Jerusalem
Acts 15: 6-12, 23-29
Golden Text: Galatians 5: 1

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JANUARY 31 - FEBRUARY 7

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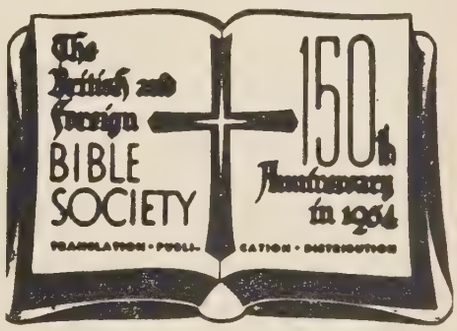
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ACROSS THE DOMINION

ONTARIO

Moderator Dedicates Church School Building

GUELPH—The Moderator of the General Assembly, the Rev. Dr. W. A. Cameron, dedicated the new church school building of Knox Church on September 30. The chairman of the building committee, W. W. Tyson, handed the key to the Rev. D. C. Smith at the opening of the ceremony. Mr. Smith laid the key on the Communion Table and offered prayer. He then said, "May the doors never be locked to those who instruct the young or to those who seek the Light that cometh from above and those who desire the fellowship of the spirit of Christ."

Dr. Cameron congratulated the congregation for its fine work in completing the building in record time. He commended them for their unselfish sacrifice in time and money in bringing to reality a dream of many years.

The Rev. Finlay G. Stewart, Moderator of Guelph Presbytery, assisted in the service. At the close, a social hour was enjoyed by the congregation and their friends.

Centenary Services in Historic Church

MADOC—The 100th anniversary of St. Peter's Church was observed from September 20-27. Guest preachers were the Rev. Dr. Robert Good of Ottawa, and the Right Rev. W. A. Cameron, D.D., Moderator of the General Assembly. Both speakers stressed the place of the Church in the life of the individual, in our nation, and in the world. The week was filled with events of interest and large and appreciative audiences attended.

The first church was opened in 1854 and was thrice enlarged before being destroyed by fire in 1873. The present building was then erected and is of Gothic design in gray and light brown limestone. Both church and manse have been renovated and completely redecorated for the commemoration of their 100th year.

The Rev. Marshall W. Heslip, present minister, came to Madoc six years ago, and the work continues to progress under his leadership. St. Peter's has given six young men to the ministry. One of these, the Rev. Gordon Brett of MacDonald's Corners, gave the Communion address on the Friday evening.

This congregation has had several outstanding ministers, including the scholarly Dr. David Wishart, who came to Canada in 1857 at the urge of Horatius Bonar, and served St. Peter's and the surrounding district for 40 years.

New Congregation Burns Mortgage

SARNIA—On October 27, the congregation of Laurel Lea witnessed the burning of the mortgage on their church building. Taking part in the ceremony were Mrs. K. W. Bissell, John Phillips, Hugh V. Kilbreath, and the minister, the Rev. W. I. McElwain.

This congregation, organized in 1949, erected a basement in 1950. The board is preparing plans for the superstructure and a fellowship hall. A pulpit and Communion table were recently presented by the Couples' Club.



Rejoicing at the Congregational Social in Knox Church, Guelph, following dedication of the Church School.

Niagara Presbytery Laymen Hold Rally

THOROLD—One hundred and fifty laymen sat down to supper at the annual fall rally in St. Andrew's Church, on September 29. After a singsong, the Association heard Mr. C. M. Pitts of Ottawa.

Mr. Pitts gave an inspiring and profitable address on "Deeds, Duty and Destiny," taking as examples, Jacob, Jonah and Saul. He showed how in each of these lives, God had intervened, and declared that only through God's place and power in our lives are we going to win through.

Something Greater Than Communism

FORT ERIE—The Lions' Club had a most interesting address from the Rev. R. Malcolm Ransom of Knox Presbyterian Church. Mr. Ransom spoke on why the Communists have succeeded in occupying the mainland of China.

"We can be thankful," continued the speaker, "that Communism has clarified the issue as basically a question of our relation to God. If we do not offer something better than Communism, it is only natural that people will turn to Communism, as they did in China. The materialistic attitude in Canada and the United States, where 'things' are our gods, means that we should change our relationship with God and cleanse our consciences and hearts from materialism."

Rural Church Holds Mission

LOCHWINNOCH — An evangelistic mission lasting six days was concluded on October 25 in the Presbyterian Church. The missioners were the Rev. George and Mrs. Anderson, formerly of the Sudan Mission, and now serving under our Board in the Petawawa area. The attendance grew from night to night and the entire community seemed to have been stirred and blessed through this special ministry.

Communion Table Is Dedicated

TORONTO—A Communion table was dedicated in Emmanuel Church by the Rev. J. F. Donald, minister, on October 25. Miss Hattie Smith presented the table to the church as a memorial to her mother "Mrs. Jennet Guthrie Smith and all mothers of the congregation." The gift was received on behalf of the session by Mr. Harry Thomson. The Guthrie family came from Scotland in 1857 and were members of Melville Church, Markham township, for many years.

Receives Gift Of Psalm Books

CAINTOWN—St. Paul's congregation was presented with new large print Psalm books, on October 18. The books were the gift of the Young Adult Society, and were presented by Nelson Van Dusen. Mr. Arden Warren, clerk of session, received the gift on behalf of the congregation.

The Rev. Arthur C. Young, minister, conducted the service of dedication.

Unveil Tribute To Churchman

GANANOQUE—A fitting tribute to a faithful churchman has been presented during his lifetime. A beautiful stained glass window was dedicated by the Rev. M. C. Young, in St. Andrew's Church on October 25 to Mr. W. J. Wilson, for almost 60 years of devotion and loving service within the congregation.

The window was presented by his sister, Mrs. J. W. Sherrin of Pelican Rapids, Minnesota.

Laymen Conduct Special Service

CORNWALL — A laymen's service was conducted in St. John's Church on November 1. Special speaker for the occasion was Mr. Frank T. Shaver of Aultsville. He explained his subject "The Relation of the Laymen to the Church," in a most convincing manner, and pointed out how and why the layman could and should devote his time and energies to the welfare of the church.

James Dawson conducted the service, assisted by Floyd S. Clark and Robert Robinson, of the Sunday School staff, who led in prayers and read the Scripture lessons. A male choir led the service of praise, directed by Gerald N. Lessard.

Choir Receives Gift of Chairs

ANGUS—The choir of Zion Presbyterian Church received 13 chairs on September 6. These were the gift of Mrs. Robert McCracken. Mrs. Lorne Plaxton received the chairs on behalf of the choir, and the Rev. Karam Guergis, minister, dedicated the gift to the glory of God.

Large Numbers Attend Communion

TORONTO—One of the best-attended Communion services in connection with Chinese work took place in the Chinese Church, on October 18, when 78 persons participated in the Sacrament of the Lord's Supper. At this service, five persons were baptized, one infant, two teen-age girls, and two adults, while four persons joined the Church on profession of faith, and five by letter from China.

The minister, the Rev. L. P. Kan, who has recently returned from a visit to Hong Kong, conducted the service. He was assisted by the Superintendent of Chinese Missions, the Rev. David A. Smith.

110 Congregations Have Already Adopted the Every Home Plan

RESULTS following *Record Sunday* could not be received in time for printing in this issue. We have received some letters from ministers or clerks of session saying that the EVERY HOME PLAN will be presented at the congregational meeting in January, with recommendations for its adoption.

May we remind you that it will take four weeks to change from the sending of Records under the group plan to enrollment in the EVERY HOME PLAN. As soon as it can possibly be done, let us have the names correctly listed. This will expedite the enrollment of families and greatly assist the small staff in our offices. Credit will be given for unexpired group subscriptions—

The names of those congregations to date, who have adopted the General Assembly's Plan in their congregations follows—

Honour Roll

MARITIMES

Queen's Road, St. John's, Newfoundland
St. Andrew's, St. John's, Newfoundland
Breadalbane, P.E.I. (Mission Field)
Summerside, P.E.I.
First Church, Stellarton, N.S.
Glace Bay, N.S.
Knox Church, Halifax, N.S.
Little Harbour, New Glasgow, N.S.
Marion Bridge, N.S.
Mac Lellans Brook, N.S.
St. Andrew's, Lunenburg, N.S.
St. James, Newcastle, N.B.
St. John and St. Stephen, Saint John, N.B.
Shediac, N.B.
St. Paul's, Woodstock, N.B.

QUEBEC

First Church, Montreal
Maisonneuve, Montreal
Robert Campbell Memorial, Montreal
St. Andrew's, Lachine
St. Edward's, Beauharnois

PRAIRIES

Knox, Neepawa, Man.
Lenore and Breadalbane, Man.
St. Andrew's, Flin Flon, Man.
First, Regina, Sask.
St. Andrew's, Saskatoon, Sask.
St. Andrew's, Lethbridge, Alta.
Blueberry Mountain, Alta.
Grace, Calgary, Alta.
Knox, Bassano, Alta.
Westmount, Edmonton, Alta.
St. Paul's, Banff, Alta.
Calvin, Winnipeg, Man.
First, Portage La Prairie, Man.

BRITISH COLUMBIA

White Horse, Yukon Territory
First, Trail
Knox, Cranbrook
Knox, Port Alberni
St. Andrew's and St. Stephen's, New Westminster
St. David's, Kelowna
Robertson Church, Vancouver

ONTARIO

Ashfield
Bookton
Belleville; St. Andrew's
Burlington, Knox
Carmel, Hensall
Chalmers, London
Centreville—Monaghan
Chippawa
Corunna, St. Andrew's
Crowland
Doon
Duff's—Puslinch
Emmanuel, Sudbury
Erskine, Dungannon
First, Kenora
First, Seaforth
Innerkip—Melrose
Kentbridge
Knox, Bayfield
Knox, Bracebridge,
Knox Belgrave
Knox, Fuller
Knox, Crieff
Knox, Meaford
Knox, Midland
Knox, Milton
Knox, Mitchell
Knox, Preston
Knox, St. Catherines
Lucknow
Markham, St. Andrew's
Melville, Brussels
McDonald's Corners
North Bruce
Port Elgin
Richmond Hill
Ratho Presbyterian
St. Andrew's, Carleton Place
St. Andrew's, Clinton
St. Andrew's, Humber Heights
St. Andrew's Hillsdale
St. Andrew's, Kinburn
St. Andrew's, Kitchener
St. Andrew's, Fort William
St. Andrew's, Scarboro
St. Andrew's, Streetsville
St. Andrew's, Tillsonburg
St. Andrew's, Wingham
St. Andrew's, Whitby
St. Andrew's, Windham Centre
St. Andrew's, Islington
St. David's, Campbellville
St. Paul's, Ingersoll
St. Paul's, Thornhill
St. Paul's, Winchester
Snow Road
Thornhill
Westminster, Willowdale
Central, Hamilton
McNab St., Hamilton
St. Paul's, Hamilton
Beaches, Toronto
Emmanuel, Toronto
Leaside, Toronto
Victoria, Toronto
St. John's, Toronto
Westminster, Toronto (Mr. Dennys)
St. Giles, Humber Valley, Toronto
Welland, Knox
Vankleek Hill



THE SERVANT—MESSIAH. By T. W. Manson. Macmillan, Toronto (Cambridge University Press). $2.00. 103pp.

● THE MODERATOR OF the Presbyterian Church of England has published lectures given at Yale and Cambridge.

What is meant by the term "Messiah," e.g., "Thou art the Christ?" Dr. Manson claims Jesus' whole ministry —His teachings, His acts, and especially His passion contradicted the current Jewish beliefs and hopes. Until after His death and resurrection even His own disciples expected His ministry to achieve materialistic and nationalistic glory. Jesus Himself, however, saw that His messianic task was to be the **servant** of the Lord working in God's way of merciful redemptive love.

As the claims of Jesus for God's kingdom became more and more absolute, the tension between His intentions and the hopes of His followers and the fears of His enemies became more acute and the Cross more clearly the inevitable end. The Servant-Messiah is described finally as the Risen Christ still carrying on His work in the Messianic Succession among His followers through His Church.

DONALD N. MACMILLAN.
Dunvegan, Ontario.

"WHAT IS CHRISTIANITY?" By Walter Lowrie. Pantheon Books Inc. $3.00. 192 pp.

● THE DISTINGUISHED translator and interpreter of Kierkegaard tries to persuade us that life eternal or the hope of glory is the heart of Christianity. Inevitably he fails, for there is more than one jewel in Christianity's crown.

We can forgive his failure, however. The alleged theme is only an excuse for gathering together casual papers in which a full mind expresses itself to our profit on many things. Lowrie has a delightful iconoclastic tendency. For example, he objects to Luther's adding an unscriptural **alone** to the doctrine of justification by faith, and claims with justice that modern Protestantism would not be owned by Paul. There is a most appealing chapter entitled, "Does Anybody Love God?"

DAVID W. HAY.
Knox College,
Toronto.

THE IMAGE OF GOD IN MAN. By David Cairns. Ryerson Press, Toronto. $3.75. 252 pp.

● THE VIRTUE of this book consists in the breadth of its scope. Beginning with the Old Testament, it traces the concept of the Imago Dei through the New Testament, the mystery religions, the Christian Fathers, Aquinas, the Reformers, and culminates in a discussion of Barth and Brunner. Throughout, Brunner's doctrine of man is defended against all comers, including Barth, and it serves, in the last section, as the basis for a criticism of Marxist and Freudian anthropologies.

Along with such breadth, there is inevitably a corresponding loss in depth. The historical treatment, although quoting many authorities, is hardly authoritative; and throughout the argument, the battle is too-one-sided to be exciting.

JAMES C. S. WERNHAM.
University of Toronto.

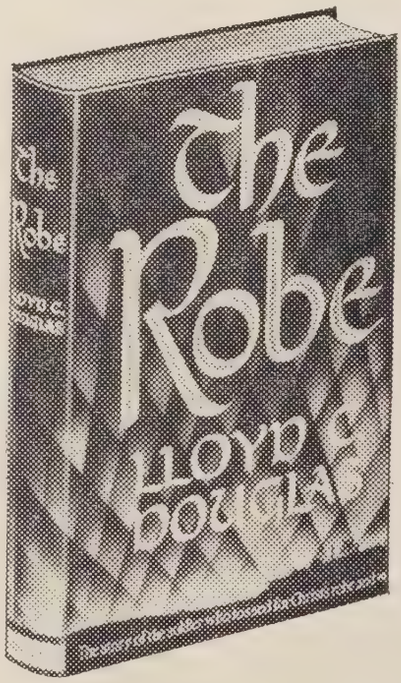
●

CITIZENS OF THE WORLD. By Stringfellow Barr. Doubleday Publishers, Toronto. $3.50. 285 pp.

● HUNGER, POVERTY, sickness and ignorance are ominous Four Horsemen of the Apocalypse painted by Stringfellow Barr. The author is disappointed with the present attitude of North Americans towards the backward countries of Asia and Africa. One and a half billions of the two and a quarter billions, the approximate population of the earth, are hungry.

Professor Barr points out the emptiness of the provision made by the United States and Canada to implement the Point Four and Colombo plans. He shows that the city of New York is spending more on cleaning her streets and collecting her garbage than the

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United States is spending on technical assistance to the world's poor.

Barr emphasizes the great contribution made by Christian missions in building hospitals, schools, colleges, and even instructing in methods of agriculture. Although the Church's investment has been small in quantity it has not been so in quality. He asks, how can we finance not a "cold war", **but a war on human misery?**

He suggests that communities, apart from governments, adopt other communities in the hungry and illiterate nations. This will prevent our poorer world neighbours from being shoved into Russia's arms. However, this is a project that cannot be done by one nation alone, there must be an International Development authority within the United Nations.

JOHN McNAB.

Have You Seen The Presbyterian Calendar For 1954?

Wonderful pictures, many taken by Miss Helen Bricker on her tour of the Orient; Scripture message for every day, and pictures of our Mission Work and Church Extension at home and overseas, makes this Calendar a **must** for every Presbyterian home.

THE LOST GENERAL. By Elswyth Thane. McClelland and Stewart, Toronto. $4.00. 241 pp.

● THE GENERAL had lain in an unknown grave for nearly 200 years, his part in the American Revolution all but forgotten. But Mary Carmichael, doing research for a degree in history, re-discovered him. And when she decided to drive to South Carolina and try to seek out his grave, the long-dead General became the leading actor in a present-day drama. Mary, the shy New Englander, found her hero's legendary resting-place, but she also found Ridgeway Creston, an impoverished Southern aristocrat, already half defeated by life's problems. How Mary and Ridge work out those problems makes an entertaining love story, given added interest by Miss Thane's thorough knowledge of the Old South.

O. MARY HILL.

Ottawa, Ont.

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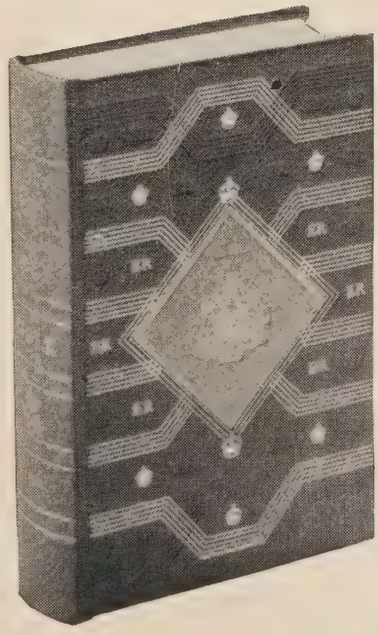
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Congregations Honour Minister

BEAMSVILLE—The congregation of St. Andrew's, Beamsville, and Smithville, presented their minister, the Rev. Herbert J. Scott, with a beautiful pulpit gown, at the close of the morning service on October 11. Mr. George Konkle and Mr. Andrew Dalrymple, elders, expressed the affection of both congregations for their minister.

The Rev. H. J. Scott, after receiving and acknowledging the gift, presented a cheque for $1,000 to the treasurer. This cheque was from a member who wished to remain anonymous but wanted to show his appreciation of the ministry in both congregations.

Volunteer Labour Renovates Building

CHATHAM—First Church, on October 21, celebrated with a turkey supper, the completion of a basement renovation project, which has been carried out during the past year by the voluntary labour of over 50 men of the congregation.

As a result of their splendid effort, the church building is now equipped with an up-to-date kitchen, an assembly hall, a kindergarten, and several small general purpose rooms.

Not the least important result of the effort was the spirit of fellowship which developed among the men, many of whom scarcely knew each other before turning out for this work.

The congregation celebrated its 111th anniversary on October 18, when the Rev. John C. Robson of Huntsville was guest preacher. The Rev. Hugh Davidson is minister.

Presbytery Revives Visitation

TORONTO—A truly Presbyterian practice was revived in Runnymede Presbyterian Church on October 27, when the congregation met in the church hall under their minister, the Rev. A. W. Currie, with his elders and managers.

Dr. Edgar Foreman, Clerk of West Toronto Presbytery, presided. He told the congregation that he would put a series of questions to them which they were at liberty to answer or to challenge any statement with which he or she was in disagreement.

Following this, the Rev. Dr. A. Neil Miller spoke on the responsibility and privilege accorded each Presbyterian to give proportionately and systematically. He urged the forward look, that the building requirements ten years hence could be cared for without difficulty.

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In this meeting a Wells officer will guide your leaders through a self-study of your needs and potentials. He will explain Wells techniques, and help you create a plan of action. This conference at your church is entirely without cost or obligation of any kind. The Wells Conference uses group discussion methods, and all present participate in the analysis and planning.

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Before any fund-raising plan can become successful in your church, your leaders should understand certain dynamics of giving. Furthermore, good preparation for a budget canvass program may require a week or several months; for a building program, may require a week or several years. Even very preliminary decisions can make or break a program. Therefore the best time to hold a Wells Complimentary Conference is when a few leaders start talking about a fund-raising program.

How to Arrange for a Conference

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On Observing Christmas

By Roman Collar

I AM NOT particularly happy about the observance of Christmas nowadays by many people.

Here is some of the Christmassy stuff we get over the radio.

"This programme is sponsored by Bungle and Bingle soups. Keep B and B Soups in your cupboard. Let us sing, 'O come, all ye faithful'.

"Do you need money, M-O-N-E-Y? Let the Honest Trust Company solve your problems for you. Don't worry your head off at this glad season of the year! Tony Caruso will sing, 'Joy to the world . . .'

"Your watch is on the blink? Baloney's will be instant with help. Their watches have been noted for their dependency, accuracy. For Christmas, get a Baloney Watch for your wife or your sweetheart. You'll never be late for that train, for that appointment. Hear the quartette in the stirring hymn, 'Hark! the herald angels sing'."

And so on it goes for weeks before Christmas. On this very day of this writing, Oct. 20, an ad of this kind came over. I am not so sure that it is right to associate these great hymns with sales.

Take another angle.

Shortly, over a large part of the world, Christmas bells will be heard, and from uncounted pulpits will go forth the message, "Peace on earth, and good will to men." Millions will sing, "The first Nowell," and we shall have our great feasts while millions starve in war-devastated lands. Even in that land of Christ's birth tens of thousands of Arabs are dispossesed and but barely live! The United Nations, and Britain in particular, should be conscience-stricken over this unspeakably tragic situation. Others will drink and dance in shameful abandon in celebration of the *Event.* What is Christmas coming to?—a trite question, but a serious one.

"A Merry Christmas"—for too many it is "A Busy Christmas." Think of the frazzled clerks in stores, rushed to death by me and my kind! What a commercial spree. Present-giving has become oppressive, whipped up and consolidated by advertising experts. You feel like a heel if you don't get in line with this modernity.

Then note the postman—sometimes almost hidden, and certainly bowed down by letters, cards, parcels—as he wearily trudges his rounds for a week before the Holy Day. He remains courteous, but many a time he must wish that the modern celebrations of our Lord's Anniversary were less burdensome for him, or banished forever.

I am trying to say here that we have largely PAGANIZED what should be a sacred, yet happy Day. Christmas has become to many

— A weariness to the flesh,

— A commercial orgy,

— An excuse for a BIG blow-out.

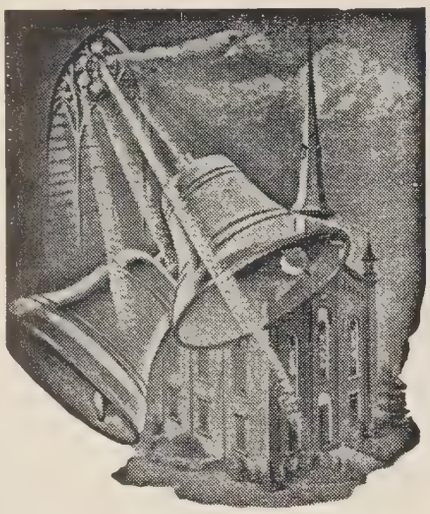
I write this with no pleasure. But at the same time acknowledging that thousands will devoutly and decorously observe the Anniversary. The great lesson of the season surely is that Christ HAS come with hope for, and a way of life for, all mankind. No one from His teaching can justify racial hatreds, bitter divisions, war, turgid bigotry, or national selfishness.

Indeed, *the first Christmas was the promise of a lovely, clean, new thing for the human race!* ★

Mark 74th Anniversary

CANNINGTON—Knox Church observed its 74th anniversary on October 11. The pulpit was occupied by the former Moderator of Assembly, Dr. J. A. MacInnis of Orillia. Dr. MacInnis said, "The Church is not meant to be a social club but exists to turn the hearts and minds of men toward God. Its task is to send people of Christian character with the Gospel of regeneration and reconciliation into the life of the world." Rev. John Hart is minister.

Other local churches withdrew their evening services to unite with the congregation for their anniversary.



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PERSONALS

THE **Very Rev. J. M. Macgillivray, D.D.,** of St. Andrew's, Sarnia, has requested permission to retire on December 31. . . . The **Very Rev. J. B. Skene, D.D.,** has returned to Canada after a six months' holiday in the British Isles. . . . The **Rev. R. H. M. Kerr** of Trinity Presbyterian Church, Toronto, was guest preacher at the 96th anniversary of Geneva Church, Chesley. Mr. Kerr was ordained in this church. . . . The **Rev. Dr. William Orr Mulligan** of Aurora, was the anniversary preacher at the 102nd observance of the founding of Old Kildonan, Manitoba, on September 27.

Church of the Air Coast to Coast Broadcast on Sunday, December 20, at 4.30 p.m., will be conducted by the **Rev. Frank Lawson** of St. David's, Halifax, over **CJBC** and **Dominion Network.** The **Religious Period Broadcast,** Sunday, December 13, 2.30 p.m., will be conducted by **Professor Keith Markell,** Presbyterian College, Montreal, over **Station CBL** and **Trans-Canada Network.**

St. Peter's, Stanley, N.B., for 30 years without an inducted minister, rejoiced when the **Rev. T. T. Cunningham** was inducted into this pastoral charge on October 21. . . . The **Rev. R. A. Davidson** was inducted into First Church, Brandon, on October 2. . . . The **Very Rev. C. Ritchie Bell** preached at the 97th anniversary of Milverton on October 4. . . . The **Rev. Professor Donald V. Wade** of Knox College, was guest preacher at the 50th anniversary of New St. Andrew's, Dover, on September 27.

St. Andrew's, Windsor, in overwhelming numbers, issued a call to the **Rev. William Lawson** of Knox, Leamington. . . . St. Andrew's, Kirkland Lake, has extended a call to the **Rev. F. N. Young** of Montague, P.E.I. . . . The **Rev. James G. McDonald** of St Matthew's, Toronto, has accepted a call to Westminster Presbyterian Church, Burgettstown, Pennsylvania. . . . The **Rev. Robert G. MacMillan** of Goderich, was guest preacher at the 116th anniversary of Knox, St. Thomas, whose membership, under the **Rev. Harry S. Rodney,** is close to 1,400.

Miss Roma Rodd was designated at Zion Church, Charlottetown, by the Presbytery of P.E.I. She will work in East Toronto Presbytery on the church extension programme.

The **Rev. Wilbur K. Gillespie** of Ulsterville Presbyterian Church, Belfast, Northern Ireland, accepted a call from Jarvis and Walpole, and was inducted on November 12. . . . The Moderator of Assembly, the **Right Rev. Dr. W. A. Cameron,** conducted the dedication of St. Giles Presbyterian Church, Humber Valley, Toronto, on September 11. . . . The **Rev. Dr. William Manson,** recent Moderator of the Edinburgh Presbytery of The Church of Scotland, is lecturing this session at Knox College and at the School of Graduate Studies, University of Toronto.

. . . **The Rev. Dr. James H. Hunter,** of the **Evangelical Christian,** was speaker at the 88th anniversary of Knox, Bracebridge. . . . The **Rev. Christos G. Vais, B.D.,** minister of Knox, Bracebridge, has been awarded the Th.D., of the American Divinity School, Chicago.

ANNIVERSARY PREACHERS: The **Rev. Louis H. Fowler** at the 119th anniversary of Grace, Millbrook, on October 8; the **Rev. E. F. Dutcher** at the 93rd anniversary of his home church, St. Andrew's, Elmvale, on September 27, the **Rev. James S. Roe** preached at the 55th of St. Andrew's, New Liskeard, on October 4.



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In Memoriam

REV. EVERET CHESTER ROBERTSON

The Rev. Everet Chester Robertson died at the Manse, Wick, on August 2 in his 63rd year. Following graduation from Knox College in 1928, Mr. Robertson held charges at Martintown, Woodstock, N.B.; Tyne Valley, P.E.I.; Thornton, Woodville, and his last charge was Sonya, Cresswell and Wick, where he served for six years.

Mr. Robertson enlisted from Prince Edward Island in the 12th Battalion, going overseas wih the First Canadian Contingent and serving until the end of World War I in 1918. He again offered his services in 1940 and served as a Padre for three years in World War II, being discharged through ill health.

A faithful and respected presbyter, Mr. Robertson was devoted to the welfare of his people and his concern for them found expression in a sincerely evangelistic message. He leaves his widow and two sons, Cecil and Donald.

•

THE REV. WILLIAM QUIGLEY, B.A., B.D.

The minister of Burgoyne and Dunblane, the Rev. William Quigley, died on September 24. Mr. Quigley was born in Renfrew County, in 1878. After graduating from Renfrew Collegiate, he became a teacher in the public schools. He proceeded to McGill University and was graduated in Arts. He then took theology at the Wesleyan College, Montreal, and received his B.D.

He served in the Methodist Church at Grand Forks, B.C., Dobbington, Clifford, Neal Memorial church, and Mount Elgin, Ontario. At the time of Church Union, he resigned his charge and became Science Master at Chatham Vocational School. During this period he supplied in Presbyterian pulpits, having joined the Presbyterian Church while in Chatham.

Mr. Quigley was then accepted as a minister of the Presbyterian Church in Canada. He accepted a call to St. Andrew's, Puce, before coming to Burgoyne and Dunblane nine years ago. He had a Bible class of 18 young people at Burgoyne who benefitted greatly from his teaching ability.

The Church has lost a faithful worker and the Presbytery has lost one who was diligent in attendance at the church courts. His kindness and friendly disposition endeared him to many. He leaves his wife, Annie Gertrude Quigley, and a son. The Presbytery of Bruce conducted the service.

•

DR. HERBERT LESLIE STEWART

The Presbyterian Church of St. David in Halifax, N.S., lost a loyal friend on September 27, when Dr. Herbert Leslie Stewart passed to his reward. Born in a Presbyterian manse in Ireland, he became one of the distinguished figures in the cultural life of Canada. By his brilliant pen and by his broadcasts as a commentator on international affairs, he came to be known throughout all Canada.

In the hour of the crisis concerning Church Union, Dr. Stewart wrote many able articles and continued to write on the mission of Presbyterianism to mankind. As an elder he served with distinction. As a worshipper his pew was seldom empty. With a humble and reverent spirit, he waited upon the preaching of the Word and the administration of the Sacrament.

As teacher, lecturer, editor, author and broadcaster, great demands were made upon his time. But his witness to the Master always had first place. His sorrowing family is commended to the mercy of God.

•

EDWARD THOMAS CRAM

St. Andrew's, Carleton Place, sustained a great loss in the passing of a faithful elder on September 9th. Mr. Cram was born in 1873 in Beckwith township, Lanark County, of Scottish descent. Mr. Cram was ordained to the Eldership in 1926 immediately after Union and served well in his capacity as elder. He leaves his wife, the former Mary McGregor.

•

MARGARET A. CLARKE

Mrs. Margaret A. Clarke, a member of St. Andrew's, Assiniboia, Sask., for 32 years, died on May 29. A faithful worker in the church, she was a regular attender at divine worship. She will be greatly missed in the congregation.

DR. HELEN McMURCHY

St. Andrews Presbyterian Church, Toronto, has of recent date mourned the loss of several of her much-beloved members. The last of these was Dr. Helen McMurchy, who passed away on October 7, 1953, and is at rest alongside the other members of her family in Mount Pleasant cemetery. The funeral service was conducted by her pastor, the Rev. Paul Stirling, and was well attended. Representatives from the church and the Academy of Medicine acted as honorary pallbearers.

The late Dr. McMurchy was one of the earlier graduates of the Women's Medical College. Following graduation she practised in Toronto and early became interested in that branch of medicine pertaining to the diseases of women and children, and more particularly, children. She did post-graduate study and sat at the feet of the Gamaliel of medicine at that time. Finally she was appointed to a position in the Department of Public Health at Ottawa, where she did excellent work in child welfare. She was the last of a very distinguished family.

•

ALFRED GREEN

After a lingering illness, Alfred Green, for 32 years a member of St. Andrew's, Gordonville, died on September 24. He was in his 73rd year. Born at Arthur, Ont., he came to be one of the highly esteemed members of the Gordonville congregation. Elected to the session in 1945, he was most conscientious in the performance of his duties. He is survived by his wife, the former Margaret Johnston, one son and three daughters.

•

ARTHUR ELLIOT SUTHERLAND

A highly-esteemed elder of Glencoe Church, Arthur Elliot Sutherland, 93, passed away on September 29. He was elected to the eldership in 1925, and was a faithful and efficient member of session until advanced age and infirmities forced him to lay down the work he loved so well.

•

THOMAS R. NOONAN

St. Andrew's, Pictou, N.S., lost by death on September 3, Thomas R. Noonan in his 50th year. Mr. Noonan was keenly interested in the witness of the Church and served as a member of session since 1945. His kindly personality will be greatly missed in the community as well. He leaves to mourn, his wife and two children.

•

THOMAS B. TWEEDIE

St. Andrew's, Geraldton, suffered a deep loss when Thomas B. Tweedie died on October 2. Mr. Tweedie played an active part in the building of St. Andrew's, and was the first chairman of the board of managers. As clerk of session since its inception, he gave good leadership to the congregation. A wise and sympathetic man, he was a tower of strength to Presbyterianism in the new communities of the north.

•

E. B. CATER

A beloved elder of Central Church, Galt, Mr. E. B. Cater passed away on September 1 after a year's illness. He was a highly respected elder and regarded his office seriously, carrying out his duties with conscientiousness. His special interest in session work was in connection with The Presbyterian Record, to which he gave leadership for many years. He leaves to mourn his passing, his wife and one daughter.

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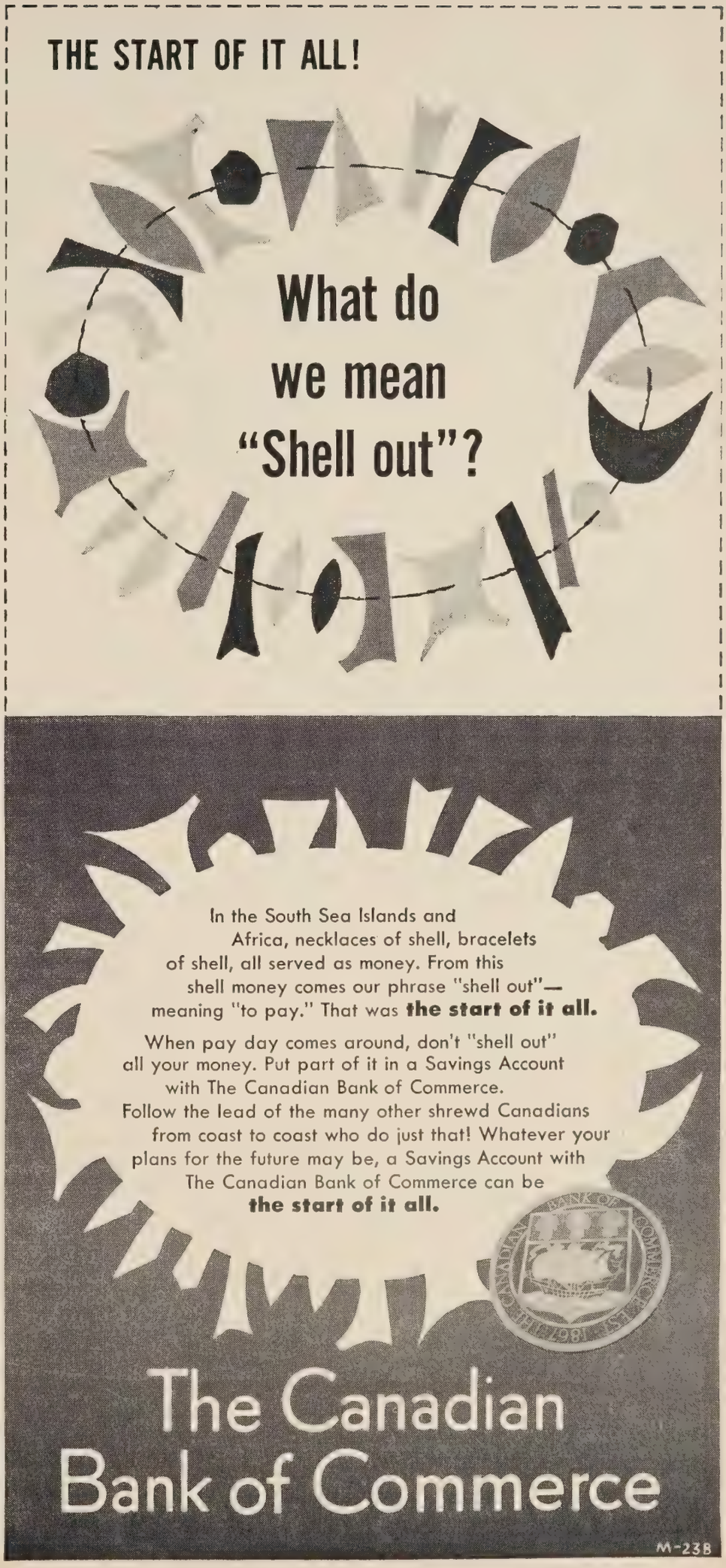
JOHN MACLEOD

A devoted elder, John Macleod, formerly of Swift Current and Prince Albert, Sask., died at Inverness, Scotland, on September 21. Born in Inverness, 68 years ago, he was one of the staunch Presbyterians determined to keep the flag of true-blue Presbyterianism flying in Swift Current in 1925. Mr. Macleod was an ardent lover of the precious heritage of evangelical truth handed down to us from our fathers. Largely responsible for calling Dr. Alexander Ross from Aberdeen, Scotland, to minister at Swift Current, he proved a most loyal helper. Dr. Ross, now minister of Burghead Free Church, Morayshire, Scotland, conducted the burial service.

•

ARTHUR R. SANDERS

An outstanding churchman and citizen, Mr. Arthur R. Sanders, died on June 4. Mr. Sanders served on the board of managers and session of Knox Church, St. Thomas, for many years, and displayed at all times the qualities of a Christian gentleman. His passing is a distinct loss to the church and city. He leaves his wife and daughter to mourn his loss.





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Endorses Preaching Mission

By E. J. White

A conference of ministers and elders preceded the 48th Synod of Alberta, meeting in St. Andrew's, Edmonton, on October 20. Mr. Stanley McCuaig, Q.C., delivered a paper on "The Responsibility and Weaknesses of Ministers." The Rev. Gordon A. Peddie of Banff followed with "The Responsibility and Weaknesses of the Eldership and the Laity." A round table session followed, led by the Rev. W. R. Bell of Red Deer, on "Why The Presbyterian Church in Canada?"

The Rev. H. Glenson Marsh of St. Andrew's Church was the unanimous choice for the Moderatorship. Greetings were brought to the synod by the Hon. J. J. Bowlen, Lieutenant-Governor of Alberta, and representatives of the Premier of Alberta and the Mayor of Edmonton.

Notable among the reports submitted was that of Evangelism and Social Action, presented by the Rev. W. R. Bell. Every kirk session was encouraged to hold a preaching mission during the year. It was recommended that each session seek out a minister, qualified and willing to conduct such a mission, from within the bounds of synod or elsewhere. It was also recommended that provincial and municipal authorities be urged to give consideration to the necessity of additional accommodation for the aged; particularly in smaller communities.

The Rev. Dr. Frank S. Morley surveyed the general field for the Missions Committee. The Rev. W. O. Nugent, synodical missionary, reported that the synod was better manned than at any time since 1925. He pledged the maintenance "of the power and authority of Presbyteries" in connection with his work.

The high quality of *The Presbyterian Record* was praised by the Rev. R. J. Burton of Lousana, in presenting the report. Synod unanimously supported and commended to all congregations within its bounds, the General Assembly Plan to put *The Record* into Every Home.

Mr. J. W. Crawford of Calgary gave an enthusiastic report on the Every Person Canvass in each congregation. The Committee on Students and Colleges presented their report through the Rev. T. E. Roulston. It was recommended that the Assembly's Committee on Recruitment be invited to visit this synod next year. A lengthy discussion followed regarding the Training School at Medicine Hat. Synod agreed to continue support of the school for a further period of time.

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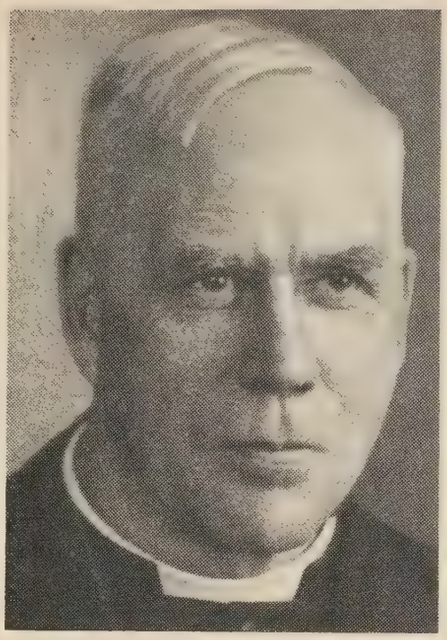
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The Rev. Allan S. Reid, D.D. Chosen as Moderator

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DR. ALLAN S. REID was the unanimous choice of the synod of Montreal and Ottawa as moderator, when he retired as clerk at the annual meeting in Stanley Church, Westmount, on October 20. Dr. Reid has served as synod clerk for 27 years, and as synodical missionary for 28 years.

Rev. William H. McLean, M.B.E., chaplain of the Montreal Sailor's Institute, was elected clerk of synod.

The Synod accepted the budget allocation of $175,197.40 from General Assembly. It heard Rev. Wm. Fitzsimons tell of the work in Val d'Or and northern Quebec, and the Rev. Fred Sass tell of the new congregation being organized in the lakeshore district on the island of Montreal. Dr. A. S. Reid reviewed his term as synodical missionary.

It was decided to make a final effort to clear the Peace Memorial Camp at Lancaster of debt. The Rev. P. A. Ferguson reported that 267 campers and 35 directors and counsellors attended in 1953, an increase of 53 over the previous year.

The synod agreed to endorse and commend the plan of General Assembly to canvass each congregation with the object of placing the Presbyterian Record by direct mail in every home.

The Rev. Dr. J. Logan-Vencta preached the sermon at the opening session as retiring moderator, and conducted the service of Holy Communion on the second day.

A special commission was set up to study the amalgamation of mission fields and aid-receiving charges within the bounds of synod, with a view to action that will conserve man-power and budget funds.

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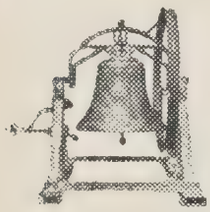
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Church Calendar

VACANCIES

Synod of Maritime Provinces:
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Bathurst, N.B., Rev. T. A. A. Duke, 52 Lansdowne St., Campbellton.
Harvey Station, N.B., Rev. T. J. Watson, Fredericton, N.B.
Charlottetown, P.E.I., Zion, Rev. T. H. B. Somers, The Kirk House, Charlottetown.
New Glasgow, N. S., St. Andrew's. Rev. M. Y. Fraser, Stellarton.
North Sydney, N. S., Rev. Roderick MacLeod, Big Bras d'Or.
Pictou, N.S., St. Andrew's, Rev. J. M. Grant, R.R. 2, Pictou.
Springhill, N.S., Rev. J. J. Edmiston, Box 46. Windsor.
Sydney Mines, N.S., Rev. Roderick MacLeod, Big Bras d'Or.
Tatamagouche, N.S., Rev. J. A. McGowan, River John.
Tyne Valley, P.E.I., Rev. J. D. Mackay, Summerside.

Synod of Montreal and Ottawa:
Arnprior, Ont., Rev. Louis Shein, Ph.D., 5 Moffat St., Carleton Place.
Cobden, Ont., Rev. Walter Allum, Renfrew, Ont.
Georgetown, Que., Rev. W. H. Brown, Beauharnois.
Riverfield and Howick, Que., Rev. J. S. McBride, 4520 Marcil Ave., Montreal.
Scotstown, Que., Rev. W. Ross Adams, 1162 Portland Ave., Sherbrooke.
Vernon, Ont., Rev. Colin F. Miller, 164 Clemow Ave., Ottawa.
Westport, Ont., Rev. Arthur C. Young, Lansdowne.

Synod of Toronto and Kingston:
Bobcaygeon, Ont., Rev. Walter Jackson, Fenelon Falls.
Dixie, Ont., Rev. A. H, McKenzie, 8 Botfield Ave., Toronto 18.
Dundalk, Ont., Rev. G. J. Gendron, Caledon East.
Fergus, Ont., Rev. P. G. MacInnes, Box 181, Elora.
Galt, Ont., Knox's, Rev. David Gowdy, Th.D., 45 Pollock Ave., Galt.
Gravenhurst, Ont., Rev. C. G. Vais, P.O. Box 95, Bracebridge.
Hillsburgh, Ont., Rev. Walter McCleary, Grand Valley.
Holstein, Ont., Rev. D. K. Perrie, R.R. 2, Holstein.
Parry Sound, Ont., Rev. James S. Roe, 263 Larch St., Sudbury.
Sonya, Ont., Rev., Murdo MacInnis, Beaverton.
Toronto, Ont., Parkdale, Rev. R. K, Cameron, 110 Hepbourne St., Toronto.
Toronto, Ont., St. Matthew's, Rev. R.H.M. Kerr, 207 Divadale Dr., Toronto.
Toronto, Ont., Knox, Rev. J. M. Laird, 223 Greer Rd., Toronto.
Uptergrove, Ont., Rev. J. R. Moore, Hillsdale.

Synod of Hamilton and London:
Ailsa Craig, Ont., Rev. Charles A. McCarroll, R.R. 4, Ilderton.
Bethel, Ont., Rev. O. G, Locke, 610 Hamilton Rd., London.
Brigden, Ont., Rev. R. U. MacLean, Queen St., Petrolia.
Chatsworth, Ont., Rev. D. C. McLelland, Chesley.
Corunna, Ont., Rev. W. I. McElwain, 130 James St., Sarnia.
Embro, Ont., Rev. J. P. Schissler, Box 151, Innerkip.
Glencoe, Ont., Rev. Charles D. Henderson, Appin.
Grimsby, Ont., Rev. H. G. Lowry, 27 James St., Burlington.
Kintyre, Ont., Rev. J. V. Crawford, R.R. 2, Walker's.
Merritton, Ont., St. Andrew's, Dr. Chas. S. Oke, 30 Almond St., Merritton.
Mt. Brydges, Ont., Rev. D. J. Firth, 186 Waterloo St. London.
Rodney, Ont., Rev. Wm. Sutherland, R.R. 5, Dutton.
Thorold, Ont., Rev. E. H. Hunter, Stamford.
Windsor, Ont., Knox, Rev. A. B. Ransom, R.R. 1, Belle River.

Synod of Manitoba:
Hartney, Man., Rev. W. A. Douglas, Box 147, Melita.

Synod of Saskatchewan:
Indian Head and Qu'Appelle, Sask., Rev. A. C. Aicken, 1073 Athol St., Regina.
Saskatoon, Sask., Parkview, Rev. E. S. Mackay, 535 24th St., E., Saskatoon.
Weyburn, Sask., Knox, Rev. Wallace MacKinnon, 1135 2nd Ave., N.W., Moose Jaw.

Synod of British Columbia:
North Vancouver, B.C. Rev. L. D. Hankinson, 657-18th Ave., New Westminster.
Vancouver, B.C., Vancouver Heights, Rev. F. G. St. Denis, 686 West 24th Ave., Vancouver 9.
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CHRISTMAS GREETINGS

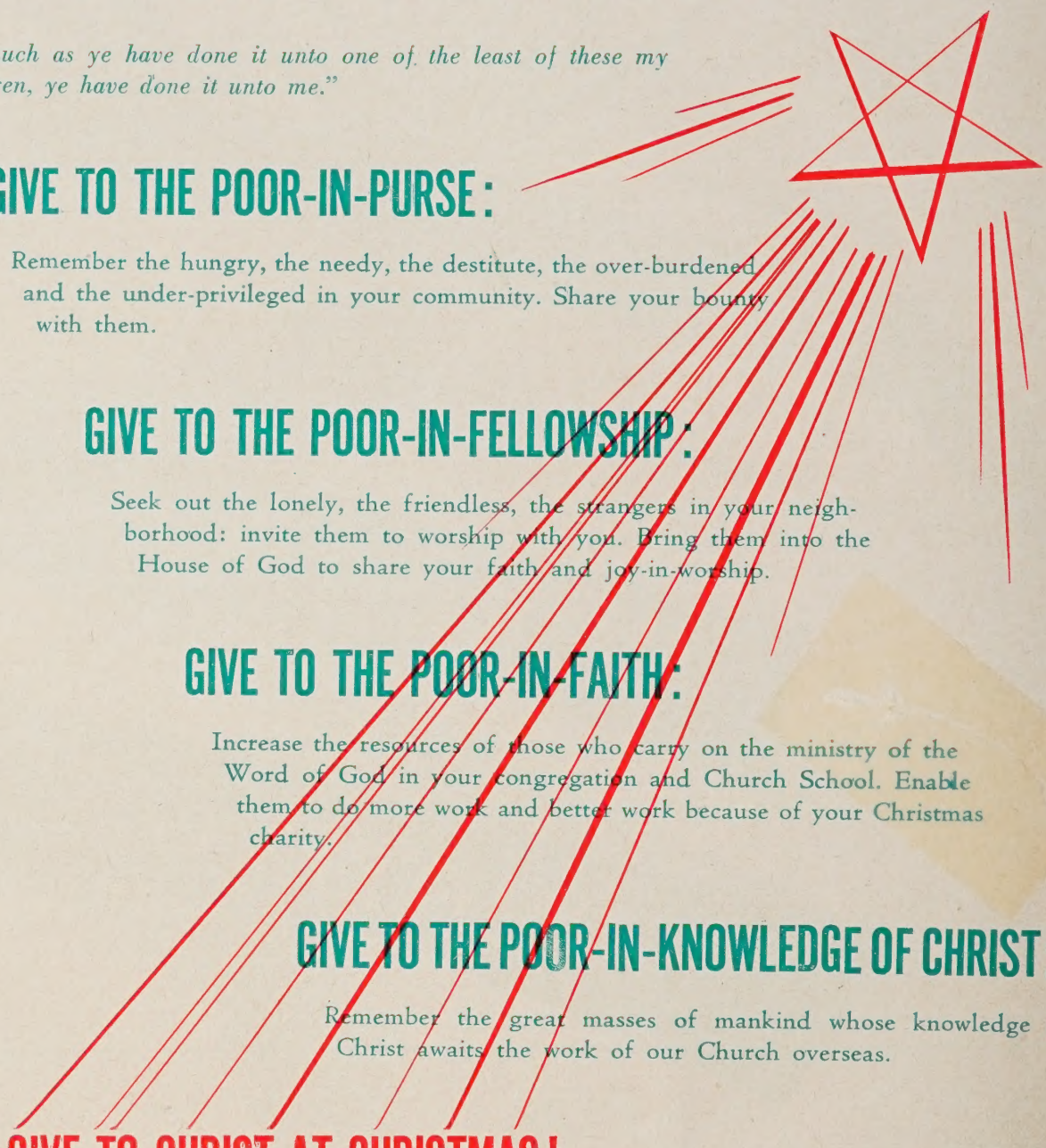
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EATON'S OF CANADA

Jesus said unto him, "If thou will be perfect, go and sell that thou hast, and ***give to the poor,*** *and thou shalt have treasure in heaven: and come and follow me."* (*Matthew* 19:21).

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"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."



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GIVE TO THE POOR-IN-FELLOWSHIP:

Seek out the lonely, the friendless, the strangers in your neighborhood: invite them to worship with you. Bring them into the House of God to share your faith and joy-in-worship.

GIVE TO THE POOR-IN-FAITH:

Increase the resources of those who carry on the ministry of the Word of God in your congregation and Church School. Enable them to do more work and better work because of your Christmas charity.

GIVE TO THE POOR-IN-KNOWLEDGE OF CHRIST:

Remember the great masses of mankind whose knowledge of Christ awaits the work of our Church overseas.

GIVE TO CHRIST AT CHRISTMAS!

Spend your time, abilities and means
not in selfishness and waste
but in obedience and worship.

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